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INDEX TO VOLUME XXVI.

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For Friends' Review.

INCOMPLETENESS OF MINISTRY, AND HOW TO HELP IT.

All human ministry is necessarily, to some extent, incomplete, but there is great diversity in this respect. Some dwell almost exclusively upon one or two points of Divine Truth. If these points lie at the foundation, the habit is objectionable mainly in the neglect of other points of great importance and in the loss of susceptibility in the hearers, from constant repetition of the same thing. But if the parts of Truth so constantly spoken of are of secondary importance, or even non-essential, the habit is decidedly objectionable. Such ministry may be fitly compared to a tree whose branches all grow upon one side. Its beauty is destroyed, and its own safety and that of those who seek its shelter are really endangered. It is not a fault of over-growth, but lack of symmetrical growth.

It is the office of the minister of the Gospel to speak of "the things that accompany salvation," and his understanding of these things will depend upon the diligence with which he improves his opportunities of gain-

ing spiritual instruction. All truth comes from God, yet he reveals it to us variously,—directly and indirectly. By virtue of His own endowment we are susceptible of direct instruction from Himself, and the Holy Spirit gives to him that asketh. There is no other limit to the amount of instruction which the seeking soul may thus receive, than the will of the Great Revealer; but the knowledge thus directly imparted to the mass of mankind is comparatively limited. Through special servants of His own choosing, He has spoken to us more largely concerning Himself and his purposes towards us, and most of all has he set before us a knowledge of "the way, the truth and the life," in the example and discourses of our Redeemer as recorded by the evangelists. The ministry of his devoted servants from that day to this, and the record of his dealings with various Christians, as contained in their biographies and writings, are additional sources of spiritual instruction, and it is one of the offices of the Holy Spirit, in addition to that of direct revelation, to unfold to those who are willing and obedient, the knowledge that is furnished in these indirect methods, to pour light upon it, to enlarge their understandings, to intensify their spiritual perceptions, and to enable them to appropriate it in the promotion of the great work of redemption.

The Holy Spirit is also a Remembrancer, recalling in moments of devout meditation that which we had previously learned, and combining truth with truth in wonderful harmony and beautiful proportion, or in times of trial and temptation arming the soul with weapons of defence by bringing to mind just what it needs. But His office as a Remembrancer is exercised only towards those who have been diligent in learning, for we cannot be reminded of what we never knew. Like the sluggard we must beg in harvest because we would not labor in season. The Spirit might indeed supply our lack, but as that lack comes from our neglect, we are not to expect it. The Lord of the harvest might make the sluggard's fields to be fruitful, but

he need not look for such an interposition. As in the natural world, God has his laws of Providence, so He has also his laws of Grace. If we would have anything like a complete view of Divine Truth, it must be obtained, generally speaking, by a prayerful attention to all these means and opportunities of religious instruction so abundantly offered to us; and chief amongst these may be mentioned the reading of the Holy Scriptures and of the records of Christian experience of those who have trodden the way before us, the reverent hearing of the word as preached by the Lord's ministers, and a devout meditation upon what we read and hear, that we may receive power from the Holy Spirit to appropriate this knowledge in the way which shall most promote His glory in our salvation and in that of others.

Now these conclusions apply quite as forcibly to ministers as to any other Christians, notwithstanding their superadded gift in the ministry. Doubtless the Great Giver, for the accomplishment of his own purposes of good to the hearers, does often directly reveal to His ministers more largely than to many or most others, yet in general it is the "diligent hand that maketh rich." God helps those who help themselves according to his laws. A gift in the ministry is not designed to bestow those qualifications which are obtainable by ordinary means and processes. It does not imply a direct revelation of those Divine Truths which are plainly set before us in the Holy Scriptures; it does not necessarily supply deficiencies in our knowledge of that which is already revealed; it does not effectually cure feebleness of intellect and of memory; it does not absolutely secure us from all error; it does not supply all deficiencies in early education and mental training, nor correct faults of utterance, accentuation, &c. Doubtless it does in some measure overbalance these by its attendant power and other results of the holy anointing, but as a rule, these various defects must be mainly remedied by the devoutly prayerful exercise of care and effort, of patience, of reading, study and meditation. If we simply copy one another in manner and phraseology and in the subjects upon which we mainly dwell; if we do not turn prayerfully to truths beyond our usual range of thought and meditation; if we do not lay aside the opinions of men and endeavor to develop our views of Christian doctrine by connected searching of the Scriptures, concentrating their testimony upon the points before us, we have no right to presume that even the possession of so precious a gift as that of ministry, will preserve us from much that will mar the work committed to our hands.

If it be supposed that these views conflict

with our Saviour's injunctions against pre-meditation and preparation beforehand, it may be well to consider that the prayerful meditation alluded to above is the turning of our attention to a particular subject with reverent and trustful desires that the Holy Spirit may direct and control our reflections and conclusions to the promotion of His own blessed work. This is a very different mental process from our ordinary intellectual operations in which our own will and desires are uppermost, and in which we have no especial reference to the will of our Heavenly Father.

Furthermore a careful reading of Matthew x, 19, Mark xiii, 11, Luke xii, 11, 12, and xxi, 14, and their textual connections, shows very clearly that our Saviour does not embrace in the scope of these injunctions any other conditions than that of those who being persecuted for their religion, are brought before the powers and rulers of this world. No allusion is made here to the ministry of the Word. The great purpose evidently was to comfort His persecuted followers with the assurance of help in the time of their need, that they might not be disturbed by over-anxious care which burdens and corrodes the soul. They were not to provide a studied oration, in which they should exercise themselves beforehand as a lawyer would in defending a criminal. Besides, the expression "to take thought" has so changed its meaning since the authorized version of the New Testament was made, that it does not now convey an accurate sense of what our Saviour said. At that time the phrase meant "*to be anxious, to be over-careful,*" and his real language to those who were brought before rulers for His name's sake was "Be not anxious, be not over-careful, what ye shall answer," &c. Again, on another subject, He says, "Be not anxious, be not over careful for the morrow." He did not mean to say that we should literally take no thought for the morrow, as we now understand the expression, for then the husbandman would never plant, nor sow, nor cultivate, and so of a thousand daily acts of necessity. Indeed prudent forethought and trustful carefulness in our daily business are both commended and enjoined in the Scriptures; and in the advice of the aged Paul to Timothy in reference to his ministerial work, the same duties are specially emphasized, 1 Tim. iv, 13, 14, 15. The humble Christian Minister who desires to fulfil his calling, will surrender himself again and again to God in prayerful meditation. His views become matured; his store house is filled with things new and old, and he trusts to the direction and suggestion of the Holy Spirit as to what shall be brought forth on any particular occasion.

N.

For Friends' Review.

CHRISTIAN BENEVOLENCE.

In the English "Annual Monitor" of 1856, there is a tribute to the memory of an aged Christian woman, Sarah Hoare. One beautiful feature of her character, so merciful, so practical, we would revive now, that it may animate others to avail themselves of opportunities to discourage cruel sports of whatever kind they may be. While we may rejoice that some of the grosser exhibitions alluded to are now discountenanced in our communities, yet there is still abundant need to inculcate the Christian view, "That He who gave life to the brute creation, did not give it to be the sport of man."

"Her tender compassion for the brute creation was a prominent feature in her character; her sensitive mind was deeply alive to their sufferings, and the feebleness of her sex did not discourage her from efforts for the prevention of cruel and degrading sports, often at the risk of personal danger and abuse." She says, under date Fifth month 26th, 1822: "My exertions on the subject of bull-baiting have lately been almost as much as my strength of mind and body could bear. Extreme suffering on account of the degraded state of my fellow-creatures and the sufferings of the defenceless brute, wring my heart with anguish. My portion of earthly happiness is greatly diminished by the continual hearing of cruelty." A few days afterwards, there appears to have been a blessing on her exertions, for she records, Sixth month 9th, 1822, "'Bless the Lord, O my soul, and all that is within me, bless His Holy name.' Such is the language of my heart at this moment, and such I trust it will always be. My desires respecting bull-baiting are answered, at least so far that it was prevented last week, which was the usual time for the diabolical sport." "Our dear friends suffered deeply in the prospect of the great lion fight at Warwick, in 1825, in which Wombwell matched his largest lion to fight with six dogs of the bull and mastiff breed, for the stake of 5,000 pounds. She addressed the following unavailing letter to Wombwell, which found its way into the *Times* newspaper, with reference to which that paper remarks, 'What must have been the texture of that mind on which such sentiments could make no impression.'"

"*Friend*:—I have heard with a great degree of horror, of an intended fight between a lion that has long been exhibited by thee, consequently has long been under thy protection, and six bull dogs. I seem impelled to write to thee on the subject, and to entreat thee, I believe, in Christian love, that whatever may be thy hope of gain by this very cruel and very disgraceful exhibition, thou wilt

not proceed. Recollect that they are God's creatures, and we are informed by the Holy Scriptures that not even a sparrow falls to the ground without His notice; and as this very shocking scene must be to gratify a spirit of cruelty, as well as a spirit of gambling,—for it is asserted that large sums of money are wagered on the event of the contest,—it must be marked with Divine displeasure. Depend upon it, that the Almighty will avenge the sufferings of His tormented creatures on their tormentors; for though He is a God of love, He is also a God of justice; and I believe that no deed of cruelty has ever passed unpunished. Allow me to ask thee how thou wilt endure to see the noble animal thou hast so long protected, mangled and bleeding before thee? It is unmanly, it is mean and cowardly, to torment anything that cannot defend itself—that cannot speak to tell its pains and sufferings, that cannot ask for mercy. Oh, spare thy poor lion the pangs of such a death as may perhaps be his; save him from being torn to pieces; have pity on the dogs that may be torn by him. Spare the horrid spectacle; spare thyself the sufferings that I fear will yet reach thee if thou persist, and show a noble example of humanity. Whoever have persuaded thee to expose thy lion to the chance of being torn to pieces or of tearing other animals, are far beneath the name of men or rational creatures. Whatever thou mayest gain by this disgraceful exhibition will, I fear, prove like a canker-worm among the rest of thy substance. The writer of this most earnestly entreats thee to refrain from the intended evil, and to protect the animals in thy possession from all unnecessary suffering. The practice of benevolence will afford thee more true comfort than the possession of thousands. Remember that He who gave life did not give it to be the sport of cruel man, and that He will assuredly call man to account for his conduct towards His dumb creatures. Remember also, that cowards are always cruel, but the brave love mercy and delight to save. With sincere desire for the preservation of thy honor as a man of humanity, and for thy happiness and welfare,

I am thy friend,

S. HOARE."

Another act of faithfulness is especially worthy of record. "Ninth month 22d, 1822, I was enabled to address Neat, the pugilist, I fear unavailingly, at least for the present, but as I believe it was done in holy fear, it may be as bread cast upon the waters that may return, &c."

The words of this address are not given; but shortly after we find this memorandum: "The horrid prize fight I so much dreaded

is given up. I bow in reverent thankfulness."

In 1832 she says. "The formation of a Society for the promotion of humanity towards animals, gives me great comfort. May it prosper! Only He who gave me life can know how much I have suffered on account of the cruelties practiced on them. He has seen my tears, and heard my prayers, and He knows all I have endeavored to do and all I have really done to mitigate their sufferings."

At the close of her instructive memoranda we find the following:

"My petitions are often for the forgiveness of my sins through Jesus Christ, in whom I am favored to believe, and for some evidence, if consistent with Divine wisdom, that there may be a place of rest prepared for me. At present I enjoy good health, almost uninterrupted cheerfulness, a happy sense of all my comfort of food, clothing, and a home in which I delight. I trust there has been no feeling of vanity, neither love of display, in what I have written. I can believe that from my infancy the Almighty hand has been over me for good. Oh, praised be His Holy name! He has often plucked my feet as out of a horrible pit—out of the miry clay, and has set my feet upon a rock, even the rock of faith in the redeeming love of Jesus Christ, and has given me to feel inexpressible gratitude for all His mercies, and a sweet hope that He will be with me to the end."

Signed,

S. HOARE.

She died Fourth month 14th, 1855, aged 88 years.

M.

GOD'S OWNERSHIP OF THE SEA.

BY LEONARD SWAIN.

(Continued from page 13.)

5. A fifth office of the sea is to furnish an inexhaustible storehouse of power for the world. The two greatest available powers known to man, are those of running water and steam; and both these come out of the sea; the former being the mere mechanical weight of the rivers falling from the uplands to the ocean, and returning to it the treasures which they have received from it through the sky, and the latter being the expansive force of water under the application of heat. * * *

Ninety-nine hundredths of all the mechanical power now at work in the world, is furnished by the water-wheel and the steam-engine. Ninety-nine hundredths, therefore, of all the manufacture of the world is wrought by the sea. The ocean is not that idle creature which it seems, with its vast and lazy length stretched between the continents, with its huge bulk sleeping along the shore, or tumbling in aimless fury from pole to pole. It is a giant, who leaves his oozy bed and comes up upon the land to spend his strength in the

service of man. With power enough to carry off the gates of the continents, and to dash the pillars of the globe in pieces, he allows his captors to chain him in prisons of stone and iron, to bind his shoulders to the wheel, and set him to grind the food of the nations and weave the garments of the world. The mighty shaft which that wheel turns runs out into all the lands; and geared and belted to that centre of power, ten thousand times ten thousand clanking engines roll their cylinders, and ply their hammers, and drive their million shuttles, till the solid planet shakes with the concussion, and the sky itself is deafened with the roar. * * *

In short, it is the power of the sea which is doing for man all those mightiest works that would be else impossible. It is by this that he is to level the mountains, to tame the wilderness, to subdue the continents, to throw his pathway around the globe, and make his nearest approaches to omnipresence and omnipotence. If the ocean were to be dried up, the right arm of his power would be withered; the wheels of all progress would stop, and the wave of civilization would instantly roll back a whole century. No earthly force or combination of forces now known could supply a ten-thousandth part of the deficiency. Man's greatest strength lies in that weakest of all known substances,—water. The sinews of the world are laid in the sea, and the tides and billows of its ever restless surface are but the swell and play of those mighty muscles that could tear the continents from their roots and hurl the mountains from one pole to the other.

6. A sixth office of the sea is to be a vast storehouse of life. We have considered the ocean, hitherto, as ministering to the life that exists on the land, giving sustenance and strength to plants, animals, and men. But it does something more. The objects of its ministry do not thus lie, all of them, out of its own boundaries. The sea has a whole world of life in itself. It spreads its table, first of all, for its own children, and these other gifts which it makes to the lands, royal and munificent as they are, are but the superfluities and remainders that are left from its table and wardrobe, after all its own inhabitants are housed and nourished, and clothed and fed. It is said that the life in the sea far exceeds all that exist out of it. There are more than twenty-five thousand distinct species of living beings that inhabit its waters. There are more than eight thousand species of fish, and some of these swarm in such innumerable millions, that often they "move in columns that are several leagues in width and many fathoms thick; and this vast stream of life continues to move past the same given point for whole months to—

gether. Incredible numbers of them are taken from the sea; in Norway four hundred millions of a single species in a single season; in Sweden seven hundred millions, and by other nations numbers without number." But those that are taken bear only a small proportion to those that remain of the very same species, while the whole of these species themselves are but a fraction of the entire population of the larger marine life; and this entire population of larger life, again, is but a drop of the bucket compared to the various forms of microscopic and animalcular life with which immense tracts of the ocean are filled. These animalcules are some of them so small that it would take forty thousand of them to measure an inch in length, and so closely crowded together that a large drop of water contains five hundred millions; that is, half as many as there are human inhabitants on the whole globe.

It is not necessary to ask whether all this infinitude of life is meant for the use of man, or whether it has anything whatever to do in promoting his comfort or providing his food. It is certain that many of the larger forms of marine life are intended for his benefit, and are fitted for his use. Whole tribes of men derive almost their entire sustenance from the sea. The inhabitants of the polar regions draw their support more from this source than from all others combined. The same is true of the savage tribes on many of the islands of the Pacific, and along some of the shores of the continents. Even civilized lands levy immense contributions on the life of the sea. Many thousands of vessels are employed in taking fish of various kinds from its waters, and uncounted millions of them are sent into every part of the world; so that the sea is full of God's riches, if we consider it only as a vast storehouse of food for man.

But all the life of the sea does not need to be designed for man in order to explain its use. Life is its own use; and wherever it exists, and in proportion as it exists, it is, in itself considered, the proof and illustration of the goodness of God. It is one of the noble uses of the sea, therefore, that it furnishes the dwelling-place for such an inconceivable immensity of life. It is even more full of God's goodness than it is of His power; for while the latter requires larger masses for its exhibition, the former is best seen by examining the minutest portion. Nothing is more powerless than a single drop of water; and yet, by placing this single drop under the microscope, we discover the character of vast masses of the ocean, and learn that in every one of these little globes of inhabited seawater there is literally a whole continent of happy beings that draw their existence from

God, wait upon Him for food, and receive their daily sustenance at His hand.

7. The last use of the sea which I shall mention, is what may be called the geological one. I mention it last and as the culminating view, because it brings into sight the impressive element of time, and sends us back to that gigantic history of the past when the forces of the sea, which are now in comparatively feeble play, were set to their Titanic task, and wrought out those stupendous results which belong to the very framework of Nature itself, and which will endure till the very substance of the globe is dissolved. God has appointed the sea to be the architect of the world. It has quarried the materials and brought them to their place, and then with its building tool and dressing hammer it has given them shape, and piled them, layer above layer, for the walls of the great house of life.

There is the clearest evidence that every part of the known earth has been, successively and for unnumbered ages, under the dominion of the sea. When the cooling crust of the globe had become one unbroken sphere of granite rock, then the waters were let in upon it by Jehovah's hand, to join with fire and frost and moving ice, and all the forces of the volcano and the earthquake, in tearing asunder this quarry of the continents—disintegrating, grinding, pulverizing, and sifting, till the sands and limes and clays and various earths were separated from their rocky prison, assorted each after its kind, carried a thousand miles by mighty currents, spread out over the bottom of the deep, cemented firmly in their place by pressure, heat, and inward chemistry, piled story above story, till they were many thousands and many ten-thousands of feet in thickness; and so the great house of the world being built and finished and furnished beneath the sea, with endless stores of all things needful,—coal, and iron, and marble, and copper, and gold,—it felt the uplifting hand of God, and rose into the sky, parting the ocean from pole to pole, a mighty continent, with mountain, and valley, and river, and plain, soon green and golden, from side to side, with grass and grain, and forest and flower; a house not made with hands, high as the heavens, deep as the centre, wide as the firmament, bright as the light; a glorious habitation, waiting for the footstep, the eye, and the voice of its great coming master,—man.

(Conclusion next week.)

"To be humble and like a little child, afraid of taking a step alone, and so conscious of snares and dangers around us, as to cry continually to Him to hold us up that we may be safe, is the sure, the infallible, the only secret of walking closely with Him."

THE INTERNATIONAL PRISON CONGRESS.

This important and interesting gathering of influential men from various countries, held its sittings in London, day by day, from the 3d to the 13th of July, when the proceedings terminated. All the nations of Europe (except Portugal) were represented by delegates from their respective governments or otherwise, also most of the United States of America, together with Mexico, Brazil, Chili, India, Australia, and Japan. The sittings were held in the Middle Temple Hall, the same splendid chamber in which, three hundred years ago, Shakspeare read his "Midsummer Night's Dream," in the presence of Queen Elizabeth and her courtiers, and in which also Sir Francis Drake was feasted by the benchers on his return from his distant voyages in regions until then unknown.

The congress was opened by a comprehensive address from the Earl of Carnarvon. Lord Harrowby, Sir Charles Adderley, and other speakers, made some sarcastic, and not wholly undeserved, allusions to the absence of government hospitality to the foreign visitors, and the lack of special State aid to the congress. The Home Secretary (Mr. Bruce, M.P.) twice visited the congress, and took occasion to vindicate the government from this charge; but it was nevertheless often remarked by attenders that in some other countries such a gathering—of universal importance to humanity—would have elicited a far more liberal recognition by the authorities. However, the Home Secretary offered the foreign delegates at least free admission to jails, and also requested Captain Du Cane, the chief director of English convict prisons, to be in attendance to give any information on those establishments. The Prince of Wales also attended an evening gathering of the congress, when most of the foreign delegates were presented to him, and were received with the greatest courtesy and geniality on his part.

A foremost subject of attention was the comparative merit of the cellular or separate, and the congregate system of imprisonment. Of the former system, the great prisons of Louvain in Belgium, Philadelphia in America, and Bruchsal in Germany, are conspicuously successful examples; whilst the latter mode is exemplified in its most objectionable form in the gang laborers at Chatham, Portsmouth and Portland convict prisons, and also at Spike Island, near Cork, where the Irish convicts spend most of their time. The merits of separation from all evil companionship, by night and day, alleviated, however, (as in Philadelphia especially), by abundant visitation by philanthropic committees and individuals, and by active industry and con-

stant instruction, were earnestly advocated by Mr. Stevens, Inspector-General of Belgian Prisons, Hon. Joseph R. Chandler, of Pennsylvania, and Mr. William Tallack, Secretary of the Howard Association, London. The congregate or gang system was mainly defended by Sir Walter Crofton and Captain Du Cane, principally on economic grounds. But it was shown that prisoners could be also profitably employed in separation, without the disadvantage of exposure to corrupting comrades, who might after discharge be able to blast for life the character of their previous associates in jail, through the recognition insured by congregate labor. The evils of the latter system received a curious and practical exemplification, during the sittings of the Congress, by the newspaper announcement of a formidable rebellion of many hundred prisoners in a large congregate jail in America. Several murders of prisoners by their comrades were also mentioned as having recently taken place in prisons where association prevails—as, for example, at Spike Island, near Cork. The Congress decided eventually to record no absolute decision as to the merits of the two rival systems; but it was widely felt that the moral weight of the arguments and facts adduced favored the separation much more than the association of prisoners.

Two lively discussions took place on the subject of flogging criminals. The advocates of the lash were almost exclusively amongst the English members of the Congress. Mr. Aspinwall, a Liverpool magistrate, spoke of the pitiable spectacle of the blackened eyes and fractured limbs of helpless women and children injured by brutal men. In these cases he thought flogging was efficacious. Other speakers thought that even in these instances the powers of religion, of solitude, or of fasting, were competent to subdue brutality without the lash.

The treadmill and similar penal inflictions also led to an interesting discussion. The continental and American delegates were almost unanimous in their condemnation of such modes of punishment, while many English attenders took a different view. Captain Colville, the governor of Coldbath fields prison for sixteen years (the largest in London), said that he had the largest treadmill in Great Britain in his prison, but that he had never known any man to be the better for the infliction. On the other hand, serious accidents repeatedly occurred. Thus, very lately, a prisoner confined for a slight offence broke both his legs on the treadmill in that prison. Sir John Bowring, as a visiting magistrate, similarly condemned the wheel and crank. On these questions the Congress arrived at a conclusion, that "in the treatment

of criminals, all disciplinary punishments that inflict unnecessary pain or humiliation should be abolished."

A very able paper on "Remunerative Prison Labor" was prepared for the Congress by Mr. Frederick Hill, for eighteen years inspector of prisons. General Pillsbury, Governor of the Albany Prison, New York, remarked that for twenty years he had rendered his large establishment self-supporting, and had not had to ask for a single dollar during that period from the rate-payers or the State. He always observed that in those jails where pecuniary profits were neglected, the moral care of the prisoners was also inferior. Count Sollohub, of Russia, gave a most interesting account of his great industrial prison at Moscow, where he compels the inmates to work diligently at acquiring a trade, and permits them a considerable share of the profits. Large numbers of his former charges are now earning an honest livelihood in towns and villages by trades entirely learned in the prison; and, out of several thousand discharged from its walls, only ten have returned.

On the general question of sentences, Sir John Pakington, Mr. Baker, and others, urged the adoption of longer punishments for inveterate petty offenders. Mr. Tallack considered that many of the terms of penal servitude now inflicted—as ten, fifteen, or twenty years—are cruelly too long, often causing the ruin of convicts' families and the punishment of the innocent. Several years of separate confinement would be more punitive, more merciful, and more reformatory than many years of congregate labor, as at present in Chatham and other gang establishments.

The subject of reformatories for the young claimed much attention, and many interesting statements were made in relation to them. An account was read of the very successful industrial schools at Aberdeen, where the young inmates have daily five hours' work, three hours' instruction, and are sent home each night to their friends. No other schools in Scotland have been so successful in diminishing vagrancy and crime, because they have not availed themselves of the mutually beneficial influence of home intercourse. Many parents have been reformed through the influence of the children in the Aberdeen schools.

One evening of the Congress was devoted to an address on the "Life of John Howard," by Dr. Bellows, one of the most eminent American divines. The address, whilst highly eulogistic of Howard, impartially exposed his frailties—as, for example, his unnecessary severity to his little son by compelling him to walk barefoot on gravel paths

as an exercise of simple obedience. Archbishop Manning, who presided at this lecture, took occasion to point out a principal defect of British and some other prisons—viz., the need of greatly increased facilities for the voluntary visitation of prisoners by philanthropic persons, such as the late Mrs. Fry and John Howard.

On the whole the Prison Congress has been a successful gathering. The information communicated from so many sources, and the extensive interchange of opinion, both in public and private, by the delegates, will doubtless bear good fruit in future years, and be practically utilized by many legislative bodies and prison managers.—*The Nonconformist*.

For Friends' Review.

PRACTICE AND PERFECTION.

Our knowledge of religious truth is obtained either directly or indirectly, in a very large degree, from the Bible, but it is usually in active life that the Spirit teaches us *wisdom*. It is true that we often feel much enjoyment and comfort whilst reading the *devotional* portions of the Scripture, but the blessing of the *preceptive* portions can only be reaped by us as they are fulfilled in our daily conduct. For instance, we read the exhortation "to be patient," and we may be impressed at the time, with the importance, the advantages and the necessity of observing this precept. The knowledge of our duty on this point is fully acquired, but we have not yet learned the lesson practically. We close the Book and go forth to life's duties, and perhaps the subject of our reading and meditation and prayer passes from our thoughts, when some circumstance calls into play our natural impatience, and our feelings are on the very point of giving forth an impatient expression or a hasty act. If we are watching, however, we shall be very likely to feel that we *ought to be patient*, and if we are at the same time praying ("watch and pray") we shall be likely to receive strength to check the hastiness of our spirit, and may even feel a measure of Christian meekness instead. Then we have learned the lesson, and then we have witnessed the help of the Holy Spirit, and it is by a repetition of this process, (it may be many times in one day) that we grow in the grace of patience, or that our patience grows. The feeling of impatience becomes weaker by constant denial, and we grow stronger in the Lord by the greater readiness which we acquire of laying hold of His power to help. This is the Christian practice which *leads to* Christian perfection. "Let her alone; she hath done *what she could*." Ability is the measure of responsibility and therefore of the perfection which

God requires. He only knows each one of us perfectly. The want of symmetry in our physical organization, the *special* tendencies to morbid irregularity inherited from our parents, besides the *general* tendency to sin, the enfeebling effect upon spiritual power of various forms of ill health, and the vast increase of nervous irritability from the same cause, running sometimes into actual insanity, the influences of our earlier surroundings, and the teaching and training over which we had no control because of our mental, moral and physical immaturity, of all these He alone can judge. "His tender mercies are over all his works," and happy are they who, conscious of rectitude of purpose and of honest effort to do His will, rest their hopes of salvation upon Him who "was wounded for our transgressions," who "was bruised for our iniquities" and who bore our infirmities and our sins upon his own body on the Cross. *

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 31, 1872.

CHRIST IS ALL.—There is much force, and fitness to the present time, in the following remarks, which we take from the London *Friend*:

"In the planting of the Christian Church, the Apostle Paul had to maintain a prolonged struggle against that ceremonial feeling of the Jewish Christians that was ever leading them to rely on their circumcision, instead of on their new birth in Christ Jesus; but it is hardly less significant that there were Gentile Christians who had to be cautioned against reliance on their uncircumcision. "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."—Gal. v. 6. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."—1 Cor. vii, 19.

These truths require to be as much pressed upon the Churches now as they did in Apostolic days. The right-hand error, that which is most popular in the Church at large, is to attach undue value to ceremonies analogous to the circumcision of the early Jewish Christians. Friends, with their non-ritualistic training, may be profitably reminded that uncircumcision—the absence of ceremonial rites—also availeth nothing. May they be increasingly earnest to possess the eternal-realities, shadowed by the outward ceremonies of water baptism and the partaking of bread and wine. Those who are consciously in the possession of the substance will not commonly desire its shadow; whilst they can unite in the catholic spirit of Robert Barclay's words, on the partaking of bread and wine in commemoration

of the death of Christ:—"If any now at this day, from a true tenderness of spirit, and with real conscience towards God, did practise this ceremony in the same way, method, and manner as did the primitive Christians recorded in Scripture, I should not doubt to affirm but they might be indulged in it, and the Lord might regard them, and for a season appear to them in the use of these things." . . .
—"Apology," prop. xiii. 11.

To which Robert Barclay adds:

"Providing always they did not seek to obtrude them upon others, nor judged such as found themselves delivered from them, or that they do not pertinaciously adhere to them. For we certainly know that the day is dawned in which God hath arisen, and hath dismissed all those ceremonies and rites, and is only to be worshipped in spirit, and that He appears to them who wait upon Him."

It has been lately said by a valued Friend, that some members with us may have erred in supposing that we are more acceptable in the Divine sight because of our *disuse* of all outward rites, than those who honestly and devoutly use them. Rather may it be said, that either they or we, in our service as Christians, are acceptable only through our obedience to the Divine will. Between us, then, and other sincere Christians, the question of difference is, not one of sanctification at all, but of knowledge. Many others may be, though of divers views (even Romanists) quite as truly Christians, though ours be the better way; better for the individual, better for the Church; more nearly corresponding with the teaching of our Lord and His apostles in the Scriptures, as rightly apprehended under the guidance of His Spirit. None claiming, on any ground, to be infallible, but all alike seeking Divine guidance, of course those who see most nearly *eye to eye* can walk together in religious matters to the greatest advantage. Is not this what we mean by a *religious Society*? And is there not loss sometimes, in the unconscious supposition that the Society of Friends ought to represent the *Church*, with all its breadth and all its attributes? We do not so apprehend it. Originating in the attempt of a number of seekers, first to be Christians in the midst of an unchristian world, and then to win other men to Christ, no body could be more definite in its aims, or more unpretentious in its assumption.

tions. But, because those aims were and are definite, they demand unity amongst those who uphold them; "*in essentials, unity*" What is essential? To membership in the Church of God, faith in Christ, and confession of Him before men. These, we doubt not, to-day, have John Henry Newman and Dr. Döllinger. But essential to *immediate church-fellowship* with them, would be some usages which we conscientiously discard. And so, for *our church fellowship*, some testimonies are essential; among them, the spirituality of the Gospel dispensation, and the non-necessity of all external ritual performances. Thus would we answer those who ask that the Society of Friends be made broad enough to include those who use and those who disuse what are called the "ordinances" but which we cannot understand to have been "ordained" by Christ for perpetuity in His Church.

RIGHTLY DIVIDING.—Although reference has been already made in these columns to the "Minute of Advice" sent down by London Yearly Meeting, this year, concerning the ministry, the topic seems so pressingly important, and the counsel conveyed so good, that we are fain to allude to it again. A good education not being regarded among us (useful though it be, even for ministers) as an essential part of the preparation for preaching the Gospel, still less can we view ignorance, awkwardness or other deficiencies as essential; nay, they are not even desirable. "The spirit of a sound mind" is a part of the apostle's description of that which belongs to the Gospel. Mutual help in discerning the will of God is a high privilege and duty in all religious association; most of all is it valuable in connection with worship and public religious service. Very pertinent then are these words of the "Minute of Advice:"

"We affectionately invite *all*, on taking their seats in meeting, reverently to wait upon the Lord, and seek by prayer for the Holy Spirit to help their infirmities, and to enable them to worship God through Jesus Christ, not being unduly anxious for vocal ministry, but asking for a blessing on their own souls and on the souls of others, that all may unitedly realize the gracious presence of Christ. And may those who are called to the ministry of the word seek to worship as one with the congregation; entering into fellow-feeling with them, reverently yielding themselves to the dispo-

sal of the Great Head of the Church, and earnestly praying that whatever is spoken may be spoken under the direction of Him who alone fully knows the spiritual needs of the assembled company."

In large gatherings especially, need exists for self denying watchfulness, that the zeal or haste of one may not encroach upon the liberty of others, and that utterance which seems in itself to be allowable may not be proved by experience to have been inexpedient.

In the language of the "Minute,"—"Great care is needed, lest by giving expression to their feelings with a view to the relief of their own minds, rather than to the profit of the hearers, the right course of the ministry should be interfered with * * * to the spiritual loss of the congregation."

The following is the concluding paragraph of the Advice referred to; in which we would notice the importance of the double reference, to "*guidance and restraint*," as *both* to be watched for by the minister, in public vocal prayer as well as in preaching:

"In conclusion, whilst thankfully acknowledging that some dear friends may be rightly engaged in largely unfolding Divine Truth, or in addressing themselves to varied states and conditions of mind, we would especially impress on all who speak, the need of carefully taking heed to the guidance and restraint of the Spirit of Truth, so that their communications, whether in prayer or in ministry, be not unduly prolonged."

CANADA YEARLY MEETING.—In addition to the information we have already given our readers relative to this meeting, we present the following extracts from the printed minutes just received: The meeting was held from the 28th of Sixth-month to the 3d of Seventh-month, inclusive, 1872.

A proposition from Western Yearly Meeting, relative to holding a General Conference, as referred from last year, coming now before us, the following Friends were appointed to join a similar Committee of Women Friends, to take the subject into serious consideration, and to report to a future sitting * * * * *

An address was received from the officers of the Temperance and Prohibitory League of Quebec and Ontario, inviting this meeting to action and co-operation in the much needed suppression of intemperance.

The Clerks were directed to prepare a

minute in response and present it to a future sitting.

The Committee on the proposition from Western Yearly Meeting reported as follows, viz.:

To the Yearly Meeting :

The Committee to consider the proposition from Western Yearly Meeting report that they have deliberated upon the subject, and way does not open to recommend any action in the matter.

Signed, on behalf of the committee.

Which the meeting united with, and a copy of this minute was directed to be appended to the Epistle to Western Yearly Meeting.

The Clerks produced a response to the address of Thomas Gales and others, as directed, which was approved, and the Clerk was directed to sign and forward the same to him.

The following is a copy of the response :

To Thomas Gales, Secretary of the Quebec Temperance and Prohibitory League, and others :

FRIENDS—We have received and read your memorial on the subject of Temperance Reform. We have deliberated upon and do cordially respond to the sentiments contained in your address. We will cheerfully co operate with yourselves and others in any right movement having for its object the suppression of the liquor traffic.

We long since adopted temperance principles in our Christian body, and we thankfully believe it has been a blessing to us.

We believe if every Christian body should adopt temperance as a Christian principle, the balance of the evil would soon be remedied by legislative enactments.

We appreciate your desires on our behalf, as expressed in the closing sentence of your address.

We are your Friends and Brethren.

ADAM SPENCER, Clerk.

The Representative Meeting was directed to take such further steps in the matter referred to in the memorial as way shall open for.

By the reports it appears there are belonging to this Meeting : 28 Meetings, 297 families, 266 parts of families, 1,616 members, 276 children of school age, 268 children attending common schools, 14 persons received into membership by conviction, 30 received by certificate from other Meetings, 38 removals, 5 disownments, 3 resigned membership, and 21 deaths.

INDIANA YEARLY MEETING—CORRECTION.—In the list of Autumn Yearly Meetings, in No. 52 of last volume, an important error appears respecting that of Indiana. The time of commencement has been changed from the Fourth-day following the last First-day in Ninth month, to the last Fourth-day, which makes the opening this year, Ninth month 25th, instead of Tenth month 2d, as given in the New York Pocket Almanac and in our list ; meeting of Ministers and Elders the day previous.

THE ASSOCIATED EXECUTIVE COMMITTEE of Friends on INDIAN AFFAIRS, hold their next stated meeting in Lawrence, at the close of Kansas Yearly Meeting, about the 16th of Tenth month. Their third annual report is just issued. We hope soon to find place for portions of it.

DIED.

WOOD.—In Acushnet, Mass., on the 26th of 7th mo., 1872, Thomas Wood, in the 83d year of his age ; a member of New Bedford Monthly Meeting. It was late in life before he submitted entirely to the regenerating power of the Holy Spirit, and knew his sins, through mercy, to be washed away in the blood of the Lamb. Thenceforth he was engaged to work diligently in the Master's vineyard and to be found in Him, not having his "own righteousness which is of the law, but that which is through the faith of Christ." While in good health he had lately expressed that the fear of death had been mercifully taken away, and he trusted a place of rest had been prepared for him. Although removed suddenly, as in a moment, it is believed that the summons found him in readiness, "like unto them that wait for their Lord."

MILLER.—At his residence, in Salem, Ohio, 8th mo. 10th, 1872, David Miller, aged 78 years and 2 months ; a beloved Elder of Salem Monthly Meeting. During his short illness he was favored with calm resignation. He expressed a feeling that his work was nearly done, that his sins were all forgiven, and that he saw nothing in his way. As an Elder he fulfilled the requirements of his station with diligence. His care was conspicuous over the household of faith,—ministering to the necessities of saints, given to hospitality. He was an example in faith, charity and perseverance, seeking out the lost, leading them to the fold, extending a fostering care to the needy, and from time to time imparting salutary counsel. We doubt not his purified spirit has entered the mansion of eternal rest.

SMITH.—On the 8th of 8th mo., 1872, Franklin Whitall, oldest son of Robert Pearsall and Hannah Whitall Smith, in the 18th year of his age ; a member of Western District Monthly Meeting, Philadelphia. Converted at the age of 8 years, he had known from that time the joy of forgiveness, and had increasingly manifested in his life the precious fruits of the new birth then experienced. Within the last three years there had been, however, a marked development of his Christian character. In the winter of 1870, he learned the blessed secret of a life of full trust, and from that time was enabled

to witness a good confession both publicly and privately to the Lord Jesus, and to his own perfect peace in trusting Him. At Haverford College, where he spent one year, and also at Princeton, where he resided the last year of his life, he took a bold stand for the Lord Jesus; and by personal private labor, and in prayer meetings and Bible classes, sought to bring his fellow students to a knowledge of Christ, his remarkably blameless walk witnessing to the reality of his profession. Death had no terrors for him, his only desire for life being apparently that he might work for his Master.

CORRESPONDENCE.

FRIENDS' MEXICAN MISSION, MATAMORAS, MEXICO,
8th mo. 10th, 1872.

*Esteemed Friend, Wm. J. Allinson:—*Amid the constant labors of our mission, I grasp a few moments to inform those who have helped on the work that their efforts are still needed for its successful prosecution. The arrival of the press (so long delayed,) has made it necessary for us to confine ourselves at present almost exclusively to the press-room, and for some months we shall be very closely occupied. The ink-roller, made for a New York climate, melted on the voyage, and the intense heat during the past two weeks has prevented the printer at Brownsville from making another, and accordingly we have been working at considerable disadvantage with a *home-made* roller. The first form of Stephen Grellet, and one tract, consisting of translations of "*Just as I am*," and "*Glory to God in the highest*," have been printed; and another small collection of translated hymns is now in press. We cannot print the second form of Grellet (which contains an electrotpe,) until we get our expected roller. The school in charge of Eugenia Reno is progressing as favorably as the hot weather and want of funds will permit. Four girls have been admitted on charity, though we have no funds yet specially devoted to educational purposes. Two are girls aged respectively 16 and 14, daughters of a widow whose family of four is supported by a brother aged 18. The other two are younger, and are children of a basket maker who lives in a reed hut. They are intelligent girls, but have to be clothed by charity. They are the poorest people I ever saw. I doubt their being able to sell *all* their property for \$5. Our colporteur has three he wishes to send, but cannot even clothe them properly; and all five of his girls should be in school now, though they study at home. Will not some one furnish means to educate these girls in a school where the Bible is loved and religious principles inculcated, that whatever may be their portion in after life, they may at least contribute to the opening of Mexican minds to receive the gospel? No class need instruction more than the females who are to train the infant minds.

Most of the primary schools of Matamoras inculcate the worship of images, both *verbally* and *practically*, hence the necessity of separate schools for Protestant children. Our orphan teacher works earnestly, and seems well qualified to instruct her charge. Our book work is almost exclusively carried on by our colporteur, who receives a small percentage of profits, but sells at or below the retail prices of the Tract Society, and selling also needles and other small commodities, gains a scanty support for his family. This is the only way we can reach the suburbs. The supply of portions being nearly exhausted, we have applied for an additional grant of 320 volumes, and have assurance from the Secretary of the American Bible Society that they wish to grant us all we need.

News reaches us that San Fernando, 100 miles south of this place, is awaking to the gospel, and, from other points, we receive encouragement that the people of Tamaulipas have a desire for it.

We earnestly wish that Friends would give the Association sufficient aid to enable us to visit the places between here and Victoria, if not as far as Tampico, having as a leading object the distribution of the Holy Scriptures and of tracts and books, and such other labors as way may open for. We shall order supplies from all sources by the ship in next month from New York to Brazos, looking toward visiting these points in Eleventh month, if health and other circumstances will admit. The Bible Society offers not only to give Bibles, &c., but allows us to pay freight to final destination from proceeds of sales, so that the actual expense of a voyage is limited to cost of travelling in a mule train, now very cheap. There is no Bible agent nearer than Zacatecas, and there is no opportunity to carry forward Bible distribution unless it is done by missionaries now in the field. If there are any friends who wish us to carry the Bible to the homes of central and southern Tamaulipas, and who do not receive direct appeals from the association, they can forward funds to Charles F. Coffin, Richmond, Ind., for this object. We have received from R. L. Murray, \$100 for our peace work, and will be glad to hear of funds for female education from the same source. Nowhere is it more needed than in Mexico. Our *reunion* continues to increase in attendance. There are 21 who attend as regularly as possible, others occasionally. They embrace all classes of people—the vivacious Frenchman, the energetic Spanish, the mixed, in various grades, and the pure sons of Guatimozin. This motley company, uniting in but two things, the use of the Spanish language and a desire to hear the gospel, meet with regularity and seem to manifest an equal interest. No one

takes a deeper interest than Antonio Lopez, the pure Aztec, whose 100-buttoned pantaloons still display his pure white drawers from top to bottom at both sides; no one recites her lessons better than the little Maria Alvarez, descended from the purest type of Spaniards. The fields are truly ripening, and were but a small portion of the amount annually expended in Spain in Bible distribution, expended in Mexico, the time would not be far distant when this land of historic marvels, where races and empires are molded in a motley multitude; this land where a lineal descendant of Montezuma has occupied the provincial chair, and redeemed the character of his race, and in which this native energy, again displayed by its late lamented President, bids us believe that the day is far distant when Barnum shall truly boast of its last Aztec children in his museum, shall yet arise and receive the gospel—rise to a worthy position among the American Republics. Whilst we rejoice in all gospel efforts, wherever undertaken, still it seems as though the sons of Aztec and Inca merit as much attention as the Moslem or the Hindoo, and, by their geographical position, they *especially demand our attention*. There are incidents in the colonial history of Mexico that show that she has had in former times the *best Indian policy practised in the American colonies*.

Truly thy friend,

SAMUEL A. PURDIE.

PLEASANT PLAIN, IOWA, 8th mo. 11th, 1872.

Friends' Review:—Not having seen any response in the *Review* to Edward Williams' appeal for assistance in finishing the school-house at Huntsville, Texas, for the benefit of the colored people, I think it would be well to revive the subject in the minds of Friends, believing a little help in this direction might be a blessing to those giving as well as to those receiving.

Friends here at Pleasant Plain have just raised and forwarded to Edward Williams, \$30 to help forward the good work.

B. C. ANDREWS.

THE EAST AFRICAN SLAVE TRADE.

From a very full and interesting report in the columns of the *London Morning Post*, of a public meeting recently held in that city, presided over by its Lord Mayor, we glean the following statements in reference to the slave trade in East Africa:

Russell Gurney, M. P., who was chairman of a parliamentary committee which sat on the subject last year said that the evidence given them "established beyond all doubt the fact that in the course of five years the number of slaves exported from Kilwa, on the East Coast of Africa, amounted to 97,203.

That gave an average of nearly 20,000 per annum during the five years, and in the last year the number had not decreased. That was the number on which a duty of 2½ dollars per head was levied, at Kilwa, by the Sultan of Zanzibar, but as, in consequence of the duty, there was a great deal of smuggling, the number probably exceeded 20,000. It was further shown that four-fifths of the slaves died on the way to the port, and therefore they could come to no other conclusion than that 100,000 persons were annually captured for the purpose of being reduced into slavery. The result of this was that parts of the country were entirely drained of their inhabitants. * * *

Dr. Livingstone described certain villages which he passed through in 1851 and again in 1861. In 1851 they were flourishing cotton-growing villages, where the sound of mills was heard. Ten years afterwards the country was not to be recognized; it was overrun with wild beasts.

* * * One word, in conclusion, as to their interest in putting down the slave trade, apart from the question of humanity. He had referred to the increase of commerce on the Western Coast of Africa. He believed they were being repaid every year for the expenditure in putting down the slave trade there, and that the same results would ensue on the East Coast. They might make the natives understand that there was a much better use for their children than selling them for two yards of cotton. The Germans, Americans, and French had the same interest in the matter as the English, for they would all share in any benefit from the increase of commerce."

(The Rev.) Horace Waller, late missionary in East Africa and companion of Dr. Livingstone, described "the cruelties to which the unfortunate slaves were subjected while being conveyed to the slave market of Zanzibar. They were bought, he said, for 12 or 15 feet of calico, in most cases for two yards, and when the market was slack the slaver supplied some chief with guns and told him to go and settle his quarrels with his neighbors. A war of reprisal ensued and the natives captured were sold to the slaver for next to nothing. Moreover, while the male population was away fighting, the women were afraid to go into the fields for fear of being kidnapped, and a famine ensued with terrible results, boys and girls being sold for as much corn as would fill his hat. That explained the deserted villages that were to be seen. When a sufficient number of slaves were got together the necks of the males were put into long forked sticks which prevented them from running, and the females were bound together. At Zanzibar they were worth \$9 or \$10, and at the Persian Gulf as much

as \$200 or \$300 apiece. It had been his lot with Dr. Livingstone to set hundreds of these poor creatures at liberty by cutting the sticks off their necks, and he was informed that a woman who had formed one of a party of slaves, having become sick, was knocked down with a hatchet, and the baby of another was taken from the breast of its mother and thrown into the bush after its brains had been dashed out against a tree."

Major-General Rigby, formerly British consul and political agent at Zanzibar, said "he had been an eye-witness of the horrors of the slave trade. The cruelties that were practiced were utterly indescribable, the people who had to do with the slaves becoming in course of time quite callous. He had seen vessels arrive with hundreds of poor creatures, naked and packed as close as herrings in a barrel. During the voyage they had been exposed to a hot sun and rain, and they were landed at the custom-house, within a few yards of the British Consulate, and thence taken to the slave-market and sold like so many cattle. The law in Zanzibar gave the master absolute power over his slaves. He could flog, kill, or mutilate them in any way. There was no tribunal to which they could appeal. A soldier who had travelled along the road taken by the slaves to the coast had described the scenes he had witnessed. The road, he said, stank with corpses; he had seen 15 slaves felled to death by blows between the eyes with clubs, and many were strangled. The major-general proceeded to say that even some of the Queen's subjects were engaged in this traffic, and that on one occasion on which he discovered this to be the case he set at liberty 7,000 slaves, one of whom was present at that meeting."

The subject has since claimed the attention of the British Government.

WILLIAM ROBINSON.

The following is from the *London Friend*, in its report of Yorkshire Quarterly Meeting:

At a joint meeting of men and women Friends, W. Robinson returned the certificate granted in Tenth Month last. He said that he did so with feelings of deep thankfulness, and with the desire to glorify the Great Giver who had indeed fulfilled His promises.

As he had anticipated, the main part of the service was in Philadelphia, and three out of the four months spent across the water were passed in the city itself. He had felt before leaving home the great responsibility of visiting a meeting so peculiarly circumstanced, and had been much encouraged by warm expressions of sympathy, especially by

two letters from young Friends containing promises of Scripture which had been presented to their minds as applicable to him. He had feared that difficulty might arise during the visit, and some opposition had occurred which, making the appearance he did, he was prepared to expect. But the cordial welcome given by a very large body of Friends in Philadelphia was much greater than he had hoped for, and he felt confidence in believing that the time had been rightly chosen and the needed help from day to day granted. He wished earnestly to impress on Friends the testimony he could bear to the truth of the great doctrine we hold, of the perceptible guidance of the Holy Spirit; never before had he more strongly felt its force, and he would encourage all to watch for the still small voice. The very day on which to sail seemed clearly indicated, and valued Friends of Philadelphia had remarked to the effect that, had he come a few days earlier, it would have been too soon, and a few days later might have been too late. A kind invitation had been sent from M. C. and S. W. Cope, that he would make their house his home, and in this he recognized the Master's hand, as the way had been by it opened for valuable intercourse with many Friends, and perhaps no small part of the service had been in social gatherings which the open-hearted kindness of Friends had brought about. Small companies were invited to meet him at different houses, and many evenings had been passed in favored Christian communion. All the meetings in Philadelphia were visited, some of them many times, as in the week Friends meet on Third, Fourth, and Fifth days in their respective meetings, and on most of these occasions the felt presence of the Great Head of the Church was truly known. At one time it seemed doubtful whether it would be right for him to stay to attend the Yearly Meeting, but as the time drew near his course became clear, and he trusted that, as in going, so in returning, the time was rightly shown him.

Five weeks before sailing, his dear friend S. W. Cope was taken ill, and she expressed her belief that she would not see him again, but that he would see her in her coffin; and though arrangements for sailing had been made before her death, they permitted him to do so, and to attend her funeral.

W. R. thought that Friends of Philadelphia were not understood in this country. He could not attempt to explain their trials, for it required a residence of some length to understand them; but there is there a very large and increasing body of Friends—old, middle-aged, and young—who hold most firmly the doctrines of true Quakerism with a zeal and attachment that he had never before

met with. These dear Friends longed for the time when communication with other Yearly Meetings might be recommenced, but they feel, and he saw fully with them, that it is their duty patiently to wait and to bear their trials, as any decided effort to end them would at the present time be likely to cause a separation which would increase rather than lessen them.

For these dear Friends he asked our tender sympathy, he asked our prayers.

Several Friends expressed their satisfaction with the report which William Robinson had been able to give of his visit.

FACTS ABOUT STORMS.

A vast amount of information is constantly being gathered and collated by the U. S. Signal Service, out of which is being gradually built up the true science of that class of meteorological phenomena. Among the general observations thus far noted may be mentioned the following:—

Storms are accompanied with a depression of the barometer near the central line of the storm, and a rise of the barometer in the front and rear.

This central line of minimum pressure is generally of a great length from north to south, and moves side foremost toward the sea.

This line is sometimes nearly straight, but generally curved, and most frequently with its convex side toward the east.

The velocity of this line is such that it travels from the Mississippi to the Connecticut River in about twenty-four hours, and from the Connecticut to St. John, Newfoundland, in nearly the same time, or about thirty-six miles an hour.

When the barometer falls suddenly in the western part of New England, it rises at the same time in the valley of the Mississippi, and also at St. John, Newfoundland.

In great storms the wind for several hundred miles on both sides of the line of minimum pressure blows toward that line directly or obliquely.

The force of the wind is in proportion to the suddenness and greatness of the depression of the barometer.

In all great and sudden depressions of the barometer there is much rain or snow; and in all sudden great rains or snows there is a great depression of the barometer near the centre of the storm, and rise beyond its borders.

Many storms are of great and unknown length from north to south, reaching beyond our observers on the Gulf of Mexico and on the northern lakes, while their east and west diameter is comparatively small. The storms therefore move side foremost.

Most storms commence in the "far west," beyond our most western observers, but some commence in the United States.

When a storm commences in the United States the line of minimum pressure does not come from the "far west," but commences with the storm, and travels with it toward the eastward.

There is generally a lull of wind at the line of minimum pressure, and sometimes a calm.

When this line of minimum pressure passes an observer toward the east, the wind generally soon changes to the west, and the barometer begins to rise.

There is generally but little wind near the line of maximum pressure, and on each side of that line the winds are irregular, but tend outward from that line.

The fluctuations of the barometer are generally greater in the northern and the eastern than in the southern and the western parts of the United States.

In the northern parts of the United States the wind generally in great storms sets in from the north of east and terminates from the north of west; and in the southern parts the wind generally sets in from the south of east and terminates from the south of west.

During the passage of storms the wind generally changes from the eastward to the westward by the south, especially in the southern parts of the United States.

The northern part of the storm generally travels more rapidly toward the east than the southern part.

During the high barometer of the day preceding the storm it is generally clear and mild in temperature, especially if very cold.

The temperature generally falls suddenly on the passage of the centre of great storms, so that sometimes, when a storm is in the middle of the United States, the lowest temperature of the month will be in the west on the same day that the highest temperature is in the east.

The first of the principles upon which the Signal Corps proceeds is that the invariable course of air-currents is such as will equalize the atmospheric pressure upon the earth's surface, and that wherever inequalities exist, the winds are set in motion, the air thus finding its level, just as water or any other visible fluid does.—*Journal of Chemistry.*

From the Nation.

A WONDERFUL BIRD'S NEST.

As a supplement to our recent article noticing President Chadbourne's work on "Instinct in Animals," we wish to say a word

about a curiosity which may be seen in the museum of Brown University at Providence, R. I. There, among other objects of interest, are several thousand specimens of birds, together with a good showing of nests, and among the latter is the curiosity of which we speak. It appears to reveal an act of intelligence and knowledge entirely above the plane of instinct, so-called, and to be clearly referable to reason. A bird had built her nest in a tree, hanging from a slender branch, not much larger than a pipe-stem, which grew out of a small limb about half an inch in diameter. Passing over the use of strings, wound around the branch, the ends of which were incorporated in the nest, to assist in holding it suspended, and which is no new expedient in nest-building, we wish to call attention to a remarkable device of this bird to meet an unexpected emergency. After the nestlings were hatched, and had grown well towards maturity, their increasing weight revealed the weakness of the branch, and the mother bird seems to have become alarmed for the safety of her brood. What should she do? The case might well have seemed remediless to a creature necessitated, as we are told, to work ignorantly and blindly in a prescribed routine, over which she had no control. She had found her mistake in selecting so slender a branch to support her house and cradle, and must have been appalled by the threatened consequences. But "instinct," or else good sense, came to her assistance. She had some knowledge of the functions of a string, of its strength, of its pliability, and of the mode of attaching it to a twig by winding it round and round, and, perchance, of tucking under the end to prevent uncoiling,—a convenient substitute for a knot. But it was necessary to advance a long step beyond this; and, after tying one end of the string to the branch which supported the nest, to carry up the other to the main branch, and tie that also, as well as stretch it tight. Could a tiny bird effect this process of reasoning? If she could, was the act itself within the compass of her physical powers, with but a beak and talons in the place of hands? This is the precise remedy the bird got at and carried into execution. The nest itself attests and records the fact. All we know of it we take from this witness. To save her little family she sought and found a piece of twine several inches in length, wound it several times around the branch outside of her nest, and, having made it secure, then carried up the string to the main branch, over which she drew it as tight as she was able, and wound it around several times until it held firmly. Thus, as a guy, it supported the slender branch with its own strength, and prevented it from breaking

under the weight of the nest and its occupants. The professor in charge of the museum himself took the nest from a tree on or near his own premises. He should have it photographed, and send the picture to the *Naturalist*, with a precise and minute description, and this should attend particularly to the probable objection that some kind person did the mother-bird the service of making a safe nest safer.

Selected.

THE NIGHT SERVICE.

BY B. M.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.—Psa. cxxxiv. 1.

From the awaking of the glorious Sun
In the far chambers of the crystal East,
To when he goeth down in pomp and power,
Beyond the western seas, the Name of God
Is to be blessed and praised. * * *

Through all the long bright Day
There is no silence, for at every hour
Some soul is praising God. * * *

But who shall praise God in the Night?
The Night that lays her finger on the lips
Of men, and hushes them to something like
The calm of Death. Now sleeps the prisoner,
And the oppressor sleeps; the wicked cease
From troubling, and the weary are at rest.
Ah! who shall praise Him in the Night? the Night
That stretcheth mournful wings from shore to shore
Till silent lie the singers of the world
Beneath the shadow.

Angels come and go,
And wonderful sweet thrills of music sweep
The night wind as they pass. Yea, Christ Himself
Is with us; lo! the Shepherd King of the Church
Abideth in the fields, and watcheth o'er
His flock by night. But who shall give Him praise
For this sweet service? Who shall celebrate
The name of God by Night?

It is the Night;
And in the temple of the Lord, not made
By mortal hands, the lights are burning low
Before the Altar. Clouds of darkness fill
The vastness of the sacred aisles. The dumb
And breathless Spirit of the Night is here
In all his power; no rushing mighty wind
Of organ harmonies is sweeping down
The shadowy place. A few short hours ago,
And all the Temple courts were thronged with those
Who worshipped and gave thanks, before they went
To take their rest. Then many voices joined
To sing the praise of God; but who shall bless
His Name at midnight?

Lo! a band of pale
Yet joyful priests do minister around
The Altar, where the lights are burning low,
In the breathless Night. Each grave brow wears the
crown
Of sorrow; and each heart is kept awake
By its own restless pain; for these are they
To whom the night watch is appointed. See!
They lift their hands and bless God in the Night!
Whilst we are sleeping, those to whom the King
Has measured out a cup of sorrow, sweet
With His dear love, yet very hard to drink,
Are waking in His Temple, and the eyes

Are lifted up to Heaven ; and sweet low songs
Broken by patient tears, arise to God.
Bless ye the Lord, ye servants of the Lord
Which stand by Night within His Holy Place
To give Him worship ! Ye are Priests to Him,
And minister around the Altar, pale
Yet joyful in the Night.

The Priests must serve
Each in his course, and we must stand in turn
Awake with sorrow, in the Temple dim,
To bless the Lord by Night. We will not fear
When we are called at midnight, by some stroke
Of sudden pain, to rise and minister
Before the Lord. We too will bless His Name
In the solemn Night, and stretch our hands to Him.

Quarterly Meetings in Ninth Month, 1872.

(From New York Pocket Almanac.)

- 9th mo. 5th Falmouth, New England Y. M.
Dunning's Creek, Baltimore Y. M.
7th Whitewater, Indiana Y. M.
Richland, Western Y. M.
Hesper, Kansas Y. M.
11th Fairfield, New England Y. M.
Le Ray, New York Y. M.
12th Haddonfield, Philadelphia Y. M.
13th Vassalboro', New England Y. M.
14th Pelham, Canada Y. M.
Spiceland, Indiana Y. M.
Cottonwood, Kansas Y. M.
16th Baltimore, Baltimore Y. M.
21st Westfield, Indiana Y. M.
Northern, Indiana Y. M.
South River, Iowa Y. M.
Spring River, Kansas Y. M.
28th Wabash, Indiana Y. M.
Honey Creek, Iowa Y. M.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 26th inst.

GREAT BRITAIN.—The importation of Belgian coal continues on an extensive scale, the price being 4 shillings per ton lower than that of English coal. It is said a body of manufacturers are forming a company for the purpose of importing American coal.

Up to the 1st inst., 6,403 petitions, bearing 1,369,938 signatures, had been sent to the House of Commons, in favor of Sir Wilfred Lawson's permissive prohibitory liquor bill. A counter petition, promoted by the publicans of Manchester, was presented, claiming to have 93,000 signatures, but on counting there were found to be only a few over 62,000, many of them known to be fictitious, and nearly half in the same hand-writing. The House very properly threw out this petition, and steps will be taken to detect and punish the authors of the forgery.

IRELAND.—The riots in Belfast continued with little abatement until the 22d, though their character was somewhat changed, the mobs directing their attention more to the plunder and destruction of buildings than to attacking persons, although considerable fighting was still kept up. Some school houses were destroyed, and some of the churches were with difficulty preserved. The authorities, though supported by an armed force of 5,000 men, appeared almost powerless for a time. A number of rioters were arrested and tried, and sentenced to short terms of imprisonment. It is reported that during the prevalence of the riots, one thousand

houses were plundered, and the value of property destroyed was estimated at £50,000. Private telegrams on the 24th reported a renewal of the disturbances, but official dispatches did not confirm these. On the contrary, official reports on the 26th stated that all was quiet, and the reinforcements of troops which had been sent were leaving the city, no further trouble being apprehended.

Great excitement prevailed at Drogheda, and an outbreak was said to be feared there, the cause of which is not explained.

FRANCE.—The Minister for Foreign Affairs has informed the British Ambassador that special instructions have been given to police agents on the Franco-Swiss and Franco-Italian frontiers, to allow British subjects to enter and quit France without passports.

The reports of the grain harvest in France are favorable, the crops being pronounced very good in 42 departments and good in 37, and the total product being the most abundant known for a long time. It is estimated at 96,225,000 bushels, which would exceed by one-third the average for the past ten years. Hitherto the yield in France has not been sufficient for home consumption, and grain has been imported from the Black Sea, but this year a considerable exportation is anticipated. It is estimated that both England and Italy will require larger imports of breadstuffs than usual.

SPAIN.—It was positively asserted that the government had information of an organized plan for an insurrection in the disaffected northern provinces, the time fixed being the 28th inst. The French government had been informed, and requested to use precautions to prevent their receiving aid from France.

The partial returns received of the preliminary elections for members of the Cortes showed that two-thirds of the successful candidates were of the government party.

The King and Queen had returned to Madrid from their tour in the northern provinces, in which some of the Ministers accompanied them.

GENEVA ARBITRATION.—The sittings of the Board were still held with closed doors. As at the session of the 26th only the arbitrators were present, it was believed that the counsel had submitted their arguments and closed their portion of the business, and that the decision might be expected within two weeks.

PRUSSIA.—The Emperors of Russia and Austria are expected to visit Berlin on the 7th prox., and to hold a conference there with the Emperor of Germany. The objects of the meeting are not known, and various rumors are current.

RUSSIA.—An International Statistical Congress opened at St. Petersburg on the 22d.

Russia is said to be preparing an expedition against Khiva, which is a part of the region called Turkestan, east of the Caspian Sea. Russia has for some time been extending its dominion in that direction, and it is said that some months since, the government sent to the Khan of Khiva an ultimatum, demanding certain concessions which would practically reduce that district to a dependency of Russia. The Khan received and treated the messenger with Oriental politeness and ceremony, and gave up to him two Russian prisoners, but paid no attention to the terms of the demand. Orders have been given to examine the roads leading into Khiva, and to provide the necessary arrangements for troops to be sent thither.

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A Religious, Literary and Miscellaneous Journal.

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INDIAN DEPARTMENT.

WE extract from the third annual report of THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS, dated 26th of Eighth month, 1872, the following interesting resumé of the condition of the Indians of the Central Superintendency:

The Kickapoos, numbering 294, and located in Brown and Atchison counties, Kansas, are at present under the care of B. J. Miles, as acting agent, in the absence of John D. Miles, who has temporary charge of the Cheyennes and Arapahoes. The Kickapoos are steadily improving. A boarding school was opened on their reservation near the close of last year. Forty children were at once provided for in the institution, and it is proposed very shortly to enlarge the building, so as to provide for a greater number. Wm. D. and Louisa K. Jones have occupied the positions of superintendent and matron, and Lizzie Miles that of teacher. The two former having offered their

resignations, Jonathan and Drusilla Wilson have been engaged to succeed them.

The average attendance of the school has been about 26. The girls assist in culinary affairs, in washing, ironing, milking, do most of their own chamber and dining-room work, sweep their sitting-room, &c. Some are also employed a portion of their time on needle-work, which they do with ease and alacrity. The boys assist in planting, hoeing, cutting wood, drawing water, &c. They usually work from half an hour to an hour each morning and evening, when there is suitable work for them to do. Care is taken to teach the children that labor is honorable and profitable; and it is thought the boys do not treat the girls as their inferiors.

At all of the boarding schools it is the design to open farms for the purpose of supplying the inmates with such articles of food as can be readily produced, and the superintendents are expected to manage the farms, and to give the older boys practical instruction in agricultural labor.

Donations amounting to \$918 have been made in money, clothing, and furnishing goods, to the Kickapoo schools, by Friends in different parts of the country.

A Scripture school has been regularly held on First-days, with an average attendance of about 28; whole number who have attended, 48. It is opened by reading a portion of Scripture with a devotional pause, after which about half an hour is occupied in singing a hymn, and in blackboard exercises, and by questions on Scripture, answered by the pupils in concert. Classes are then separated, and those who can read spend about half an hour on a lesson, reading and hearing explanations on the same by the teacher. Those who cannot read are collected into one class, and exercised by repeating after the teacher Scripture texts, answers to Scripture questions, &c. Those who understand our language generally manifest an interest in the exercises. Parents are encouraged to have their children at the school on the first day of the week. The latter are allowed to take

out-door exercise on this day, but are admonished to keep more quiet than on other days. Efforts have been made to teach them that Jesus Christ died to redeem us, that He is the only Saviour and only Mediator between God and man, and that His Spirit must be allowed to rule and reign in our hearts to make us happy here and hereafter.

The *Shawnee* Agency has been discontinued upon the recommendation of the committee. Nearly all the Indians heretofore attached thereto have removed to the Indian Territory, and become incorporated with the Cherokees.

The *Prairie* band of the *Pottawatomies*, numbering 360, and located in Jackson Co., Kansas, remain in much the same condition as at last report.

Joel H. Morris has resigned and vacated his position as agent. No appointment of a successor has yet been made by the Government, on the ground, as we understand, of the small number of these Indians, and the probability of their early removal to the Indian country. The business affairs of the agency devolve upon the superintendent. A building has been erected for a boarding school, and Caleb and Elizabeth Maris are expected to take charge of it very shortly as superintendent and matron, and Hettie Butler as teacher.

The *Kansas*, or *Kaw* tribe, under agent Mahlon Stubbs, number 593, and will probably in a few months remove to the Indian Territory. In accordance with a recent Act of Congress, the Secretary of the Interior is now making arrangements for the sale of their reservation near Council Grove, Kansas. Provision has been made for them to occupy a portion of the lands recently assigned to the Osages between the 96th meridian and the Arkansas River. Since our last report there has been some improvement in the *Kaw* tribe in the direction of self-support, as indicated by a greater area of cultivated land, and an increased demand for seeds and agricultural implements. Their fields vary from half an acre to twenty-five acres, and their crops are uncommonly good. The agent and his co-workers continue to hold open-air religious meetings with these Indians, as they have no building adapted to the purpose. Good effects are apparent from these efforts to do them good. Their docility is increased, as well as their desire for the education of their children. The boarding school has been in continuous operation. The average attendance for the last quarter was 37. The whole enrollment is 44, of whom 33 are boys. The conduct of the children is very good, and they are fond of the school, so that instead of running away, as was formerly their habit, there have been instances in

which some who have been removed by their parents have abandoned their homes and returned to the school. Uriah and Mary Spray are superintendent and matron, and Jennie Staunton is the teacher. Meetings for worship on First and Fourth-days, and a First-day school are held at the institution. The daily religious instruction of the children receives especial care. A portion of Scripture is read and explained to them every evening, after which a season of devotion is observed, in which the voice of prayer and praise is often heard. The minds of the children are stored with hymns which they love to sing. The agent writes, "We rejoice in believing that there are many praying children in the school."

Of the five reading classes, three are in 1st reader, one in 2d, and one in 3d. One of the arithmetic classes is nearly through common fractions. The boys receive practical instruction in farm labor, and the girls in the duties of housekeeping.

The *Great* and *Little Osages*, under agent Isaac T. Gibson, number 3956, and are now definitely located between the southern boundary of the State of Kansas and the Creek country, and immediately west of the 96th meridian, extending to the Arkansas River. In this reservation the *Kaws* are also to be located. The work of civilization has been suspended among the Osages for a year on account of the uncertainty in reference to the boundaries of their territory; and the buildings for agency and school purposes that had already been erected, are now valueless for these ends, because the recent survey determines that they are situated upon Cherokee lands. The intrusion of white settlers upon the Osage reservation has also been a source of much annoyance and irritation to the Indians. Under orders from the President, these settlers were removed in Fourth month last by the military.

The *Quapaw* Special Agency, under agent Hiram W. Jones, includes 1069 Indians, distributed among the following tribes: Senecas, Wyandottes, Eastern Shawnees, Ottawas, Quapaws and Confederate Peorias, Kaskaskias, &c. They are located on each side of Spring River, and east of the Neosho River, and are mostly in an improving condition, having slightly increased in numbers during the past year. A boarding school has recently been opened on the Wyandotte reservation for that tribe, and the Senecas and Eastern Shawnees; and buildings for another are nearly ready on the Quapaw reservation. The Peorias have had a successful day school, taught by E. W. Weesner, with an average attendance of 20. Of these 18 can read and write, and 14 are studying arithmetic. A First-day school has been in operation

amongst this tribe for the last three months, with increasing numbers and interest. There are 40 names on its roll. The superintendent, Denison Abner, is a Peoria Indian.

The Ottawa School and orphanage has been regularly continued, since our last report, under the care of Asa C. and Emeline H. Tuttle. In addition to the pupils that board at their homes, an average of 25 orphans, some of whom belonged to neighboring tribes, have been boarded, clothed, and instructed at this institution. The First day school and the religious meetings have been regularly sustained, and have been largely attended both by children and adults, and the good fruits of religious labor are very apparent.

* * * * *

It is interesting to observe the general improvement of nearly all the Indians of the Quapaw Special Agency.

The constantly increasing breadth of their cultivated lands, their strong fences and comfortable houses, their increasing herds of cattle and hogs, and a growing desire for the education of their children, and most of all, their deepening religious interest, which is gradually lifting them from superstition and vice to the light and practice of Christianity, are encouraging signs of the dawning of a better day.

The 300 Delawares who, at date of our last report, were living east of the Neosho River, on the lands of the Peorias, have now returned, by instruction of the Government, to the Cherokee country. We opened two schools amongst them last winter, which were kept up until near the time of their removal.

The *Sacs* and *Foxes*, under agent John Hadley, number about 425, and are located in the Indian Territory, immediately west of the Creeks, and between the Red Fork of the Arkansas and the North Fork of the Canadian. The condition of these Indians is much the same as at our last report. A school numbering 14, has been in operation for several months, under the care of Joel Willis and wife. These children also attend a school for Scriptural instruction, and a meeting for Divine worship, which are regularly held at the agency on First-days. The erection of buildings for a boarding school, sufficient to accommodate all the children of the tribe, has been delayed for a year on account of a misapprehension in relation to the funds for this purpose. Definite information has recently been received from the Department that the appropriation had been made according to the last treaty with these Indians, and we trust that the work will be commenced as soon as practicable. The mortality among the *Sacs* and *Foxes* during the past year has been great, being estimated at about

one-tenth their whole number. The crops at this agency are good.

The Absentee Shawnees are attached to this agency, and are doing well. They have good crops, and their herds, which were destroyed in the war, are now increasing. They have never enjoyed any educational advantages until quite recently. A school was opened for them last spring by Joseph Newsum. It is well attended, but the children are much in need of clothing. A meeting is held on First-days, in which portions of Scripture are read, and religious instruction is imparted. There are about 700 of this fragment of the tribe, and by a late act of Congress they have had lands secured to them during occupancy south of the North Fork of the Canadian. By the same act, a like provision is made for the citizen Pottawatomies, many of whom have sold their possessions in Kansas, and are settling north of the Canadian River, and west of the Seminoles.

The *Cheyennes* and *Arapahoes*, numbering 3550, and located on the North Fork of the Canadian, immediately west of the 98th meridian, have continued to maintain the peaceable and friendly attitude noted in our last report. Very strong efforts have been made by the Kiowas to induce them to join in depredations the present summer, but hitherto without success. On the contrary, when, on one occasion, the Kiowas stampeded 125 mules and horses from the military, the *Cheyennes* demanded of them one-fourth of the plunder because the act was committed on their reservation. The Kiowas complied with the demand, and forthwith the *Cheyennes* voluntarily returned the animals to the officer in command at Camp Supply, the nearest military post.

The schools have been continued at this agency, and a more commodious building for a boarding school is now completed, and will be opened in next month.

It is with much regret that we have to record the death of agent Brinton Darlington, which occurred at the agency on 1st of Fifth month last. We desire to express our appreciation of his valuable services amongst these Indians, and of his zealous devotion to their best interests. Agent John D. Miles, of the Kickapoos, has been assigned by the Superintendent, with the approval of the Department, to the temporary care of the *Cheyennes* and *Arapahoes*.

The affiliated bands of the *Wichita* Agency, numbering 1216, and located on the Washita River, are under the care of agent Jonathan Richards, and have made some progress during the year past. Two schools have been in operation amongst them, and religious meetings and Scripture schools are held for their especial benefit. One of their chiefs has ex-

pressed a desire for a meeting-house. It is the intention of the agent to extend his work of religious instruction until all the Indians under his care have the advantage of regularly meeting for this purpose. Their crops the present season are very good, and they have suffered less with sickness than usual.

The *Kiowas*, *Comanches* and *Apaches*, numbering about 6,000, and assigned to a reservation north of Red River, and south and west of Washita, under the care of agent Lawrie Tatum, are probably in much the same condition as at last report. The school, under the care of Josiah and Lizzie Butler, has been well managed, with an average attendance of a little over 30, but the most of the children are from the affiliated bands of the Wichita Agency. They are obedient and docile, and have occupied a part of their time, when out of school, in various forms of industrial labor. We are pleased to notice that especial care has been taken to impress them with the evils of intemperance, and each one of them has signed a pledge of total abstinence from all intoxicating liquors, and from the use of tobacco.

The *Kiowas* have as usual given much trouble this summer. The most of their depredations have been committed upon the military; they having succeeded, in various instances, in stampeding horses, mules, and cattle from encampments of soldiers, and from the vicinity of military posts. Several other robberies and some murders have also been attributed to them, probably with good reason. Repeated efforts have been made by the Government to persuade the chiefs of these tribes to visit Washington, but hitherto without success. At the General Council of the different tribes of the Indian Territory, held at Okmulgee, in Sixth month last, a delegation was appointed of *Cherokees*, *Choctaws*, *Creeks*, *Seminoles*, *Wichitas*, and others, to meet the *Kiowas* and *Comanches* in friendly council on the 22d of Seventh month, at the Wichita Agency. It was believed that the influence of these friendly and civilized Indians would be greater in the interests of peace than any other that could be brought to bear upon those wild and warlike people. The Council was accordingly held, and was attended by a large delegation of the *Kiowas* and *Comanches*. An earnest effort was made to induce them to forsake their nomadic and predatory life, but apparently with little or no success.

Amongst the subjects which claim the serious attention of the friends of the Indian, and one which is a source of much uncertainty, solicitude and discouragement to the Indians themselves, is the apprehension that the Government may be induced to disregard its reiterated pledges to the present oc-

cupants of the Indian Territory, of perpetual and undisturbed possession of their lands. The President has manifested a decided disposition to protect the Indians against intruders, and faithfully carry out his own declared policy of peaceful influences; and we have felt it incumbent on us to endeavor to support him in the discharge of this official duty. We have circulated a carefully prepared document, giving many important facts bearing upon this subject, and we desire to call the attention of Friends generally thereto. * * *

We believe that an increasing disposition is manifest amongst agents and teachers that those under their care may be brought to a saving knowledge of our Lord Jesus Christ, and comforting evidences are already manifest that labor in this direction is not in vain. There is much to assure us that a persistence in these efforts will be attended with the same results which ordinarily accompany a diffusion of the knowledge of salvation. Faith comes by hearing, and hearing by the word of God, or the declaration of the Gospel message. They that believe call upon the name of the Lord, and are saved.

The roving habits of some of the tribes render any efforts for their religious, literary, and industrial improvement very inoperative. The practicability of, and the advantages likely to result from, the employment of missionaries or teachers who would be willing to make their home with these tribes, and follow them in their wanderings, have engaged our serious attention. We are sensible that such a service is a peculiarly delicate and responsible one, requiring a rare combination of qualifications. Especially must it be preceded and accompanied not only by a clear sense of the call of the Lord to enter into His vineyard and work, but by the pointing of the Divine finger to this particular field. We desire that all whose minds are turned in this direction may lay the matter prayerfully before the Lord, in readiness to accept His will, whether it be yea or nay; and that such as go forth may do so with the sanction, sympathy, and aid of the church at home.

In reviewing the work of the past three years, we have abundant reason for thankfulness to God, that He has been pleased to set His seal of approval upon it, and in many ways to bless our feeble efforts for the amelioration and Christian civilization of the portion of the aborigines of our country committed to our care. While a large portion still fail to appreciate and enjoy even the outward benefits of civilized life, and few possess the joys of the Christian's faith, mountains of difficulty have been overcome, and paths have been smoothed for successful

work in the near future; some souls we believe have been saved, to the glory of God, and the joy of the angels in Heaven. The threatenings of serious war on the frontier have again and again been averted. The just policy inaugurated by President Grant, of peaceful and humane treatment of the untutored red man, from whom the white citizen has wrested his lands, and the only means of livelihood which accords with his tastes and prejudices, stands justified after three years' trial, and approved by the best sentiment of our country. Let Friends continue to give their united and cordial support to the Government in its efforts to promote peace, to do justice, and to remove from the face of the nation a dark and long-standing stain.

Abundant evidence has been granted that the Lord has called us as a people to share in this His work. Let us then be faithful, earnest, persevering. Desirable results in any great work can only be attained by *persistent* efforts. The objects to be accomplished must be kept in view, and we must press on to their attainment by a well-sustained course of action.

The guiding footprints of our Master are unfolding to us the way which He has opened for the salvation of those who have not yet heard His name, and so far as we have followed those footsteps His blessing has marked our labors. No more than this could we ask. Let us therefore with grateful hearts afresh offer unto Him our time, our talents, and our substance, as He may be pleased to call for and accept in this direction. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it till He receive the early and the latter rain." Let us be patient also in our service till the time of the harvest, when the whitening fields shall gladden the hearts of the Christian reapers, for we know that our labor shall not be in vain in the Lord.

CAPTIVES RESTORED.

During the present year the Kiowas and some other Indians of this agency, have made frequent raids into Texas, murdered many persons and stolen numerous animals. In one of their raids they captured three children by the name of Lee, after killing their father, mother and one sister.

The civilized Indians, thinking that they might exert an influence for good with the Indians of the plains, appointed a delegation at the annual Okmulgee council in 6th mo. last, to meet the Kiowas, Comanches, Apaches, Cheyennes, Arapahoes, &c., in the vicinity of the Wichita agency, on the 22d of 7th month. Near the time appointed, all the Indians desired were represented there except the Kiowas, who did not go until

another special messenger was sent for them, urging them to attend. On the 31st a few made their appearance, and a number more in a day or two; prominent among whom were the Chiefs Lone Wolf, Kicking Bird, Big Bow and White Horse. The latter two have been the principal raiders of the season.

In the council, Lone Wolf spoke on behalf of the Kiowas, but his "speech" was far from being encouraging or satisfactory to those interested in the welfare of the Indians; giving no assurance of ceasing their raids until Santanta and Big Tree were released from the penitentiary in Texas, and making some other unreasonable demands.

After the council adjourned, Kicking Bird called my interpreter aside and requested him to tell me, (as I had returned to the agency on account of sickness of my wife) that he did not like Lone Wolf's talk; that he thought that they ought to give up the captives that they had, and that he should make a strong effort to procure them and return them to me. Cyrus Bedee, who was there on behalf of Supt. Hoag, on learning what Kicking Bird said, encouraged him in his purpose and urged him to act promptly. On the 17th inst., the oldest two, being girls 16 and 9 years of age, were taken to the Wichita agency, and delivered to the acting agent, as they claimed to be afraid to come here so near the soldiers. Last evening, the 18th, they were brought here by some Indians of that agency accompanied by the Kiowas, and to-day Lone Wolf made another "speech," stating that they had a "big talk" in their camp, and agreed to cease their raiding and bring in the captives, two of whom were now here, and the other they would bring soon, but as they had paid several horses, bridles, saddles, blankets, &c., for the children, they wished to be remunerated. They were told that buying captives gave inducements to steal others, and that they could receive no payment for them. I would, however, issue them some rations, which had been suspended for several months, and they might have another issue when they returned the other captive. After urging for an hour or more that they should receive pay for the children, in which the principal chief of the Apaches assisted in advocating their cause, they gave it up, saying that they were going to be friendly whether they received anything or not. They left apparently satisfied with their rations, and I hope to obtain the other child, a boy six years old, in a couple of weeks. The girls who have been restored have not been much abused by the Indians, which, together with their restoration, is cause of thankfulness.

LAWRIE TATUM.

U. S. Indian Agent.

Wichita Agency, Ind. Ter. 8th mo. 19th, 1872.

For Friends' Review.

THE MINISTRY—HOW SHALL WE HELP IT?

Is due care taken to *help* those that are exercised in the ministry?—*Friends' Discipline*.

There are times when Divine Truth is presented to the mind with unusual clearness and weight. These seasons, which our ministers often call "openings," may occur either in religious meetings or out of them, but are especially apt to be witnessed when we give ourselves up to prayerful meditation. They may be accompanied with an impression to speak or they may not. Now, it is a good habit, whether we have spoken in connection with such an opening, or whether we have not, as soon as opportunity presents, devoutly to search the Scriptures and compare their testimony upon the subject with the views that have been presented to our minds. There may have been an over-activity of our imagination, a deficiency in our memory,—a partial or one-sided view of the subject, or, possibly, from some cause an entirely erroneous one. Even the gift of ministry does not absolutely prevent us from falling into some errors of opinion, and we should carefully avoid over-positiveness of assertion in regard to a Divine assurance of what we speak. If our hearers have no other evidence of it than our declaration, perhaps they ought not to pay any great regard to it. If they have other evidences we may well spare ourselves the unnecessary task of over-confident assertion. Whilst in all sincerity we should only speak as we believe the Lord requires and assists us, yet it should always be in a humble frame towards him and with meekness towards our fellow believers, remembering that the heavenly treasure which we believe ourselves to have received, is, at best, contained in earthen vessels, and that the most gifted ministers are fallible beings. To be convinced of this fallibility we have but to examine the history of our own Religious Society and to note the need which has all along been felt for the exercise of the eldership on the part of those who are not specially called to the work of the ministry, but who are nevertheless Christians of good judgment, of sound mind and zealous for the cause of Christ. It is more likely that one should be mistaken than that many should be, provided opportunities and capacities are the same, and whenever a body of sound-minded, earnest Christians believe a minister of the Gospel to be in error, he will seldom fail to do well, if in meekness he attaches great importance to the well considered judgment of such a body of men. True, this is a seeming contradiction of the doctrine of the sufficiency of Divine guidance, yet it is only apparent. The fault is in us and not in the Guide. The Light shines, but our eyes do

not always see. We sometimes, even ministers, in our blindness, need a friendly human hand to lead us. God blesses such help, not to supplement any deficiency on His part, but to over-balance our infirmities.

To review our exercise in the ministry in a feeling of self-gratification tends to vanity; but to do so with the sincere purpose of discovering any errors which we may have made, that we may avoid them in the future, is often profitable. Let us think of the spirit that we were in—whether love and humility seemed to prevail—how much of vanity or warmth of temper, or of any other improper feeling; crept in,—whether the tone and the manner in general were suitable,—whether we kept close to the proper subject or subjects of our exercise,—or whether by rapid and loud speaking we outran our guide and fell into incoherent, disconnected expressions, rambling here and there, catching at a text first upon one subject and then upon another, and speaking anything that came into our minds, whether under the influence of the anointing or not. To render the process of "*judging ourselves*" practically profitable, it is well to be reminded of some useful considerations and precepts as partial tests of our ministry. In the first place, if we are honest and close in our self-examination, there would perhaps be many testimonies to this fact, that an attempt at rapid and loud speaking, especially in beginners, is very apt to cause mental confusion, as indicated by a loss of the thread of the discourse. The brain becomes in degree intoxicated, and it first catches at one thought and then, losing that, at another, and another, so incoherently that everybody is glad when the poor, exercised minister runs out entirely and sits down. Now, a minister may very properly speak upon more than one subject in the same communication, if each subject is treated in a clear and connected manner. Variety is not out of the Divine order, but confusion and confusedness must be considered as creaturely weakness, which we should, as far as possible, avoid. Let us to this end, commence to speak, whether in preaching or prayer, with due deliberation and with as much calmness and collectedness of mind as practicable. Our manner should be simple and as natural as possible, with no intonation except what the gravity of the subject and the occasion require. No apology should be offered. A right exercise needs none, and if we ought to have been silent, the hearers will be pained or disgusted all the more for the apology. Scripture should be so quoted as to convey the real meaning. A *literal* quotation is sometimes impracticable, and is not essential if the sense is not at all violated. We should beware of overstraining matters by drawing

spiritual inferences from texts which do not warrant them. In expounding a parable or giving a narrative, we should keep the main subject in our view, and thus be able to hold it up conspicuously to the view of others. *Unnecessary* repetitions should be avoided. Yet *all* repetition is not reprehensible—it is only when it is so managed as to weaken the impression instead of strengthening it. Preaching should be *plain*,—that is, neither ornamental nor mystical. But whilst we do not study rhetorical embellishment, apposite illustration and explanation are often very valuable by fixing attention upon the main points. In attempting to avoid mysticism, we must not discard spirituality—but we should aim to make our discourse clear, easy to be understood, and free from meaningless expressions put in merely for the sake of sound, or because we have heard others use them, and therefore suppose they must mean something, though we cannot tell what. Definite and lucid views of Divine Truth greatly contribute to clearness of expression, and the great means for acquiring such views are waiting upon the Lord in prayerful meditation and a reverent *searching* of the Scriptures. Casual reading is not sufficient. There is much force in the word “*Search*.”

Again, we should not be regardless of the state of the audience, whether they are in a condition to hear with profit. If several ministers are present, it is sometimes the case that a great deal of good preaching is wasted by being poured into full vessels. It is either not received by the audience, or, if received, it is by displacing impressions previously made which would have been better cherished in silence. Many a crop has been spoiled by excessive showers, especially when long dry seasons immediately follow. In these days of facilities for travelling, it has become a very prevalent practice for ministers to congregate at Yearly Meetings in such numbers as to interfere materially with the services of one another, and perhaps with the transaction of business, and then the local meetings are visited in rapid succession and the people are surfeited, after which a period of months intervenes in which very few gospel visits are received. And this process is repeated year after year. Doubtless much good is done even in this way, yet it does not seem to be in harmony with the Divine order; and, without any limitation to the sufficiency of Divine guidance, we may well, for the sake of the great cause, seriously inquire whether the spirit of love and of power and of a sound mind, so cordially commended by the apostle, does not point to a better and more successful way. The great object of preaching is to do good to men, and upon us is laid the responsibility of so acting as that the

ministry be not blamed. We must exercise a godly care in these matters; for the souls of men are in jeopardy. We need not be mere time-servers; we need not fail to declare the whole counsel of God, but we must, in all simplicity, love, humility and dependence upon the Divine blessing, endeavor to “do all things decently and in order.” If we tire out our hearers by tediousness, by repetitions, or by any kind of inappropriateness, we are likely to do as much harm as good. Neither should we run bluntly and unnecessarily against the prejudices of people. We cannot take them by storm. We must approach them with the flag of peace and of love, and out of all impatience and strife of soul. “The servant of the Lord must not strive; but be gentle unto *all* men; apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth.” If we would be fishers of men we must study with pious care how we can encompass our hearers in the gospel net. All Pharisaism, every vestige of the spirit that would say, even to a sinner, “Stand by thyself; come not near me, for I am holier than thou,” must be put away from the heart of him who claims to be an ambassador for Christ, commissioned with the gospel of reconciliation. Brethren, let us consider these things, and search our hearts and how we exercise ourselves in our responsible service.

N.

For Friends' Review.

“Except a man be born again he cannot see the kingdom of God.”—John iii, 3.

This was a mystery to Nicodemus, and remains to be a mystery to the unconverted. And why? Because “the natural man receiveth not the things of the Spirit of God.” 1st Cor. ii. 14. It is, however, plain to the experienced Christian, that man (without the aid of divine grace) hath nothing of himself that will incline him to that which is good, but is prone to evil and that continually.

The sufferings and death of Christ on the cross on Calvary have purchased for man a full and free pardon, on condition of his truly repenting and believing, and this pardon has been procured for us while we were yet sinners. The sufferings of Christ on the cross, or a belief in what he has done for us without us, will not of itself effect for us the new birth that our blessed Lord described as so essential. But this change is wrought by the effectual working of “grace and truth that came by Jesus Christ.” Jesus said: “No man can come unto me except the Father which hath sent me draw him.” Although man is void of anything of himself that will incline him to good, the want is abundantly supplied by the gift of grace. For which

grace we are equally indebted to the mercy of God in Christ Jesus, as we are for the pardon procured. This is the "grace of God that bringeth salvation and hath appeared to all men." It appears to us in early life as soon as the seed of sin begins to germinate, to correct wrong things, and direct in the right way, "the axe is laid unto the root of the trees." If these reproofs or corrections are despised or overlooked, the child grows in sin. But through the long-suffering mercy of God, he follows that child or that man with convictions and the offer of salvation. If at length the sinner is arrested in his downward course, by the convictions of God's good Spirit, and he gives heed to that which arrests him, a sense of his sinfulness becomes abiding and intensified, whilst an equal sense of God's goodness and justice is portrayed to his view. He is thus brought to feel the nature of sin, and like the victim bitten by the serpent, the death penalty is realized. A godly sorrow is at work; he comes to himself, he remembers his Father's servants have good fare; cheered by the secret influence of the Father's drawing, he returns, confesses his guilt, covenants to service, willing to obey. He is owned by the Father as the son that was lost and dead, but found and alive, he receives the "wedding garment," partakes of the feast. It is the day of his espousals to Christ; he beholds the "Lamb of God that taketh away the sin of the world;" the household rejoice, and he joys exceedingly. This is re-entrance toward God and faith toward our Lord Jesus Christ. This is being born as a child into the kingdom of God, and grafted into the vine. As there is an abiding in the vine, and bearing fruit, being purged by the Husbandman, a growth in grace is witnessed and more fruit is borne to the glory of God. No doubt that God in dispensing talents to his children entrusts more with some than others. There fore those who have received most may have more to experience in their various provings and purgations, in order to their being qualified for the service required of them. And those who receive less may not have in their measure of experience to feel so intensely, and yet fill with equal acceptance the place assigned them. The change may be more rapid in some than others, but all must be passive as the meal to the leaven, that the work of grace may be effectually wrought.

ADAM SPENCER.

Springford, Ontario.

A NEW ARRIVAL.—Gold is a familiar product of California, but golden butter sent to the Eastern States from that quarter is a novelty. We see that New York lately received, by way of the Union Pacific Railroad,

a car-load of fresh roll butter, weighing 20,328 pounds, most of it done up in a neat, compact form, enveloped in snow-white linen, and packed in brine in iron-bound tierces. The butter has been on the road twenty-three days, and has the rich yellow appearance and delicate flavor of our June dairy.—*Journal of Chemistry.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 7, 1872.

THE FUTURE OF THE SOCIETY OF FRIENDS.—There are many encouraging signs of a growing feeling of oneness among all the branches of the true church of Christ. Although the one flock is not included within one fold, brotherly kindness and charity increase with the increasing consciousness that, under all its different names, the flock itself is one. How shall this sense of unity be promoted? Not, certainly, by making any sectarian additions to the simple truths of the gospel; not by insisting on the general adoption of such additions made in former times; but, on the contrary, by leaving off mere human inventions and unnecessary dogmas and rites. It has been the effort of the Society of Friends,—an effort attended, we believe, with a large measure of success,—to disencumber Christianity of the excrescences with which, in the course of ages, it has been overgrown, and to restore the simple faith taught by our Saviour and His apostles. Our Society has vindicated the truth that religion is a personal matter between each soul and its Creator. It has swept away the whole fabric of human hierarchy and priestcraft and ordinances, and, re-affirming the kingship and priesthood of every believer, declared that nothing should be allowed to come between the soul and God but Christ. It can claim the true apostolic succession for its ministers, for it alone recognizes (fully and practically) as their proper commission that they should be called, as the apostles were called, "not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." It gives all its members full liberty for the exercise of all those spiritual gifts which, confined to no one order of men, are as various as the various dispensations of the Spirit. It alone acknowledges, in its full ex-

tent, the blessed doctrine of the immediate and perceptible influences of the Holy Spirit, both as guiding into "all the truth" in matters of faith, and as pointing out day by day the path of duty and safety, with still, small voice, not only in religious service, but in all the affairs of life. It has borne well that great test of true discipleship, "By their fruits ye shall know them;" for it has been eminently successful in securing a high degree of holiness and practical piety in its members, who, as a body, have won a high repute for integrity and virtue. Discarding those shadows of formal rites which have been suffered for a time, its true spiritual worshippers, who desire to abide always with the Lord, who have fellowship one with another, because their fellowship is with the Father and with His Son Jesus Christ, and who seek to dwell under the sanctifying influences of the Holy Ghost, eat the true bread, drink the true wine, and know the true baptism.

Have we not here a realization, in good degree, of the highest ideal of the universal Church of Christ? There are signs of the times which indicate that exactly such a *nucleus* as this is needed, around which the friends of pure and spiritual Christianity may gather: signs (all the more conspicuous in the midst of some opposite tendencies) of weariness with empty forms and traditions, and longing for the substance; of dissatisfaction with the artificial distinction of clergy and laity, and desires for greater liberty of Christian service, for woman as well as man; signs in general of an eager craving for greater simplicity, spirituality and *reality* in Christian life and worship. If the Society of Friends ever had a mission in the world, it has one to-day. Never before was the call more manifest for fresh and earnest advocates of pure, simple, practical Christianity to go forth, strong in the Lord and in the power of His might.

Nor is our Society proving itself insensible, nor entirely unfaithful, to its mission. The General Meetings which have been so widely instituted, and other Christian efforts among us, have manifested a sense of the duty of doing our part in evangelizing the world. There has been an increase of spiritual life

of late in not a few of our members and our meetings; and we know that we must have life ourselves before we can communicate it to others. Do we not see already the bright dawn of a glorious future?

As they that are wise, let us know our opportunity and use it. We need not abandon any of our essential principles in order "to bring souls to Christ and build them up in Him." Nay, it is these very principles of the simplicity, purity and spirituality of the Gospel dispensation, which the interests of His cause, in the present state of the world, demand that we should proclaim. Both the restriction and the liberty of the true servant lie in the words, "*Whatsoever He saith unto you, do it.*" All parties of us, whether conservative or radical, need a deeper faith and a more confiding *trust* in our great doctrine of the headship of our Lord and of His continual help and guidance. It is not by adhering to tradition, on the one hand, nor by seeking eagerly for new ways, on the other, that the work given us to do is to be accomplished, but by our striving, simply and unreservedly, to know and do His will. In His service all kinds of instruments are needed; there is room for the use of every gift. And whatever the labor to which we are called, no branch of His church can afford us a freer field or grant us better credentials than the Society of Friends.

DR. LIVINGSTONE.—On another page will be found extracts from a letter received by our valued friend J. Bevan Braithwaite, of London, from Dr. Livingstone, the African explorer, and recently printed in the *London Times*. In sending them our friend J. B. B. remarks, "I enclose extracts from letters which I have lately received from Dr. Livingstone. They were brought over, with others, by H. M. Stanley, whose successful discovery of Dr. Livingstone has recently excited so much attention.

"The first letter is a literary curiosity. It is very closely written upon leaves cut out of his Bombay cheque-book: and both of them bear indubitable marks of their genuineness. He feelingly alludes to the death of his eldest son, who joined the Northern army in the late civil war, and was killed in one of

the battles near Salisbury, in North Carolina. 'It is impossible,' he says, 'for me not to feel sorely this loss;' adding, in reference to the time which his son had spent at the Friends' School at Kendal, 'theirs was the spirit to guide a youth like him; and he loved and respected them.' The allusion to your late President cannot fail to touch many loyal hearts in your land."

OHIO YEARLY MEETING.—Ohio Yearly Meeting commenced at Damascus with meetings for worship in both of Friends' Meeting-houses on Fifth-day, 29th of Eighth month, 1872. The Gospel was preached in the demonstration of the Spirit and with power, and prayer and praise offered in the all-availing name of Jesus to Him who ruleth the kingdoms of men, that He would bless the annual assembly with the outpouring of His Holy Spirit, and be the guide and counsellor in all its deliberations.

A meeting for worship was held in the evening in the large house, more especially for the younger class.

In the afternoon was held the Yearly Meeting of Ministers and Elders, which was a baptizing time. A time of searching of heart, wherein the duties and responsibilities of those who stand in this important relation to the body at large, were brought vividly to view, to stir them up to a more faithful and devoted performance of these important duties, as watchmen and watch-women on the walls of Zion, and to obey the voice of the Heavenly Shepherd, "Feed my sheep; feed my lambs," and clearly and awakingly was set forth the eternal loss which would be the consequence of disobedience to this command of our Lord.

The Yearly Meeting for discipline opened on Sixth-day, at 10 o'clock. Supplication again rose that Christ, the blessed Head of the church, might preside over the assembly, and that all should be done to the glory of God the Father.

The following named ministers are in attendance from other Yearly Meetings, whose minutes were read and their company recorded as acceptable: James E. Baily, from Iowa; Ira Clark, from Canada; Eliza H. Varney, from Canada; Deborah C. Thomas, from Baltimore; John Jessop, from Indiana; Rufus P. King, from Indiana; Enos G. Pray, from Western.

The London General Epistle was read and a reprint of 2,000 copies ordered. Epistles were also received and read from all the corresponding Yearly Meetings except Iowa, from which no epistle had yet been received. All these epistles expressed a grateful sense

of the value of this epistolary correspondence, and most of them gave evidence of an awakening in the religious life within their borders, that the Spirit of the Lord is working mightily in many places in the hearts of the people. May His great name be praised and magnified now and forever more.

On Sixth-day afternoon, the committee to visit and assist subordinate meetings met and prepared a satisfactory report of their proceedings. Same evening, a committee appointed last year to consider the subject of providing suitable books and reading for First-day schools and families, met and discussed various propositions for the promotion of this interesting concern. No definite proposition was agreed upon, but the subject was recommended to the continued care and attention of the Yearly Meeting.

On Seventh-day, in the Yearly Meeting, the first three queries and answers were read, and the state of Society entered upon.

On First-day public meetings were held morning and afternoon at both of Friends' Meeting-houses and at the Methodist Meeting-house, which was kindly tendered for the purpose; also one in the evening at Friends' larger house, all of which were favored meetings.

DIED.

BOWERMAN.—Near Bloomfield, Ontario, on the 25th of Seventh month, 1872, Deborah Edith, second daughter of Levi and Mary M. Bowerman, aged 15 years and 3 months; a member of West Lake Monthly Meeting. She was an example of cheerful resignation to her Heavenly Father's will. On her mother's saying to her that she had desired if it was the Lord's will she might be spared to them, she replied, "If I should go out into the world and miss my way, and not make a happy end, I might better be taken now." On being asked if she had a desire to recover, she replied, "These lines are my prayer:

'Let me not die before I've done for Thee
My earthly work, whatever that may be;
Call me not hence, with mission unfulfilled;
Let me not leave my space of ground untilled.'

BREED.—Seventh month 2d, 1872, Lydia Breed, aged 87 years.

BREED.—Seventh month 15th, 1872, Nathan Breed, an Elder, in his 79th year.

BREED.—Eighth month 1st, 1872, Anna Breed, in her 90th year.

TOWNSEND.—Eighth month 6th, 1872, Eliza B., wife of George Townsend, aged 40 years.

PRATT.—Eighth month 21st, 1872, Elizabeth Pratt, aged 75 years 1 mo.; all members of Salem Monthly Meeting, Mass.

COX.—On the 8th of Fifth month, 1871, Nancy Cox, in her 63d year; a member of Sugar River Monthly Meeting, Ind. She received with sweet submission the sufferings allotted to her, and her end was peace.

WILLIAMS.—At the residence of her sister, E. P. Gurney, at Atlantic City, N. J., on the 21st of Eighth month, 1872, Mary Ann, widow of the late

Jonathan G. Williams, of Philadelphia, aged 75 years. This beloved Friend was enabled to bear a long and suffering illness with unflinching patience and cheerful submission to her Heavenly Father's will, realizing the faithfulness of the promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." During a life of much vicissitude, very teaching was her simple child-like faith in Jesus. And now, as we confidently believe, through the fulness of His free, atoning mercy, she has received the end of her faith, even the salvation of her soul.

GARRATT.—In the township of Brighton, Ontario, on the 23d of Third month, 1872, Dorcas Anna, daughter of William and Eliza C. Garratt; a member of Cold Creek Monthly Meeting. The subject of this notice, when brought to view the stern reality that she was contending with pulmonary disease in an aggravated form, found that she had too much neglected the one thing needful; that though she had been active in the cause of temperance and First-day schools, and also a regular attender of religious meetings, she had not yet been favored to gain the pearl of great price, which now she saw ought to have been the real object of her life. Her confidence, however, was strong that that blessed boon would be given her, and for the obtaining of which she earnestly wrestled in prayer until her Saviour's smiles dispelled every cloud—removed every doubt, and made her a joyful and believing child of her Heavenly Father. She was then a marvel to herself, and found that *now* she had meat to eat, that the worldling knew not of. She confessed that she had lost much precious time, and talked cheerfully of her future prospects to some who visited her. She said she had no wish to live; and after ten months of un murmuring sufferings, the latter portion of which was intense, she peacefully passed away, exclaiming with her last breath, "The Lord is with me, what more do I want?"

GOD'S OWNERSHIP OF THE SEA.

BY LEONARD SWAIN.

(Concluded from page 21.)

Having thus considered some of the material uses by which the sea proclaims the wisdom and goodness of its Maker, let us notice one or two of those qualities by which it more directly suggests His being, and brings near to us the sense of His presence and power.

"The sea is *His*," says the Psalmist, and we may take the emphasis of that assertion as if it meant that in some sense He claimed exclusive possession of the sea; that He gave the land to man, but in a manner reserved the ocean as His own domain. And it is so. Man's dominion is the solid land. There he rears his habitation, hews down the forests, upturns the hills, fills the valleys, spreads his waving harvests, lays his roads of stone and iron like net-work across the whole continent, plants cities that last for thousands of years, changes the face of Nature herself so that she can never regain the lost expression, and when he dies builds monuments over his dust of such magnitude that they might be seen from another planet, and of such endurance that they defy all the ravages of

time, and live till the globe itself is consumed.

And this is the impression which is made upon the traveller, whether in the Old World, or in the New; that the land is given to man; that it is possessed by man; and that wherever he goes, there is something which speaks to him of man. In the older continent, the vast cities, the unnumbered populations, the immeasurable culture, the mighty ruins, everything testifies of man; almost everything which the eye can see has felt his power, and shows upon itself the mark of his hand. Almost every particle of that ancient dust has been trodden by his foot, and been tributary to his life. And as the Old World speaks of man, and tells where he *has been*, so the New World speaks of him, and tells where he *shall be*. In the forests of the Mississippi, a thousand miles beyond the utmost cities, the sound of the axe and gun declares that the all-conquering wave of civilization is coming; and a thousand miles further on, where even those prophetic sounds have not been heard, there is that which speaks of human approach. The stillness which is there is the stillness of fear, and not of security. It tells that man is coming. The very silence is full of his name. The trees whisper it to one another. The fox and the panther utter it in their cry. The winds take up the secret, and give it to the hills, and these to the echoing vales. The fountains publish it to the brooks, and the brooks to the rivers, and the rivers spread it a thousand miles along their banks, and proclaim it at last to the northern seas—that man, the conqueror and king, is coming; that his footstep has been heard on the Atlantic shore; that the hills await him; that the vales expect him; that the forests bend their tremulous tops to listen for him; that the fear of him is upon the beasts of the wood, the fowl of the mountain, the cattle of a thousand hills; upon all rivers and plains, upon all quarries of rock and mines of precious ore; for all that is within the compass of the land is given to his dominion, and he shall subdue its strength and appropriate its treasure, and scatter the refuse of it as the dust beneath his feet.

But there man's empire stops. God has given the land to man, but the sea He has reserved to Himself: the sea is *His*, and He made it." He has given man "no inheritance in it; no, not so much as to set his foot on." If he enters its domain, he enters it as a pilgrim and a stranger. He may pass over it, but he can have no abiding place upon it. He cannot build his house, nor so much as pitch his tent within it. He cannot mark it with his lines, nor subdue it to his uses, nor rear his monuments upon it. If he has done

any brilliant exploit upon its surface, he cannot perpetuate the memory of it by erecting so much as an arch or a pillar. It steadfastly refuses to own him as its lord and master. It is not afraid of him, as is the land. Its depths do not tremble at his coming. Its waters do not flee when he appeareth. When it hears of him, then it laughs him to scorn. All the strength of all his generations is to it as a feather before the whirlwind, and all the noise of his commerce and all the thunder of his navies it can hush in a moment within the silence of its impenetrable abysses. Whole armies have gone down into that unfathomable darkness, and not a floating bubble marks the place of their disappearing. If all the populations of the world, from the beginning of time, were cast into its depths, the smooth surface of its oblivion would close over them in an hour; and if all the cities of the earth and all the structures and monuments that were ever reared by man, were heaped together over that grave for a tombstone, it could not break the surface of the deep, and lift back their memory to the light of the sun and the breath of the upper air; the sea would still clap his hands in triumph over them, and roll the billows of his derision a thousand fathoms above the topmost stone of that mighty sepulchre. The patient earth submits to the rule of man, and the mountains bow their rocky heads before the hammer of his power and the blast of his terrible enginery. But the sea cares not for him; not so much as a single hair's breadth can its level be lowered or lifted by all the effort, and all the enginery of all the generations of time.

* * * * * He may engrave his titles upon the mountain-top, and quarry his signature into the foundations of the globe; but he cannot write his name on the sea.

And with this is connected that other feature of the sea which marks its reservation to God; I mean its *loneliness*. One who has never travelled upon it expects to find it somewhat thickly populated. He thinks of the vast traffic and travel that goes over the waters, and he is ready to imagine that the great deep is alive with this hurrying to and fro of the nations. He reads of the lands "whose commerce whitens every sea," and he is ready to think that the ocean itself is as full of sails as the harbor of some mighty metropolis. But he finds his mistake. As he leaves the land the ships begin to disappear. As he goes on his way they soon all vanish, and there is nothing about him but the round sea and the bended sky. Sometimes he may meet or overtake a solitary ship during the day; but then, again, there will be many days when not a single sail will cross the horizon. The captain of the Adriatic told us

that he had repeatedly made voyages across the Atlantic and not seen a single ship between soundings. We asked him if it was on the ordinary line of travel. He replied that it was on the great highway of commerce between the two hemispheres. When we reflect that all the travelling that is done upon the seas is confined to a very few paths, and that those paths cover but an infinitesimal part of the whole surface of the ocean, this loneliness of the sea becomes astonishing and overwhelming. There are spaces measured by thousands and thousands of miles, over which no ship has ever passed. The idea of a nation's commerce whitening every sea is the wildest fancy. If all the ships that have ever been built were brought together in a single fleet, they would fill but a handbreath of the ocean. The space, therefore, that man and his works occupy on the sea, is as small in extent as the hold he has on it, by his power, is slight and superficial. Both together are as nothing. Both together must always be as nothing. The ocean covers three-fourths of the surface of the globe, and by far the greatest part of this vast expanse is and ever has been entirely free from his presence and visitation.

And it is this vastness, this loneliness, and this impossibility of subjugation by man, that set it apart from the secular aspect that belongs to the rest of the world, and consecrate it as the peculiar possession and dwelling-place of the Most High. Like some vast builded temple, it perpetually speaks of Him and for Him. It bodies forth His immensity. It represents eternity. Girded around all the lands, as death is girded around all life, it seems to bring the unseen world to our vision, and to sound and shine with the glory and the awfulness of that state which is beyond the grave. Travelling out into its vastness, we seem to be moving beyond the boundaries of space and time. Sailing on, day after day, without any apparent progress, never reaching the horizon that is before, never leaving the horizon that is behind, it is as if we had lost all connection with the earth which we inhabit, and were voyaging upon the infinite expanse of the skies, travelling to some world that lies beyond the stars of heaven. The strangeness of this sensation becomes perplexing and oppressive. It is almost as if we had quitted life itself, and the winds of eternity had taken our sails and were blowing us over the sea of death towards the throne of God and the bar of the judgment.

* * * * * The petty interests that engrossed us a while ago are shrunk to nothingness. The eagerness of anticipation, the excitement of departure are all forgotten, as the departed soul forgets the pain, the restlessness, and the fear of the dying bed, when the shores of a reced-

ing world fade out of its sight, and the strange calm of that vast new ocean of life over which it is sailing takes possession of its consciousness. We are alone with God. We are walking in His temple, and it would scarcely surprise us if we should see Him riding upon the clouds, or descending upon the deep, and moving towards us in His chariot of the waters.

In speaking thus of God's presence on the sea, I do not mean to imply that He is not also on the land, or that the earth does not contain abundant indications of His presence. I only speak of those things which mark the ocean as, in some respects the place of His peculiar dwelling and the sphere of His special manifestation. We know that the earth is full of His works; that His footprints are upon every plain and mountain, the mark of His fingers on all its fields and forests and streams. Yet we cannot help saying and feeling that His dwelling-place is in the heavens, because of its vastness, its omnipresence, and its separation from man. We involuntarily look up to the sky when we refer to Him. We point thither when we would indicate His residence; as if though the earth is His footstool and the place where His works are wrought, still the heavens were His habitation, and there He had His throne and peculiar dwelling. So, in lesser measure, is it with the sea. Its vastness, its omnipresence, and its separation from the presence and power of man, set it apart as the symbol of God, the temple of His abode, and the place of His special manifestation. It is to the land which it embraces what the sky is to the whole globe which it encircles; it is a sky beneath the sky, touching the earth with a more solid grasp than that, and surrounding it with a more palpable firmament. And as the sky would have a vaster mystery if we could sail over it as we sail upon the sea, so the sea has a vaster mystery because we can sail over it and find it a more palpable sky, only with its arch inverted and its firmament under our feet. The sky is distant, but the sea is near. We can walk down to the shore and lay our hands upon its waters; and when we do so we feel as if we touched the feet of Jehovah; as if we saw the very fields of immensity and eternity, and held within our grasp the lines that bound us to another life. And it is this which gives the sea its mystery and might; that it is fraught with these divine elements; that it is charged with these spiritual suggestions; that it is the symbol of eternity and infinity, and crowds upon us, with irresistible majesty, the vision of that life unseen, and those worlds unknown, for which our souls are made, and to which the feet of every one of us are swiftly and irreversibly travelling. There is a sea within us which responds to the sea without.

Deep calleth unto deep, and it is the answer and the yearning of these inward waves, in reply to that outward call, which makes our hearts to swell, our eyes to grow dim with tears, and our whole being to lift and vibrate with such strong emotion when we stand upon the shore and look out upon the deep, or sit in the stern of some noble ship and feel ourselves cradled on the pulsations of its mighty bosom. There is a life within us which calls to that sea without—a conscious destiny which only its magnitude and its motion can symbolize and utter. There is that in man which draws him to the sea by some secret spell, whose attraction he cannot resist or master.

* * * * *

Hence, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither;
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.

And as the sea, which thus speaks to man, repels and draws him, stirring his inmost being with the urgency of these mighty contradictions, so it is with that God whom the sea declares, whose pavilion is upon its floods, whose chariot rides upon its waves, and the beams of whose chambers are laid upon its waters. Between Him and fallen man there is a repulsion and an attraction, which rests upon a far deeper basis, and stirs the soul with the sense of a far profounder contradiction. Needing Him and yet fearing Him, drawn by His infinite goodness and driven back again by His infinite holiness, man alternately flies toward Him and flees from Him; until these conflicting forces that play between the creature and the Creator being reconciled at the cross of Christ, they flow together, sea to sea and soul to soul, and the joy of their union is like the gladness of the waters when the ocean receives to its bosom the streams of the world, and the noise of their jubilee rolls round the globe.

And so, by its material uses and its spiritual voices, does the sea ever speak to us to tell us that its builder and maker is God. He hewed its channels in the deep, and drew its barriers upon the sand, and cast its belted waters around the world. He fitted it to the earth and the sky, and poised them skilfully the one against the other when He "measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." He gave the sea its wonderful laws, and armed it with its wonderful powers, and set it upon its wonderful work.

O'er all its breadth His wisdom walks,
On all its waves His goodness shines.

Let us give thanks, therefore, for the sea. Let us remember Him that gave it such vast dominion, and made it to be not only the dwelling-place of His awful presence, but the beautiful garment of His love and the mighty instrument of His goodness. Let it speak to us of His unfathomable fullness. Let it teach us that He has made nothing in vain. Let it remind us that the powers of destruction and death are under His control, and that behind the cloud of darkness and terror that often invests them, they are working out immeasurable results of blessing and life for the future time, for distant regions and for coming generations. Let it lead us to confide in Him who "ruleth the raging of the seas, who stilleth the noise of their waves and the tumult of the people;" who has all the forces of the world at His control, and all the ages of time at His command; who knows how to build His kingdom beneath the sea of human opposition, as He built the continents beneath the ocean waters; who makes all the powers of dislocation and decay yield to that kingdom some element of strength or richness; and who, when the appointed hour shall come, will lift it irresistibly above the waves, and set its finished beauty beneath the heavens, with the spoils of all time gathered upon its walls, and the nations of the saved walking in its glory.

FROM DR. LIVINGSTONE TO J. B. BRAITHWAITE.

MANYEMA COUNTRY, say 180 miles west of Ujiji,
November, 1870.

My dear Friend Bevan:—Want of paper leads me to cut a leaf out of my Bombay check book in order to give you and our friends some information. If you have received previous letters, you will readily take this as the thread of my story that I am trying to follow down the central line of drainage of the Great Nile Valley, a great lacustrine river which I name Webb's Lualaba—an extant specimen of those which in prehistoric times abounded in Africa, and whose beds are still known in the south as 'Mela-po,' in the north as 'Wadys'—both words meaning the same thing—river channels in which no water ever now flows. The third line of drainage lies west of this, and is formed by two large rivers, each having the same native name of Lualaba. An English epithet seemed necessary, so I have named them by anticipation after Sir Bartle Frere and Mr. Young. These two Lualabas unite and form a large lake, which I am fain to call Lake Lincoln. Looking back southwards from Lake Lincoln to the watershed, we have a remarkable mound from which four gushing fountains rise, each the source

of a large river, though not more than ten miles apart. Two on the northern side become Bartle Frere's and Young's great rivers. Two on the south side form the Liambai, or Upper Zambesi—the larger one, at which a man cannot be seen across, I name after Lord Palmerston; the lesser, which, lower down, becomes the Kafue, I call after my old friend and fellow-traveller Oswell. You know that Sir Bartle Frere abolished slavery in Upper India, Scinde, or Scindiah. Lord Palmerston worked for many a long year unweariedly to stop the slave trade, and Mr. Lincoln, by passing the amendment of the United States' Constitution, gave freedom to 4,000,000 slaves. We live too near the events in which these three good men acted to appreciate the greatness of their work. Palmerston and Lincoln are no longer among us; but in giving all the honor in my power, I desire to place, as it were, my poor little garland of love on their tombs. It is almost premature to make use of their names before I reach the mound, but I have heard of it when 200 miles distant on the south-west, again when 180 miles from it on the south-east and east; again when 150 miles distant from it on the northeast; and now on the north northeast, many intelligent Arabs, who have visited the spot and had their wonder excited as much as the natives, give substantially the same information. It is probably the locality of the fountains mentioned to Herodotus by the secretary of Minerva in the city of Sais, in Egypt—'fountains which it was impossible to fathom, and from which half the water flowed north to Egypt, the other half south to Inner Ethiopia.' . . . I have been sorely hindered by the worst set of attendants I ever travelled with. Here, in the cannibal country, no one will go into the next district for fear, they say, of being killed and eaten. Elsewhere I could get the country people to carry from village to village, and was comparatively independent after the flight of my Yohanna men from terror of the marauding Mazitu or Batuta left me with a few petted, coddled, and spoilt liberated slaves. Here I was at their mercy, and they took full advantage of the situation, and even became eager slave-hunters of their countrymen. I have to wait for other men from the coast. If they arrive, four or five months will finish all I have to do to make a complete work of the exploration. Had I known all the hunger, hardship, toil, and time required, I might have preferred a straight waistcoat to undertaking the task; but, having taken it in hand, I could not bear to be beaten by difficulties. I had to feel my way, and every step of my way, and was generally groping in the dark, for who cared where the rivers ran?

My plan was to come across the head of Lake Nyassa, examine the watershed, and in two years begin a benevolent mission on the slope back again to the sea. Had I left at the end of two years, I could have given little more light than the Portuguese, who, in three slaving visits to Casembe, inquired for slaves and heard of nothing else.

I asked about the waters till almost afraid of being set down as afflicted with hydrocephalus, and many a weary foot I trod ere I gained a clear idea of the ancient problem of the drainage. The watershed is in lat. 10 to 12 deg. south. Thence the springs of the Nile do unquestionably arise. The length of the watershed from west to east is between 700 and 800 miles. This is where Ptolemy put it, and the mountains on it—only about 7,000 feet above the sea—are his Mountains of the Moon. I feel a little thankful to old Nile for so hiding his big head as to leave all so-called theoretical discoverers out in the cold. . . . The little river that comes out of the Victoria Nyanza, less by a full half than the Shire out of Nyassa, would not account for the Nile. Webb's Lualaba, from 4,000 to 8,000 yards wide, and always deep; and, again, Young's Lualaba of equally large proportions, would give an abundant supply of water for inundations, and for the enormous evaporation of a river almost without affluents, for a distance in lat. and long. of about 3,000 miles. . . . Mine is a re-discovery of what sunk into oblivion about 2,000 years ago. This is all I can, in common modesty, fairly claim. One line of drainage was unknown even to Ptolemy—that is mine, until it be found that the ancient explorers, from whom Ptolemy collected his geography, knew it before I did. A map of the Ethiopian gold mines is the oldest in the world, and of the time of Sethos II. It may have it. I am thankful to a kind Providence for enabling me to do what may reflect honor on my children, if not on my country. It is not without anxious care that I have stuck to my work with John Bullish tenacity. The only thing I could feel sure of, in the absence of all letters, save a few three year-olds in 1859, was this—that you and all my friends would approve my doing well whatever I did. The discovery is somewhat akin to that of the North-west Passage, but in this we have what emperors, kings, philosophers, all the great minds of antiquity longed to know, and longed in vain. In addition to the almost innumerable fountains whence flows the famous river . . . if I should find anything to confirm the precious old documents, the Scriptures of Truth, I would feel my toil well rewarded. These are my day dreams; the reality reveals sore perplexity."

"Postscript, to a letter written long ago in

Manyema, the country of the cannibals, the 8th of January, 1872."

"In the enclosure you will find a full account of my affairs. . . . I am now anxious on another matter—the plan which I am about to advance of removing one of the English settlements of the West Coast, by voluntary emigration of the Christians, to a healthy spot on this side of the Continent. When I say English settlement, I don't mean a settlement of English people, but one of those establishments in the West which have fulfilled their end. The settlements referred to have fully accomplished the ends of their establishment in the total suppression of the slave trade wherever their influence extended. Colonel Ord's valuable report fully confirms this, and he said that this was proved by the suppression being as complete where they were, though unvisited by men-of-war, as in parts to which these ships habitually resorted. Now, the slave trade is as rife on the East Coast as ever it was on the West, and we have none of the moral influence which Christian establishments carry along with them. . . . Were they directed to come from our own settlements to Mombas, which is ours already, they would bring the moral element, which in the Moslem inhabitants is dormant, and ultimately frown down the mean duplicity which now enables our Banian British subjects to carry on by their money all the slave trade that is carried on. The only additional expense to what is now incurred would be the passages of the officials in men-of-war. The success of missions in the West is unquestionable, and the cessation of the slave trade all around the settlements is worth all the expense which has been borne by Government and missionary societies. Let us have these instruments here. Wherever English missionaries are established, traders are welcomed and protected. . . . We need native Christians to diffuse morality. . . . I have still a little work before me to make a complete finish up of the sources of the Nile. I have lost a great deal of time and money by a Banian called Ludha. . . . It has entailed a tramping of 1,800 miles on me; but all will come right at last, I hope."

—Received 8th mo.

POWER OF THE SUN'S RAYS.—Siemens, the well known English telegraphist, has invented a photometer which has proved that light penetrates to a depth of one hundred fathoms below the surface of the sea. Hitherto it has been supposed that thirty fathoms was the farthest depth to which the sun's rays could reach, but an apparatus, of which the main feature is chemically prepared paper, has proved that the sun is more than three times as powerful as was supposed.

A BATTLE-SONG OF THE CHURCH.

Fear not the foe, thou flock of God,
 Fear not the sword, the spear, the rod,
 Fear not the foe!
 He fights in vain, who fights with thee;
 Soon shalt thou see his armies flee,
 Himself laid low.
 Come, cheer thee to the toil and fight;
 'Tis God, thy God, defends the right;
 He leads thee on.
 His sword shall scatter every foe,
 His shield shall ward off every blow;
 The crown is won.

His is the battle, His the power,
 His is the triumph in that hour;
 In Him be strong;
 So round thy brow the wreath shall twine,
 So shall His victory be thine,
 And thine the song.

Not long the sigh, the toil, the sweat,
 Not long the fight-day's wasting heat;
 The shadows come.
 Slack not thy weapon in the fight;
 Courage! for God defends the right;
 Strike home! strike home!

BONAR.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 3d inst. have been received.

GREAT BRITAIN.—The price of coal in England has been still further advanced, notwithstanding recent heavy importations from Belgium. On some of the railway lines the rates for freight have been increased, and it is understood that passenger fares also will be generally raised after the present month.

Earl Granville has addressed a letter to H. M. Stanley, by direction and on behalf of the Queen, expressing her high appreciation of his prudence and zeal in opening communication with Dr. Livingstone, and her thanks for the service thus rendered; accompanied with a gold snuff-box set with diamonds.

It is announced that the British government has given to the Senate of the free city of Hamburg a pressing invitation to join it in measures designed to promote the repression of the slave trade now carried on at Zanzibar, on the east coast of Africa, with the sanction of the Sultan of that province. The co-operation of Hamburg is particularly desired, because the commercial relations of Europe with Zanzibar are mainly in the hands of mercantile firms in that city.

On the morning of the 3d inst., a fire broke out in the great cathedral of Canterbury, originating from a furnace used by workmen who were repairing the lead roof, which for a time threatened the destruction of the edifice; but it was subdued in about an hour, and the damage was not serious enough to prevent the subsequent holding of the religious services, which have been observed daily in the building for the last 300 years. This cathedral was founded in 1120, by the celebrated Lanfranc, on the site, it is said, of the first Christian church erected in Saxon England, and two centuries were occupied in its completion. It contains, among other historical monuments, the tombs of King Henry IV., the Black Prince and the famous Thomas à Becket; the last named having been assassinated within it.

FRANCE.—Berlin journals have announced that

the French Government would commence paying another instalment of the war indemnity this week.

The French authorities were detaining in the country all Carlists found in the Southern departments who were suspected of complicity in the plot for an insurrection in Spain.

SPAIN.—Complete returns of the elections for members of the Cortes had been received, showing that 290 Radicals, 80 Republicans, and 27 of other parties, had been chosen. Emilio Castelar was among the successful candidates. The Radicals appear to sustain the present government.

RUSSIA.—The cholera has appeared at Grodno, in the western part of the empire.

EGYPT.—It is reported *via* London that the King of Abyssinia has sent an ultimatum ordering the Egyptians, who threaten to invade the country, to retire from Boyos; but that the Egyptians refused, and continued to advance, and several Abyssinian chieftains had already submitted to them.

DOMESTIC.—The statement of the public debt for the 1st inst., showed the total amount of debt less cash in the Treasury, to be \$2,177,322,020.55; a reduction within the past month of \$10,736,635.89, and since 3d mo. 1st, 1869, of \$348,141,239.46. The decrease in annual interest charge is \$23,191,365.

Two terrible steamboat disasters occurred during the past month, near our coasts. The propeller Metis, from New York bound for Providence, R. I., about 3.45 A. M. of the 30th ult., came into collision with a schooner when nearly opposite the south-western point of the State of Rhode Island, several miles from shore. A heavy storm prevailed at the time, the night was dark, and the water very rough. The hull of the steamer was badly injured, but the extent of injury was not suspected at first, and the boat, instead of being run on shore, was kept on its course, until it was found to be rapidly filling with water. The passengers were aroused and furnished with life-preservers, but, as far as appears, the boats were of very little service. When the steamer sank, the deck separated from the hull, and on this a large number of persons floated for some hours, and were finally carried ashore at Watch Hill, R. I. Others were picked up by a revenue cutter and life-boats from the shore, but a number either were washed by the waves from portions of the wreck, or perished from exposure and exhaustion. In all, 25 persons are believed to have been lost, and 147 saved.

On the 15th ult., the steamer Bienville, from New York for Aspinwall, was burned at sea, north-east of the Bahama Islands. When the fire was discovered, efforts were made to extinguish it, but the steam pumps broke down. The hatches were then closed, but the fire still gained, and the passengers and crew then embarked in six boats, all but one of which reached the Island of Nassau in safety. The other boat had not been heard from, at the latest accounts, but might have been picked up by a vessel. Several persons were drowned by the capsizing of one of the boats; and of 127 persons on board, 34 were lost or missing.

The steamship America, of the Pacific Mail Company, connecting San Francisco with Japan and China, which left San Francisco on the 1st ult., arrived at Yokohama on the 24th, and the same night was burned to the water's edge. The crew were saved, but treasure for Hong Kong amounting to \$400,000 was lost. The information reached New York by telegraph *via* Hong Kong, on the 3d inst.

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For Friends' Review.

ONE OF THE REDEEMED.

While perusing the brief memoirs published in the annual record of deaths among Friends in England, some passages in the life of Mary Ann Willis, who died in 1865, arrested attention.

She was not a member of our religious Society by birth-right, but believing herself called to a more spiritual communion than she could realize in partaking of outward ordinances, left the congregation into which she had been introduced by the baptism of immersion. For a short time she associated herself with a few persons who had retired from the Scotch Church and "met to worship God by expression or silence, as they believed themselves led by the Spirit of God." Nothing is recorded respecting her experience among these people, but in her memoranda, she says: "My mind was led from shadow to substance until, in the latter end of the year 1838, dear . . . put into my hand J. J. Gurney on the distinguishing views of Friends, and George Fox's journal." From

this time she appears to have been more and more attracted to our Society, and soon after removed to reside in the family of a Friend in Darlington.

During her residence there, she writes, 7th month 14th, 1839: "What a coming to the light has the silence of this morning's meeting been to me. More searching than any sermon I ever heard. Silent worship appears to me a most striking, yet most natural acknowledgment of the presence of the invisible Jehovah. My mind is in a strange state about Friends. I feel forbidden to read their writings or consult any of them," but she says, alluding to the guidance of the Holy Spirit: "I find it leads me into the same paths which they tread. While waiting upon God, I felt a powerful call to go to the room of one of the servants who is sick. After much conflict and trying in vain to get my message beforehand, I went, and while sitting in silence beside her, I felt directed to read, 'God so loved the world that he gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life,' etc. The next evening I sat down beside her again. She soon said, 'I should like you to read again.' This was an unexpected reward. They were enviable feelings with which I read to her 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.' My tongue was loosed to speak to her of the importance of things unseen and eternal. She listened with attention and tears."

Third month 1st, 1840. The desire takes root in my soul that God would prepare me for the work, and then open for me a path of extensive usefulness among the poor. My soul yearns for them; and when I ask for more faith and strength, God seems to say, 'use what thou hast among the poor, and prove me now herewith.'

Is there not in this simple record a suggestive Christian lesson? It brings to mind the scene when the disciples of John came to

Jesus to inquire whether He was "The Lamb of God," and one of the evidences given in reply was, "The poor have the Gospel preached unto them,"—and another, where Jesus says, "Call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." And yet another—when the apostles, James, Cephas and John, perceived the grace given unto Paul, and extended the right hand of fellowship, their concern was that the poor should be remembered. Does it not also remind us of the promise to those who are faithful in the true fast to the Lord in remembering the poor and oppressed, that their "light shall break forth in the morning?" And again, of the blessing to him that considereth the poor, "the Lord will deliver him in time of trouble?"

In 1840, Mary A. Willis was received as a member of the religious Society of Friends, and soon after, she writes: "I felt my own views enlarged while speaking to a sick man of the way of salvation. True progress, I know, consists not in the accumulation of knowledge, but to the faithful use of that which we have."

Some years afterwards, when reading the life of one who had been attached to our Society, but had decided to partake of the ordinances, she remarks respecting the bread and wine, "I never did find that this 'ordinance' was the means of increasing that faith which did feed on Christ." "For although like I had desired to partake of bread and wine, and to be baptized by immersion, from the belief that the observance of these things was obligatory on all who professed the Christian name, yet my soul hungered and thirsted for a deeper knowledge of Him who is the "Bread of life," who came down from heaven and giveth life unto the world, and I was sorely disappointed that these observances, which I had so long desired to participate in, did not feel to be the means of bringing me nearer to Him who is the way, the truth, and the life. Often did I feel the danger of becoming a formalist. Praised, forever praised, be that Power which has brought me out of the miry clay and set my feet upon a rock. Did those who have had an education in the Society of Friends but know their privileges, surely they would prize them more highly."

Becoming a recorded minister in our religious body, she was frequently engaged in the service of the Gospel in various parts of England. Among the dales in Westmoreland and Cumberland, she had many public meetings. In former days there had been wholesale disownments in those parts, for "marrying out." In some districts it is stated that there were

finally no members left, and the meeting-houses were shut up. Their descendants became scattered like sheep without a shepherd. She felt that they might be gathered up again. The houses were opened for her meetings, and she says: "in that old place at Grisedale, the contriving power of the Lord's presence was so felt that many of the strong men bowed their heads and wept aloud. It was a stormy morning, and the road so difficult that men had to lift the carriage through gaps in the rough stone walls as we ascended the hill, and when the horse could get no further, they took me out and spread rugs on a hand-barrow and carried me over the fell and set me down at the door of the house. Oh my Heavenly Father, Thou hast been unspeakably good to me. Thine has been the power, and Thine be all the praise. My cup feels at times to run over with blessing."

Recurring subsequently to this engagement, she says, 2d month 24th, 1861: "The people have a strong leaning towards the Society. They evidently need instrumental help, and would receive it freely and most gratefully. I trust the hearts of those who love the spreading of the truth may be turned in Gospel love to this people. They came gladly to the meetings, many of them walking a number of miles to attend them, and in some of their gatherings the felt power of the Lord was indeed over all, and I was enabled to declare among them the unsearchable riches of Christ."

"I feel the review of the state of our own meetings to be a serious one. There are large numbers who hear the word preached gladly. There are no inconsiderable number coming forward in the ministry of that word. Still there remains the old leaven of traditional religion, which must be wholly purged out before we can arise and shine as the redeemed of the Lord. I apprehend that as a professedly religious Society, our safety and prosperity lies in our individual recurrence to first principles; of repentance toward God, and faith toward our Lord and Saviour Jesus Christ; and I thankfully believe that the number of those who build their hope of life eternal upon that sure foundation, is increased and increasing."

As she approached the end of time, she says: "The earnest longing of my soul is to know more and more of the height and depth, the length and breadth of God's redeeming love in Christ Jesus. Christ has been precious to my soul from early childhood, but I now want to lay hold of Him with an enlarged faith, to see Him as the power of God and the wisdom of God."

During her last illness her sufferings were intense; but her mind was kept in perfect peace; so that even whilst passing through

the furnace her voice was lifted up in prayer and praise. She said that all her life long she had felt a shrinking from death, but now all fear was taken away under a sense of the boundlessness of the Saviour's love.

She addressed all by whom she was surrounded, and earnestly pleaded with them to live for Christ; saying, "It has been my endeavor to serve Him in days of health and strength, and now, in my extremity, He doth not desert or leave me. The everlasting arms are underneath." She said to the doctors, "I want you to be Christian doctors. Oh! do live for Christ. In so doing you may do much for the good of the bodies of your patients; and your power of doing good in a spiritual sense will be unbounded."

To a friend who paid her a visit and prayed by her bedside, she said: "I have nothing to rest upon but the mercy of God in Christ Jesus, and I know that that is a sufficient foundation for human hope; but I could not rest upon that mercy as trustfully and peacefully as I now do, but for some experimental knowledge of it. In early childhood I was led to flee for refuge, to lay hold of the hope set before us in the Gospel; and since then, notwithstanding manifold transgressions and shortcomings, that mercy has been manifested in the renewed cleansing of the conscience by the sprinkling of the blood of Jesus, and by a renewal of desire to serve Him. And this is what I long that Friends should come to know for themselves individually,—that none of them should be resting in a knowledge of the scriptural declaration of the mercy of God in Christ Jesus; but that they should seek to know that mercy as manifested in the renewings of the Holy Ghost which is shed forth abundantly through Christ the Saviour." She added: "My weakness is so great that I cannot remember many texts, but I feel the Author of all texts to be very near to me." A few days before her decease, she exclaimed: "Nothing but peace—perfect peace! Ah! there's a brightness—there's a glory; it is not a dark valley, I can see the light beyond! O death where is thy sting? O grave where is thy victory?"

M.

For Friends' Review.

THE MINISTRY—IMMEDIATE GUIDANCE OF THE SPIRIT.

This is a standard doctrine in the Christian system of Quakerism, and is sustained by the testimony of Scripture and by that of experience. But when a Friend is called upon to explain the doctrine, he is very apt to affix the idea of *instantaneousness* to the term "immediate." Indeed, so prominently

does this idea possess the mind in some cases, that ministers claim to speak from verbal inspiration—a word at a time—or a part of a sentence, &c., and hearers have been known to undervalue a communication because of a slip of the tongue in the speaker. Again, the idea is very prevalent amongst our members, that if a minister is speaking under Divine authority, the Spirit will, at the same instant, impress very forcibly upon each one of the audience the part of the message designed for him. Of course, this may be the case, but often it is not. The most spiritual discourse often falls powerless upon careless souls, yet in some cases it proves like bread cast upon the waters.

And when we do not go so far as the examples just noted, there are very many of us who would consider it quite unquakerly to believe that a minister ever knows what the substance of his message is to be, until the time has come for him to speak. The idea of "identical time" has possession of our minds. In truth, however, the "immediate guidance" of the Spirit means a *direct guidance*—a guidance *without intervention*. It has no special reference to *time* at all. And this agrees with the experience of our ministers as a rule. In a religious meeting, for instance, ministerial exercise may be felt for a few minutes only, or for half an hour or more, before the right time to speak has come. If *such an interval* may rightly occur, then a longer one may also. Instantaneousness is not at all requisite, and so we find that ministers are often moved to write to individuals or to meetings, and yet a considerable interval must occur before the reception of the message; and our Yearly Meetings, under a measure of direct guidance, are often moved to address their members, though months, perhaps, intervene before the message is delivered. I once attended a religious meeting on the occasion of a funeral, in which a minister arose and said that as he was following his plough the day before, he had received a request to come and attend that meeting, and that very soon his mind was powerfully impressed with the text, "Remember now thy Creator in the days of thy youth," &c., and that it had very much dwelt with him up to that time, together with the impression that it furnished the subject of his message for that occasion. The remainder of his communication was deeply and solemnly impressive. He was a very spiritually minded man and often greatly favored in ministry and especially in prayer, and the fruits of his Gospel labors were such as none would attempt to gainsay. Now, in the above instance, there was unquestionably an immediate guidance of the Holy Spirit—that is, a *direct guidance*—an impression directly from the Holy Ghost which prepared

the instrument for his Master's work. But it was so far from being instantaneous, that it was the day before. Doubtless many similar instances might be collected, and they ought to teach us the lesson of letting the Spirit have free course. Because we would not distrust the power of the Spirit to help us in the very moment of our need, we should not fall into the error of supposing that He *cannot* provide beforehand for our necessities, or for His own work. In our great fear of pre-arrangement, we should not forget that the future is far clearer to the Divine Omniscience than even the present can be to us, and that the power of the great Revealer is not limited to any special conjunction of time and circumstances, but will be exercised toward His watching, waiting servants just as He sees will best promote His own work. It is their duty to be ready, whenever He knocketh, to open to Him. Yea, to wait for Him and long for His coming that He may fit them for His service, and as they do this they learn to cast their care upon Him and accept what He is pleased to give. If the burden of the word, or more properly, the Gospel message, rests upon the mind for hours or days before the time for its delivery, they do not attempt to throw it off, but seek for additional life and instruction that it may be so well matured as to be delivered with the Divine approval; and if, on the other hand, "they walk in darkness and have no light" as to their special work until the time comes, they still walk in faith, having all their "expectation from Him," knowing that He "is quick and powerful," and sometimes wonderfully fills the mind with thoughts and feelings for utterance just on the occasion which needs them.

Whilst then we hold fast to the precious doctrine of the immediate (that is, *direct*) guidance of the Spirit, we should open the way in our own hearts for a full reception of the benefits resulting from its enlightened acceptance by divesting ourselves of all such notions as hinder and limit the Divine operations within us.

N.

WHERE ARE THE TEN TRIBES?

BY PROFESSOR RAWLINSON, M. A.

It is curious to observe how subjects, supposed to have been thoroughly discussed, and utterly exhausted, crop up again after awhile, and exhibit just as much power of exciting and interesting men as if they had never engaged attention before—never been examined, sifted, argued out, and put away as "done with." An instance of the kind is the authorship of the "Letters of Junius," which is probably destined to continue to the end of time a matter upon which ingenious men

will periodically waste their powers of ratiocination. Another similar subject is that which heads this article—Where are the Ten Lost Tribes of Israel?—what has become of them? Are they to be regarded as existing still on some unknown portion of the earth's surface?—Or are any of the known nations of the earth their descendants? The literature of this subject is so large that even a condensed account of it would occupy more space than can be well afforded to it within the limits of such an article as the present one. The "Lost Tribes" have been found a hundred times by a hundred different travellers, and in a hundred different localities. Elaborate articles have been published to show that they are identical with the people of Malabar, with the Kashmeerees, with the Affghans, with the Kurds, with the Anglo-Saxons, and with the red Indians. A writer well versed in the literature, thus sums up its results: "There is scarcely any human race so abject, forlorn, and dwindling, located anywhere between the Chinese and American Indians, who have not been stated to be the Ten Tribes, which disappeared from history during and after the Babylonian captivity. If the books written on the Ten Tribes contained much truth, it would be difficult to say *where they are not*. And although these books, according to our opinion, generally bear stronger evidence of their writers' activity of imagination than the strength of their judgment, they lead, not individually, but collectively, to some truth, if they only impress us with the fact that it is difficult to say where the Ten Tribes are not."*

Some thirty years ago a special interest was excited in England by the work of a Mr. J. Wilson (who called himself "A Witness of the word of Prophecy,") entitled "Our Israelitish Origin; or, British Christians a Remnant of the true Israelites;" the object of which was to identify the Lost Tribes with the Anglo-Saxons, and so with the people of the British Islands. Though the arguments adduced were of the most flimsy and unsubstantial kind, still this work produced so much effect among the more religious classes, that it was thought worthy of a refutation, which was published by the Rev. E. Bickersteth, in the year 1843. Mr. Wilson defended himself in a "Reply to the Objections of the Rev. E. Bickersteth," published in 1844; and here the controversy languished and expired, the victory, in the opinion of all men of intelligence, remaining *completely* with Mr. Bickersteth, who entirely disposed of all the arguments of his antagonist. In a short time Mr. Wilson and his book were forgotten, and our theological lit-

*Kitto's "Cyclopædia of Biblical Literature," vol. ii. p. 893.

erature from 1845 to 1870 shows, we believe, no trace of his opinion having been adopted by any writer of any (or even of no) reputation.

Recently, however, after a lapse of more than five and twenty years the views of Mr. Wilson have been re-asserted in a pamphlet, which, we hear, is having a wonderful circulation. This *brochure* is entitled "Twenty-seven Identifications of the English Nation with the Lost House of Israel," and is (we believe) little more than a reproduction in a modern form of Mr. Wilson's treatise. It is not calculated to produce the slightest effect on the opinion of those competent to form one. Such effect as it may have, can be only on the ignorant and unlearned—on those who are unaware of the absolute and entire diversity in language, physical type, religious opinions, and manners and customs between the Israelites and the various races from whom the English nation can be shown historically to be descended.

To refute the "Identifications" would be a waste of labor, for which we have no inclination. What we propose in the present article is to point out, so far as we can, what has actually become of the Ten Tribes, and, where this is not possible, what has probably become of them. We cannot expect wholly to prevent in the future the recurrence of such idle and unprofitable exertions as the "Identifications" and "Our Israelitish Origin;" but we entertain a hope that a knowledge of the teachings of history upon the point may tend to check such speculations, and curtail the waste of time and thought which at present takes place in the reading of them.

In the first place, then, it is to be noted that the Ten Tribes were not carried away *wholly* into captivity either by Tiglath-Pileser, or by the Assyrian king who took Samaria, whether he was Shalmaneser or Sargon. This appears from many passages of Scripture, and especially from the account given in 2 Chron. xxxiv, and xxxv, of the proceedings of Josiah. Josiah ascended the throne of Judah in the year B. C. 641, eighty years after Samaria had been destroyed, and Israel carried away captive. Yet we find him making a progress through "the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali" (2 Chron. xxxiv, 6), and "cutting down all the idols through all the land of Israel" (ib. v, 7). And that these were not mere names remaining after the people were gone appears, first, from the statement that the Levites gathered money for the repairs of the Temple "of the hand of Manasseh and Ephraim and of all the remnant of Israel" (ib. v, 9); and, secondly, from the fact that the great passover which Josiah celebrated

was attended, not only by "all Judah," but by "*the children of Israel that were found*" (ch. xxv, 17, 18). It is clear that Josiah exercised a sovereignty over the entire "land of Israel," and found Israelites—"a remnant"—in all parts of it. These Israelites, who never quitted their land, became gradually, in course of time, mixed up with the foreign colonists from Babylonia, Susiana, and other places, whom the kings of Assyria transplanted to Palestine (2 K. xvii, 24; Ezra iv, 2, 9), forming thus the hybrid race which became known in history as "Samaritans." Though the Jews were in the habit of representing this people as "Cuthaan"—*i. e.* Babylonian—and of looking upon it as not only hostile, but alien, its own traditions were different, and always connected it with Ephraim and Manasseh. The "woman of Samaria" who conversed with our blessed Lord asked Him, "Art thou greater than *our father Jacob*, who gave us this well?" (John iv, 12). And the Samaritans of Nablus continue to the present day to claim the same parentage. Modern scholars are generally agreed that the claim is well founded. "The later events in the history of the kings of Jerusalem," writes the late Dean Milman,* "show that the expatriation of the Ten Tribes was by no means complete and permanent. Is it, then, an unreasonable supposition that the foreign colonists were lost in the remnant of the Israelitish people, and, though perhaps slowly and imperfectly weaned from their native superstitions, fell by degrees into the habits and belief of their adopted country?" "Thus it appears," says Dr. Davidson,† "that the people (*i. e.* the Samaritans) were a mixed race. The greater part of the Israelites had been carried away captive by the Assyrians, including the rich, the strong, and such as were able to bear arms. But the poor and the feeble had been left. The country had not been so entirely depopulated as to possess no Israelite whatever. The dregs of the populace, particularly those who appeared incapable of active service, were not taken away by the victors. With them, therefore, the heathen colonists became incorporated."

In the second place, those who were carried away, instead of being massed together (as the Jews appear to have been about Babylon)—in which case there might have been a fair chance of their maintaining their ethnic unity—were at once scattered very widely. They were placed in Haran, *i. e.* in Orshofne, or Western Mesopotamia; in Halah, or Chalcis, the country about Rus-el-ain; in Gozan, or Mygdonia, on the River Khabour; and also

* "History of the Jews," vol. ii, p. 11 (12 mo edition).

† Ha Kitto's "Cyclopædia," vol. ii, p. 671.

in "the cities of the Medes." (See 2 K. xvii, 6; xviii, 11; 1 Chr. v. 26). The tract over which they were spread extended twelve degrees (nearly 900 miles) from east to west, and was nowhere less than two degrees (138 miles) in breadth. In other words, it was at least *fifteen times as large* as the territory from which they had been taken. Distributed over this wide space, they can have formed at no time more than an insignificant element in the population. Their national traditions would, no doubt, have a tendency to keep them from amalgamating at once with the peoples among whom their lot was cast, and small Israelite communities may thus have continued for a while to exist in some of the more important towns—*e. g.* Nineveh and Rhages—as represented in the book of Tobit; but elsewhere it is probable that intermixture and absorption soon set in. There can be little doubt that, in the hundred and eighty years which intervened between the captivity of Israel and the edict of Cyrus, a large portion of the fugitives became inextricably intermingled with the former population of Mesopotamia and Media.

When, at the expiration of this period, Cyrus, about B. C. 538 or 537, having conquered Babylon, and been brought into personal contact with the Jews, and especially with Daniel, issued his famous edict (Ezra i, 2-4), an opportunity was afforded to the Israelites, no less than to the Jews, of returning to their own country. The entire tract over which the Israelites had been scattered was under the dominion of Cyrus, and the terms of his proclamation were perfectly general, and clearly included them.* "*All the people*" of the "Lord God of Heaven" were invited to go up to Jerusalem, and "build the house of the Lord God of Israel" (Ezra i, 2 and 3.) And of this invitation it is clear that many Israelites took advantage. The writer of Chronicles tells us expressly that among the "first inhabitants that dwelt in their possessions in their cities," after the return from the captivity, "were children of Ephraim and Manasseh," as well as "children of Judah and Benjamin" (1 Chron. ix, 2, 3). He sums up those that returned under the four heads of "*Israelites, Priests, Levites, and Nethinim*" (ibid. verse 2.) His elaborate genealogies of the "sons of Reuben, Gad, Manasseh, Issachar, Naphtali, Ephraim, and Asher" (chs. v and vii) can only be accounted for by the supposition that persons of those tribes were included among the "Israel" of his day. Again, we

find in Ezra (ch. ii) and Nehemiah (ch. vii) several cities mentioned as those whereto the returned captives belonged, which are Israelite, and not Jewish. Jericho, for instance, was an Israelite town (1 K. xvi, 34). So was Bethel (1 K. xii, 29.) So again was Nebo (Num. xxxii, 38.) Ezra and Nehemiah distinctly call those who returned "all Israel" (Ezra ii, 70; Neh. vii, 73), or "the people of Israel" (Ezra ii, 2; Neh. vii, 7). It is indicative of their feeling that the returned belonged to all the tribes, that they place at their heads *twelve* chiefs.† In acknowledgment of the same fact, Zerubbabel and Jeshua, when they dedicated the Temple, offered to God "a sin-offering for *all Israel, twelve* he-goats, according to the number of the tribes of Israel" (Ezra vi, 17.) Similarly we are told of the first passover after the dedication, that "*the children of Israel*, which had come again out of the captivity, did eat and kept the feast of unleavened bread seven days with joy" (Ezra vi, 21, 22).

Thus it is evident that, although the bulk of those who returned with Zerubbabel were the descendants of such as had been carried off by Nebuchadnezzar, and consisted of persons belonging to three tribes only‡—those of Judah, Benjamin, and Levi—yet there returned with them "a remnant of Israel"—a remnant sufficiently large to make the returned people representative, not of the curtailed Jewish kingdom of Rehoboam, but of the original kingdom of Saul, David, and Solomon. Hence, although the returned people is commonly called "Judah,"§ or "Judah and Benjamin,"|| phrases of larger extent are sometimes used, and we hear them addressed as "O House of Judah, and House of Israel!" (Zech. viii, 13), or spoken of as "Judah and Ephraim" (ib. ix, 13), or as "the House of Judah and the House of Joseph" (ib. x, 6).

The return of the exiles, after their long absence, and their re-establishment in Jerusalem and its neighborhood, under the favor and protection of the Great Cyrus, was a striking occurrence, and one that could not fail to draw to it the eyes and thoughts of the surrounding peoples. We are told that the mixed population of Samaria requested permission to join the returned exiles, and to assist in the rebuilding of the Temple, but

† Neh. vii, 7. In the corresponding passage of Ezra (ii, 2) one name, that of Nahamani, has accidentally fallen out.

‡ Or perhaps we should say *four* tribes; for the Simeonites, who had their portion "within the inheritance of the children of Judah" (Josh. xix 1), seem to have been politically included in "Judah."

§ Ezra iv, 4, 6; v, 1; Hag. i, 1, 14; ii, 2, 21; Zech. ii, 12; viii, 15, 11, etc.

|| Ezra iv 1; x 9; Neh. xi 4.

* The fact that the copy of the decree of Cyrus found in the reign of Darius (Ezra vi, 1, 2), was discovered at Achmetha (Agbatana or Ecbatana), the capital of Media, shows that the original publication extended to those parts of the empire in which the Ten Tribes had been located.

that their requests were refused (Ezra iv, 1-3). The refusal was bitterly resented, and doubtless lay at the root of that hostility which afterwards prevailed between the two nations, which made the Jews call every Samaritan a "Cuthæan," and a Samaritan woman wonder that a Jew should ask her for a draught of water. But this was not the whole of the effect produced by the return. There were some among the Samaritan population—persons in whose veins may have been pure (or nearly pure) Israelite blood—who were stirred by the strange event to reform their lives, to withdraw from idolatrous practices, and to join the religious worship, and probably the political communion of their brethren. We are informed that the first passover after the dedication was kept, not only by the children of Israel which were come again out of captivity, but also by "*all such as had separated themselves unto them from the filthiness of the heathen of the land*" (Ezra vi, 21). Here, then, was a second introduction of an Israelite element into the predominantly Jewish community established at Jerusalem by the decree of Cyrus.

Eighty years after the return of the first exiles, and nearly sixty after their celebration of their first passover, the colony at Jerusalem was largely reinforced by the exertions of Ezra and the permission of Artaxerxes Longimanus. Here, again, as in the former case, the point of departure was Babylon (Ezra vii, 6), and the mass of those who returned belonged, no doubt, to the captivity of Nebuchadnezzar, and were descendants of Judah, Benjamin, or Levi. But Israelites of other tribes may have been, and probably were, intermingled with them. Artaxerxes' decree ran thus: "Artaxerxes, king of kings, and Ezra the priest, a scribe of the law of the God of Heaven, perfect peace, &c. I make a decree that *all they of the people of Israel*, and of his priests and Levites, *in my realm*, which are minded of their own free will to go up to Jerusalem, go with thee" (ib. verses 12 and 13). And Ezra states that he "gathered together out of Israel chief men to go up with him" (ib. verse 28). Moreover, on his arrival at Jerusalem, the company which had come with him "offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, and twelve he-goats for a sin-offering" (ib. viii, 35), a strong indication that there were among them persons from all the twelve tribes. After this, we find Ezra generally calling the entire community in and about Jerusalem by the name of "Israel," or "the people of Israel" (ch. ix, 1; ch. x, 1, 5, 10, 25), though sometimes he calls it—on account of its predominant elements—"Judah" (ch. x, 7), or "Judah and Benjamin" (ch. x, 9.)

It appears, therefore, first, that a portion of the Ten Tribes remained in Palestine after the destruction of the Israelite kingdom, and either blended with the colonists from Babylon, Cutha, Susa, etc., or separated themselves from them on the rebuilding of the Temple, and joined the Jewish community; and it appears, secondly, that of those who were carried away captive, and dispersed over northern Mesopotamia and Media, a considerable number returned under Zerubbabel and again under Ezra, re-uniting themselves with the tribes of Judah, Benjamin, and Levi, and forming with them one people. That the so-called Jews of our Lord's time were really Israelites of various tribes is evident—1, From the constant application of the terms "Israel" and "Israelites" to them (Matt. ii, 20, 21; viii, 10; Luke i, 16, 54, 68, 80; ii, 25, 32; John i, 47, 49; Acts ii, 22; iv, 27; xiii, 16, 17, 24; xxi, 28; Rom. ix, 4, 31; x, 1, etc.); 2, From such expressions as those in Acts xxvi, 7 and James i, 1, where the Jews are spoken of as the "twelve tribes"; and 3, From the mention of Anna as a prophetess "of the tribe of Aser" (Luke ii, 36). The terms "Jew," "Judah," "Judæa," prevailed over the other tribal appellations, on account of the pre-eminence of the tribe of David, and of its capital city Jerusalem; but it was none the less felt and acknowledged that the people generally known as "Jews" contained among them descendants of all the twelve sons of Jacob.

Still, it may be asked—What became of that portion of the Ten Tribes which, having been carried into captivity by the Assyrians, did not take advantage of the decrees of Cyrus and Artaxerxes Longimanus, but remained in Mesopotamia and Media? The reply to this question can only be conjectural. As none of the Greek or Roman historians or geographers describe any people in these parts at all corresponding to the Israelites, it is probable that by the time of Alexander the Great they had become completely amalgamated with the mass of the population among which they had been introduced, and were undistinguishable from other Medes and Mesopotamians. It has been shown that from the first they formed but an insignificant element in the population of the region over which they were spread. Their disproportion to the rest of the population would increase, as their numbers sank by the attraction of the more religious and enterprising of them to Jerusalem in the times of Zerubbabel and Ezra. The weak remnant left, being devoid of strong religious feeling, and having given up the thought of national restoration, would have no motive for isolating itself, but, on the contrary, would be anxious to escape the disgrace of belonging to a ser-

vile class, and would assimilate itself in manners, customs, language, and religion to the old inhabitants. Such assimilation would be especially easy in Mesopotamia, where the nations were of Semitic origin, closely akin to the Israelites, and like them in most respects. In Media it would be more difficult, since the Medes were Arians, and therefore ethnically very different from the Hebrews; but in four hundred years—the interval that separates Shalmaneser and Sargon from Alexander—the difficulties may have been overcome, and the amalgamation, which commenced about B. C. 720, may have been complete in B. C. 330.

Finally, if any of the captives resisted the assimilating influences, and remained in language, religion, and manners still Israelites at the time of the Greek conquests, the probability is that they at that time, or soon after, coalesced with the "Jews of the Dispersion," who were a far more powerful body. A considerable number of the Jews never returned from the captivity, but preferred to remain in Babylonia, where they have continued ever since, and are still to be recognized in the Hebrew community of Baghdad. Others were removed from Palestine by the Seleucid kings, and planted in Antioch, Seleucia, Edessa, and other cities of their dominions. These Jewish colonies, which were highly favored by the Syro-Macedonian monarchs, would exercise an irresistible attraction on any scattered Israelites, if such there were, who had retained their national traditions and customs through the commotions and changes of four centuries. In this way, then, the last remnants of the Ten Tribes would almost necessarily have been absorbed, uniting with their brethren, who, though generally called "Jews," must be regarded as more properly "Israelites"—descendants, *i. e.* not of one son only, but of all the twelve sons of Jacob.—*Leisure Hour.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 14, 1872.

SMALL MEETINGS.—Our hearts have often gone out in sympathy to our brethren who live scattered among the people, and whose assemblies for worship are necessarily small. But such have no cause for discouragement, if their souls are filled with the love of Christ. A small meeting of true worshippers has the beauty of a family gathering. Let each not only present his own wants before Him who has promised to supply all the need of His believing children, but also bear every fellow-worshipper on his heart before the Throne of

Grace, and how the sweet influences of the Holy Spirit will flow as from vessel to vessel! The life of a meeting is not dependent upon its size. Remember the promise to the "two or three." Under whatever circumstances we are assembled, it is important that we should endeavor to realize the presence of our Holy Head. And they who strive *daily* to walk with Him, who are diligent in reading the Holy Scriptures, and continue instant in prayer, will seldom fail to find their minds profitably exercised when they meet with a few of their brethren and sisters to worship their Heavenly Father and give thanks unto the name of the Lord.

Nor let the vocal offering be withheld, when the Master prompts it. The revival of a few texts, the simple expression of a few earnest thoughts, the offering of fervent prayer and praise upon the bended knee, how beautiful they are in the little gathering, how helpful they may be to the church! He who setteth the solitary in families, dispenses His gifts among the few as well as among the many. May He be sought with a fervent heart in all the assemblies of His people!

LOVE AND UNITY.—Although very closely connected, the meaning of these two terms is not precisely the same. Unity cannot exist without love; but love may be where unity does not prevail. We ought to love our enemies; but we cannot have *unity* with those who spitefully use us and persecute us. There is, then, no tautology in the language of the query, "Are *love and unity* maintained amongst us?" Sometimes there is reason to fear, that the fulness of this inquiry may not be weighed aright. In every such query a duty is implied. Ought we not, then, to cherish unity, as well as love, discerning and remembering that they are not the same? Among Friends, both of the same and of different quarters, whether near or distant in their local associations, when diversities of opinion or sentiment appear, ought not endeavors to be made under right authority, to end them? How much might be done, sometimes, where brotherly love could be used, to distinguish the beginnings of disuniting tendencies; before they grow so wide apart that misunderstandings make the gap almost impassable. The scriptural figure of a temple, built, without the sound of a hammer, of many stones, is not only beautiful, but fitting, as descriptive of the church of Christ. When any stone, for which there is a right place in

the building, has in any manner become displaced, is it not the duty of all to endeavor to adjust it? Should we witness this in an actual outward building, we would see that some of the stones surrounding that which has to be replaced may have to be somewhat moved in order that a right adjustment may be made. Thus ought the duty of mutual condescension to be clearly brought before us. In truth, in love, and in unity, all should endeavor to walk, and to help one another; "that they may be made perfect in one." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His son, cleanseth us from all sin." When our Lord had received from Peter, in answer to his tenderly repeated questions, the answer, "Thou knowest all things, thou knowest that I love thee," He did not merely say, "It is enough," but there followed the injunction of all embracing love and solicitude, "Feed my sheep."

CHRISTIAN TEACHING.—The communication upon this subject in our present number, (extracted from the *Monthly Record*), presents forcibly a question often considered: whether it is only *advanced* Christians who ought to take part in the work of First-day schools. Should any be ready at once to adopt an entirely affirmative answer, perhaps reflection might suggest at least one difficulty, as to what degree of advancement (apart from a sense of duty) is needful for the beginning of Christian work? The seventy, indeed the twelve, when first sent out by our Lord to proclaim His kingdom, were not, as the sequel proved, *perfect* Christians. May it not be true of even the feeblest children of the kingdom, that "they that water shall be watered themselves?" The essay to which we refer may be read with interest by many who, with the close of the summer, are about to renew their labors of love, some with the children and others with older pupils. May all, knowing first their own reconciliation, through Christ, with their Heavenly Father, seek guidance and blessing from Him without whose direction and help the most advanced will labor but in vain.

OHIO YEARLY MEETING.—This body adjourned on Fourth-day, Ninth month 4th. A correspondent informs us that the Meeting of Ministers and Elders this year was unusually large in its attendance; the Meeting for Sufferings less so. It may be added to our account of last week, that the reports presented by the Executive Committees on the affairs of the freedmen and Indians were satisfactory, that upon the Indians being especially encouraging. A Committee was appointed to bring in the names of suitable Friends to at-

tend on behalf of this, the opening of the new Yearly Meeting of Kansas. Committees upon First day schools, upon Temperance and upon Peace, likewise gave account of their labors during the year, in which much earnestness of purpose has been manifested, it is hoped to good effect. It appears there have been 27 First day schools held within the year, an average of 6½ months; attended by 1,590 children; 197 teachers and officers; 17 libraries, containing 2,242 volumes. The statistical report of the number of members, families and parts of families, and of those who do and those who do not, read a portion of Scripture daily with their families collected, was not quite complete, some of the Monthly Meetings having been deficient in reporting. But it was sufficiently ascertained, to the great regret of concerned Friends, that too many families neglect the reading of the Holy Scriptures daily, with a suitable religious pause, to the great loss, as we firmly believe, not only of the heads of such families, but especially to the dear lambs of the flock. How emphatic was the exhortation of our blessed Saviour, "Feed my lambs."

The report of the Committee in charge of General Meetings, showed that eight such meetings were held within the limits of Ohio Yearly Meeting during the past year; mostly to good satisfaction, although, as expressed by our correspondent, with "some exceptions reported to the manner in which they were conducted." The Committee was continued in care of the same concern for next year. The subject of uniting in the general conference of Yearly Meetings, as proposed by Western Yearly Meeting, came up again for consideration. And as it appeared that some of the Yearly Meetings on this continent had not united with it, the Committee appointed last year, conditionally, was released. Essays of Epistles to all the Yearly Meetings, except Philadelphia, including Kansas, were read, approved, and directed to be signed and forwarded.

The meeting closed under a sense of gratitude for the Master's presence, under which its proceedings had been transacted with a good degree of harmony and mutual condescension; so that, notwithstanding some occasions for deep exercise among the burden-bearers, the awakening of life manifested may give cheer and comfort to all the living members of the church.

DIED.

COATE.—On the 25th of Eighth month, 1872, in the 24 year of his age, David M., son of Ezra and Melissa Coate; members of Spring River Monthly Meeting, Kansas.

POWER.—At her residence, Farmington, Mich., on the 2d inst., Patience C., wife of Nathan Power,

in the 75th year of her age; a member of Ypsilanti Monthly Meeting. During several weeks of great suffering from the breaking of the hip bone by a fall, she evinced Christian resignation, believing that all would be well with her.

OSBORN—On the 6th of Seventh month, 1872, William Osborn, in the 57th year of his age; an esteemed member of Oblong Monthly Meeting, New York. Although suddenly called from the active scenes of life, he has left the comforting assurance that through the power of Divine grace he had experienced that change of heart which can alone prepare for the kingdom of Heaven. Shortly before his death, he bore an impressive testimony to the Lord's redeeming mercy, and tenderly exhorted his family earnestly to seek Him before all earthly treasures.

THE Committee of New York Yearly Meeting on General Meetings have appointed a Meeting to be held at Cornwall, Orange County, New York, commencing at 11 o'clock, A. M., the 10th of Tenth month, Cornwall Quarterly Meeting assisting therein. All ministers and others interested in the work are cordially invited to attend. Three trains on the Hudson River Railroad stop at Cornwall Ferry, and the steamer Mary Powell every afternoon, from New York, and the day steamboats on the Hudson.

Any one desiring information may address King Ryder, Cornwall, Orange County, New York.

On behalf of Committees,

R. B. HOWLAND,
T. O. BIRDSALL.

CORRESPONDENCE.

WESTFIELD, N. C., 8th mo. 16th, 1872.

Wm. J. Allinson,—*Dear Friend*:—I long sought before I found a perfect rest in Christ. I grasped the text "If any man sin, we have an advocate with the Father." Thinking to satisfy the longing of the soul in the promise of forgiveness for sins committed along the journey of life, and not rising any higher in hope than this, a life of sinning and repenting was the only way I was able to see for the followers of Christ. Alas, how far below the standard of true christianity we fall by not looking into the perfect law of liberty, grasping all the blessed promises left on record for us, and living continually in that blessed hope and glorious assurance which is the privilege of all Christ's blood-washed children. He has told us by the mouth of his prophet "That the way is so plain that a wayfaring man, though a fool, may walk therein and not err." If we could only grasp the idea that faith is the substance of things hoped for, and remember that all the promises of God are yea and amen, forever; taking every promise suitable to our present condition as the very thing we stand in need of, living upon the promises, looking for and fully expecting their fulfilment, the unfailing truthfulness of God being the sure evidence to us that things not yet seen will be revealed according to His good pleasure. We might always, under all circumstances, be able to exclaim, "Therefore, being justified

by faith we have peace with God through our Lord Jesus Christ. By whom we also have access by faith into this grace wherein we stand and rejoice in the hope of the glory God." Not in the hope of any merits of our own, or thinking we have attained to anything our-elves, or that Christ has honored us with light and life above the privilege of any and all the rest of His children, who are willing to let go of the world and all its hindering cares of self and sin, and drop in living faith and child-like confidence in the arms of JESUS, standing upon the top of the eternal rock instead of clinging fearfully to the edges thereof; lifted above the reach of the overflowings of sin we may all "*rejoice in the hope of the glory of God,*" which will be more and more revealed in us as we advance from stage to stage, "growing in grace and in the knowledge of the ever blessed truth as it is in JESUS." But how far the Church falls short of holding up and carrying forward that standard of Christian perfection and God-like purity and holiness that her great Head designed she should bear before the world! I rejoice to see the day wherein many of the servants of the Lord Jesus are willing to let go of everything else and preach a complete redemption and justification through His blood, an entire sanctification by grace through faith in Him, and watching unto prayer. May the Lord hasten the day when all members of the Church will be willing to dedicate themselves and all their possessions an offering on the altar, holy and acceptable to the Lord, which is their reasonable service, thus bringing all the tithes into the storehouse, that there might be meat in His house, and means enough to carry on His glorious work according to His blessed will. Then the kingdoms of this world will become the kingdom of our Lord and His Christ, and the Church will come "out of the wilderness, leaning on the arm of her beloved," "clear as the sun, fair as the moon, and terrible as an army with banners!" Let us pray for the accomplishment of this thing.

Thy brother in the bonds of the everlasting Gospel of Christ,

J. Y. HOOVER.

From the Monthly Record.

CHRISTIAN TEACHING.

A meeting of Teachers of our First-day schools at Bristol, was held on the 14th of last month, with a view to mutual interest and edification, since which time some of the remarks there made have dwelt much on my mind, and made me feel even more strongly than before how greatly it behoves us, not only to cherish a true interest in one another's spiritual welfare, but also to watch for oppor-

tunities of manifesting this interest, by word and deed.

If we were simply faithful in this, I believe we should begin to know what it is, as a building fitly framed together, to grow unto a holy temple in the Lord.

The conversation tended to bring before us our work as teachers in various aspects, not only the importance of endeavoring, by invitation and example, to lead our scholars to seek Jesus first, and all good in Him alone, but also to remind us that such occupation should bear upon our own conduct in our various engagements through the week.

Observations were made on the sense of need and helplessness often arising out of the new cares and responsibilities which the young teacher feels in first undertaking a class, and on the tendency of this to induce him more earnestly to seek for that grace without which he is conscious (perhaps only *begins* to be conscious) it is vain for him to attempt to instruct others. Out of this arose a question, whether the effect on the mind of the teacher is always good. Some present acknowledged thankfully that the engagement had been greatly blessed to themselves. Others regretted having for years filled the place of a teacher, while their own hearts were yet unchanged, and they could not therefore teach their scholars that we all need to be born again.

An opinion was expressed, based partly on personal experience, that an attempt thus partially to discharge a Christian duty by diligently imparting Bible knowledge, might possibly so lull the conscience of the unawakened teacher as to prove to him a hindrance instead of a help. That he might deceive himself into an idea that he was walking in the right way, while as yet he did not know the way, and was only as the blind leading the blind.

On the other hand, the danger was set forth of attempting too clearly to define what constitutes a fitness for such teaching, lest some who are secretly hungering and thirsting after righteousness should be discouraged because they dare not call themselves disciples, and thus be hindered from entering on a duty which may be the very thing needed to strengthen and develop their faith, and to enable them to confess it.

The time of the meeting did not allow of the suggestion of ways by which the dangers thus pointed out might be in some measure lessened.

Believing that the expression of feeling in this meeting may very largely represent the feelings of the teachers in our schools generally, I wish, in a few words as may be, to bring the matter before my fellow-teachers, and especially before those who, from years, position or experience, feel that they are, or

ought to be, exercising an influence over the younger.

Possibly the difference of view on this important subject may not really be so great as would appear in a meeting where each speaker would naturally set forth that phase of it which most strongly impressed his own mind.

I suppose none would wish to encourage the idea that any one who is refusing to surrender his own heart to God, *can* hope to be blessed in the work of Sunday school teaching, or to be used in winning souls to Christ. But who is to judge another's secret thoughts? And is it not possible that the desire to enter on such a work may be the turning point,—that this may be a moment in which a word of judicious counsel, a loving reminder how great is the privilege, and how solemn the duty, may prove as the cup of cold water which shall animate him to begin his heavenly journey?

It is rightly urged that we ought not so to ignore the spiritual welfare of a class, as to leave it contentedly under the care of a teacher whom we believe to be unfit for it, simply because we hope the exercise will be blessed to his own conversion. On the other hand, shall those who know something of the love of Christ seek to win the scholars and repel the teacher? Rather, are we not all scholars together, learning under different parts of the same discipline, to wear the same blessed yoke? Surely in a little band of Sunday school teachers, many of whom are earnest Christians, there ought to be an atmosphere of prayerfulness, of love, of attractiveness, which would have a large influence in drawing into fellowship any who have not yet given clear evidence of their own faith.

Have we not all known young people (has it been our own case?) who, whilst not venturing to call themselves believers, do nevertheless so greatly long to come into the fold of the "Good Shepherd," that they seek to join such a company of workers in the hope that there they will find the Master? Are they never painfully disappointed?

Shall we incur the danger of "offending," or causing to stumble, such as these? And if a class in the hands of any teacher seems to be less fully taught than others, cannot something be done in a tender, loving, watchful spirit, to supply what appears wanting? Does not much depend on a wise encouragement used towards such? At the same time taking care not to lower the standard of Christian teaching, or to lose sight of the all-important truth, that our constant aim should be to show our scholars that the one thing needful for us and for them is to look unto Jesus, for pardon, for new hearts, for grace, and strength, and guidance in everything. This we cannot do unless we feel it ourselves.

In reading the memoir of that remarkable

man, Duncan Mattheson, I have been especially struck by three words, "Few Christians shine." Dear friends, is it really so? And is our lack of shining the reason why some of us have so little power to influence for good the beloved younger brothers and sisters who have a right to look to us? This is the one duty which can never be relaxed without great danger—without great loss to ourselves and others. Circumstances may excuse us from working,—nothing can ever excuse us from shining. Are we earnestly seeking grace to fulfil this duty?

Let us not hesitate to unfurl our standard from a consciousness how far we ourselves come short of it. It is well that we should boldly acknowledge our duty, even while humbly owning that we are very far from having done it.

My own heart was very deeply impressed by what was said at the meeting in question, about the duties of teachers, and I could but meditate more seriously on the duties of superintendents. I know they are not easy—not always very plain, or rather I believe they are only made plain and easy to the eye of simple faith and the hand of loving obedience. Probably this may account for very many mistakes and difficulties.

The call is loudly going forth, "Who is on the Lord's side, who?" And many of the young amongst us are responding to the call. We are glad and thankful to see this, but do we not feel that they are looking to some of us who are older to encourage and strengthen them by our experience and our sympathy? If we withhold from them this right, the fire of Christian love will not burn brightly among us,—we shall not experience that strength which flows from sharing one another's joy in the Lord.

If we would win the scholars in our schools, we must seek to win one another,—to win all of every class who are under our influence, all whose welfare depends upon us, or who minister to our comfort in any way. Let us seek to do this, not only by diligence, patience, and gentleness in our school duties, but in all the details of our home life, in all the occupations of the week; let us be watchful that our conduct be such as is consistent with the character of a prayerful, loving, self-renouncing teacher of the Bible. Is it too high an aim for any one of us, that among *all* with whom we associate, of every class, our life and conversation may preach Christ Jesus the Lord, and ourselves their servants for Jesus' sake?

Is there any one way more often affording opportunity for this than the intercourse of older teachers with their younger companions?

If we accept positions of influence, we can-

not ignore that influence, however unworthy we may feel ourselves to be, and it is a solemn thing to look upon classes, all listening to their respective teachers, often young teachers, dearly beloved and longed for, and think how greatly we have failed to watch for their souls.

The question whether any one should undertake a class without having given evidence of a change of heart has been called a painfully difficult one. It seems to me that the pain consists in the difficulty of the superintendent being simple and humble enough to set before the applicant lovingly and faithfully the duties of the position he is taking, and the primary importance of his seeking grace for his own soul. It is not necessary that a teacher should be an advanced Christian. If he be but a babe, and will teach just as he is enabled, he will learn as he goes on. Dear friends, whatever may have been our neglect of duty, let us seek grace and boldness to do it now. What are we doing? Are we resting satisfied with the performance of an appointed routine of service for others, or is the very little which we have attempted to do only sufficient to fix our awakened eyes upon that commandment which is exceeding broad, "That ye love one another *as I have loved you.*" Do not let us turn away sorrowful from the greatness of this requiring, but rather wait and watch continually for the opening of fresh ways, of loving devices by which we may be enabled to stir one another up and provoke unto love and to good works. The gracious command is still, "Ask and receive, that your joy may be full." Let us show our thankfulness for blessing already granted us by asking for more, and for ability to share it with those around us. "Let him that heareth say, Come."

ELIZABETH N. CAPPER.

Bristol, 5th, 7th mo., 1872.

For Friends' Review.

FORTY HOURS WESTWARD.

Half a century ago, two days' time from Philadelphia would have allowed a moderate journey into the rural parts of Pennsylvania. Now, it takes one by rail, half across the continent; through four States and half way through the fifth, Iowa. Starting nearly at midnight, we may breakfast at Altoona, dine at Pittsburgh, sleep a second night in the cars and take breakfast in Chicago. In such rapid motion, of course one cannot see a great deal; but a word or two on our passage, as the bird flies, may interest some of those few readers who have not yielded to what seems to be an occult magnetism, drawing people against the direction of the movement of the earth.

The "*smoky city*," with which we leave our State, abundantly deserve its name. We ask

ourselves, can cheerfulness abide there; can *poetry exist* in such an atmosphere? It seems the acme of the prose of existence. Railroads are not half so fatal to poetry. The iron horse is as grand as behemoth; the curves of the graded track are often graceful as well as fearful; the motion of the long train, as secure, it seems, as that of a spider on his thread, is wonderful.

Chicago will soon be substantially rebuilt. But a glance at those parts of the town right in the traveller's way shows how easily a conflagration might rise and swell beyond all control. All there (though it is not so in the best parts of the city) is wood; frame houses by hundreds, and wooden side-walks. And, in one small block of houses, I saw through the open doors three blazing fires, apparently in open furnaces of bituminous coal.

On then to the prairie land. No more the tall grass that we have read of, as high as a man's head, in these prairies. Broad fields, lately mown, harvests of wheat and oats, and of scores of acres of standing corn, greet the eye, with boundless spread of rolling knolls; few trees and no rocks are seen. A kind of prospect is thus afforded, altogether new to one accustomed only to the rocky, stony, sandy, thick-wooded eastern country. It has a beautiful effect, when we associate richness and productive natural wealth (attested by the blackness of the furrowed earth) with the prairie undulations. One naturally wonders what caused all these terrestrial waves thus to stand, like the swell of a vast ancient sea, as by a miracle brought to rounded rest? Not volcanic or earthquake upheavals or subsidences, for there are no signs of such. Most of the rocks here exposed by railway cuts or otherwise are nearly *horizontal*, as they were first deposited from the ancient waters that covered the continent. It must then have been *water* or ice action that somehow eroded by its channels the whole surface, and left this broad-waved appearance. Far west, even in Iowa, there are said to be *flat* prairies of wide extent. Near Dubuque we see rocks, in places a few hundred feet in height, quite peculiar (to an eastern eye,) of the "Galena limestone;" stratified very regularly, yellowish, rounded, turreted, and going to natural decay.

At Dubuque, in the northeastern part of Iowa, and on the west side of the Mississippi, we pause for a time. This town is high up on the great river; although it is navigable for several hundred miles above. The first sight of this river cannot but excite emotion. When one beholds a vast, lofty mountain, its sublimity is felt, but it has limits, which, from a certain distance, can be taken in by the eye. Not so with this stream, which begins

far out of sight, and flows on, ever widening and deepening, as the great artery of the mid valley of the continent. We think at once of its sources, its long winding course, and its termination, when we look upon it anywhere; and this unity and extent, along with its perpetuity in time, make it truly sublime.

The American Association for the Advancement of Science has held its annual convention this year at Dubuque. It never met so far west before. The number of members was less than usual; and several leading ones were absent. Agassiz has not returned from his South American expedition; and beyond the Rocky Mountains are some other explorers, whose additions to science from year to year are highly valued. Still, the intellect and acquirement aggregated together were quite sufficient to make the occasion one of high interest.

The most important contribution to this meeting was the annual address of Professor Asa Gray, of Cambridge, the distinguished botanist. The facts conveyed in it concerning the differences between the trees and plants of the Atlantic States and California, and their resemblances to those of Japan and China are important as well as curious; and hardly less so are the conclusions derived by Prof. Gray from them. Many readers of the *Review* may find pleasure in perusing the address in full. With a very few omissions, it was as follows: H.

PROF. GRAY'S ADDRESS.

To gratify a natural interest, and to gain some title for addressing a body of practical naturalists and explorers, I have made a pilgrimage across the continent; I have sought and viewed in their native haunts many a plant and flower which, for me, had long bloomed unseen, or only in the *hortus siccus*. I have been able to see for myself what species and what forms constitute the main features of the vegetation of each successive region, and record—as the vegetation unerringly does—the permanent characteristics of its climate.

Passing on from the eastern district, marked by its equably distributed rain-fall, and therefore naturally forest-clad, I have seen the trees diminish in numbers, give place to wide prairies, restrict their growth to the borders of streams, and then disappear from the boundless drier plains; have seen grassy plains change into brown and sere desert—desert in the common sense, but hardly anywhere botanically so—have seen a fair growth of coniferous trees adorning the more favored slopes of a mountain range high enough to compel summer showers; have traversed that broad and bare elevated region shut off on both sides by mountains from the moisture supplied by either ocean, and longitudinally

intersected by sierras which seemingly remain as naked as they were born; and have reached at length the westward slopes of the high mountain barrier, which, refreshed by the Pacific, bear the noble forests of the Sierra Nevada and Coast Range, and among them trees which are the wonder of the world. As I stood in their shade, in the groves of Mariposa and Calaveras, and again, under the canopy of the commoner redwood, raised on columns of such majestic height and ample girth, it occurred to me that I could not do better than to share with you, upon this occasion, some of the thoughts which possessed my mind. In their development they may perhaps lead us to questions of considerable scientific interest.

I shall not detain you with any remarks (which would now be trite) upon the size or longevity of these far-famed *Sequoia* trees, or of the sugar-pines, incense cedar and firs, associated with them, of which even the prodigious bulk of the dominating *Sequoia* does not sensibly diminish the grandeur.

Although no account and no photographic representation of either species of the far-famed *Sequoia* trees gives any adequate impression of their singular majesty—still less of the beauty,—yet my interest in them did not culminate merely or mainly in consideration of their size and age. Other trees in other parts of the world may claim to be older. Certain Australian gum trees (*eucalypti*) are said to be taller. Some, we are told, rise so high that they might even cast a flicker of shadow upon the summit of the pyramid of Cheops. Yet the oldest of them doubtless grew from seed which was shed long after the names of the pyramid-builders had been forgotten. So far as we can judge from the actual counting of the layers of several trees, no *Sequoia* now alive can much over-date the Christian era.

One notable thing about these *Sequoia* trees is their isolation. Most of the trees associated with them are of peculiar species, and some of them are nearly as local. Yet every pine, fir and cypress in California is in some sort familiar, because it has near relations in other parts of the world. But the redwoods have none. The redwood—including in that name the two species of "Big trees"—belongs to the general cypress family, but is *sui generis*. Thus isolated systematically, and extremely isolated geographically, and so wonderful in size and port, they, more than other trees, suggest questions.

Were they created thus local and lonely, denizens of California only; one in limited numbers in a few choice spots on the Sierra Nevada, the other only along the Coast Range from the Bay of Monterey to the frontiers of

Oregon? Are they veritable Melchisedecs, without pedigree or earthly relationship, and possibly fated to be without descent?

Or are they now coming upon the stage (or, rather, were they coming but for man's interference,) to play a part in the future?

Or, are they remnants, sole and scanty survivors of a race that has played a grander part in the past, but is now verging to extinction? Have they had a career, and can that career be ascertained or surmised, so that we may at least guess whence they came, and how, and when?

Time was, and not long ago, when such questions as these were regarded as useless and vain,—when students of natural history, unmindful of what the name denotes, were content with a knowledge of things as they now are, but gave little heed as to how they came to be so. Now, such questions are held to be legitimate, and perhaps not wholly unanswerable. It cannot now be said that these trees inhabit their present restricted areas simply because they are there placed in the climate and soil of all the world most congenial to them. These must indeed be congenial or they would not survive. But when we see how Australian *Eucalyptus* trees thrive upon the California coast, and how these very redwoods flourish upon another continent; how the so-called wild oat (*Avena sterilis*, of the old world) has taken full possession of California; how cattle and horses, introduced by the Spaniards, have spread as widely and made themselves as much at home on the plains of the La Plata as on those of Tartary, and that the Cardoon-thistle seeds, and others they brought with them, have multiplied there into numbers probably much exceeding those extant in their native lands; indeed, when we contemplate our own race, and our own particular stock, taking such recent but dominating possession of this New World; when we consider how the indigenous flora of islands generally succumbs to the foreigners which come in the train of man; and that most weeds, (*i. e.* the prepotent plants in open soil,) of all temperate climates are not "to the manor born," but are self-invited intruders; we must needs abandon the notion of any primordial and absolute adaptation of plants and animals to their habitat which may stand in lieu of explanation, and so preclude our inquiring any further. The harmony of nature and its admirable perfection need not to be regarded as inflexible and changeless. Nor need nature be likened to a statue, or a cast in rigid bronze, but rather to an organism, with play and adaptability of parts, and life and even soul informing the whole. Under the former view, nature would be "The faultless monster which the world ne'er saw," but inscruta-

ble as the Sphinx, whom it were vain, or worse, to question of the whence and whither. Under the other, the perfection of nature, if relative, is multifarious and ever renewed; and much that is enigmatical now may find explanation in some record of the past.

That the two species of Redwood we are contemplating originated as they are, and for the part they are now playing, is, to say the least, not a scientific supposition, nor in any sense a probable one. Nor is it more likely that they are destined to play a conspicuous part in the future, or that they would have done so even if the Indian's fires and the white man's axe had spared them. The Redwood of the coast, *Sequoia sempervirens*, had the stronger hold upon existence, forming as it did, large forests throughout a narrow belt about 300 miles in length, and being so tenacious of life that every large stump sprouts into a copse. But it does not pass the Bay of Monterey, nor cross the line of Oregon, although so grandly developed not far below it. The more remarkable *Sequoia gigantea* of the Sierra exists in numbers so limited that the separate groves may be reckoned upon the fingers, and the trees of most of them have been counted, except near their southern limit, where they are said to be more copious. A species limited in individuals holds its existence by a precarious tenure; and this has a foothold only in a few sheltered spots, of a happy mean in temperature and locally favored with moisture in summer. Even there, for some reason or other, the pines with which they are associated (*Pinus Lambertina* and *P. Ponderosa*) the firs (*Abies Grandis* and *A. Amabilis*), and even the incense cedar (*Libocedrus*) possess a great advantage, and, though they strive in vain to emulate their sire, wholly overpower the *Sequoia* in numbers. "To him that hath shall be given." The force of numbers eventually wins. At least in the commonly visited groves, *Sequoia Gigantea* is invested in its last stronghold, can neither advance into more exposed positions above nor fall back into drier and barer ground below, nor hold its own in the long run where it is under present conditions; and a little further drying of the climate, which must once have been much moister than now, would precipitate its doom. Whatever the individual longevity, certain if not speedy is the decline of a race in which a high death-rate afflicts the young. Seedlings of the big trees occur not rarely, indeed, but in small proportions to those of associated trees; and small indeed is the chance that any of these will attain to "the days of the years of their fathers." "Few and evil" are the days of all the forest likely to be, while man, both barbarian and civilized, torments them with

fires, fatal at once to seedling, and at length to the aged also. The forests of California, proud as the State may be of them, are already too scanty and insufficient for her uses. Two lines, such as may be drawn with one sweep of a small brush over the map, would cover them all.

The Coast redwood—the most important tree in California,—although a million times more numerous than its relative of the Sierra, is too good to live long. Such is its value for lumber, and its accessibility, that, judging the future by the past, it is not likely, in its primeval growth, to outlast its rarer fellow-species.

Happily, man preserves and disseminates as well as destroys. The species will probably be indefinitely preserved to science, and for ornamental and other uses, in its own and other lands, and the more remarkable individuals are likely to be sedulously cared for, all the more so as they become scarce.

Our third question remains to be answered: Have these famous *Sequoias* played in former times and upon a larger stage a more imposing part, of which the present is but the epilogue? We cannot gaze high up the huge and venerable trunks, which one crosses the continent to behold, without wishing that these patriarchs of the grove were able, like the long lived antediluvians of Scripture, to hand down to us, through a few generations, the traditions of centuries, and so tell us somewhat of the history of their race. Fifteen hundred annual layers have been counted or satisfactorily made out upon one or two fallen trunks. It is probable that close to the heart of some of the living trees may be found the circle that records the year of our Saviour's nativity. A few generations of such trees might carry the history a long way back. But the ground they stand upon, and the marks of very recent geological change and vicissitude in the region around, testify that not very many such generations can have flourished just there, at least in an unbroken series. When their site was covered by glaciers these *Sequoias* must have occupied other stations, if, as there is reason to believe, they then existed in the land.

(To be continued.)

JOURNEYING.

By the Author of "The Old, Old Story."

"We are journeying unto the place of which the Lord said, I will give it you."—Num., c. 29.

We are journeying to a country

Of which God Himself hath said,

"I will give it you;" then let us

Simply follow as we're led.

"We are journeying;" then let patience

Be displayed, where'er we roam;

Who expects upon a journey,

All the comforts of a home?

"We are journeying;" we are strangers,
 Passing through, not come to stay;
 Let not foreign toys engross us
 That we see upon our way.

"We are journeying;" then should riches
 Be committed to our care,
 May a special guard attend us,
 Lest we fall into a snare.

"We are journeying;" O then, onward!
 Not as though we had attained,
 But in holiness advancing,
 Till our blood bought home be gained.

"We are journeying;" yes, and whither?
 To a land that's very dear!
 To a land of peace and plenty,
 And that may be—very near.

For although before us stretching
 Seem a long and dreary road,
 Ere we pass another milestone,
 We may be at Home with God!

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 9th inst.

GREAT BRITAIN.—A further advance has taken place in the prices of English coal. Twenty thousand miners in the coal mines of the midland district of England are said to be preparing to strike for an increase of wages.

The rinderpest has appeared among the cattle in Yorkshire. Precautions have been taken to prevent the spreading of the disease.

The new commercial treaty now in process of negotiation between England and France has been so modified as to be less objectionable to the English. The French Government asserts that the amendments are not in the interest of protection, and that there will be no further changes in French duties on raw materials. It is proposed in the treaty as now framed to affix a duty of 2 per cent. on cotton manufactures, 2½ per cent. on silk, and 2½ or 3 per cent. on woollen.

GERMANY.—The Emperor of Russia and his eldest son arrived at Berlin on the 5th, and the Emperor of Austria on the 6th. They were received by the Emperor of Germany with much ceremony. Military reviews, banquets, and other festivities occurred on subsequent days. A semi-official journal of Berlin declared in advance, that the object of this meeting is not merely the exchange of assurances of personal friendship, but to give the world a pledge of the continuance of the cordial understanding of the three empires, an evidence that they have accepted the new order of things growing out of the Franco-German war. It asserted that the aim of the conference is peace, although the festivities attending it may be largely of a military character.

FRANCE.—The 4th instant was the anniversary of the proclamation of the French Republic, but no public demonstrations were made in Paris. The troops in the city were kept under arms in their barracks as a precautionary measure. The day was celebrated in several cities by banquets of a semi-private character. At Nîmes, some riotous proceedings took place and the military were pelted with stones. A number of arrests were made. It was reported that the Department of Aude was threatened with a declaration of a state of siege on account of an attack made on the military by the inhabitants of Narbonne.

HOLLAND.—A Congress of the International Society has been held at the Hague, commencing on

the 2d instant. Sixty-nine delegates, including three women, were present from various countries of Europe, and from the United States. A resolution was unanimously adopted, expressing in the name of the working classes of the world, admiration for the heroism of those comrades who have fallen in battle for the people's rights, and greeting with the hope of freedom all people still in chains. The report of the General Council of the organization declared that the government at Berlin projects another war, but that this meeting at the Hague has for its object the preservation of peace. The location of the General Council has been transferred to New York. Many of the delegates are said to be dissatisfied with this change and the formation of another association is thought probable.

SPAIN.—The new Senate will consist of 144 Ministerial and 180 Opposition members.

An organized agitation against slavery will soon be commenced. Public meetings are to be held in Madrid and other chief cities, and petitions for the abolition of slavery in the Spanish colonies are to be circulated, and on the meeting of the Cortes to be presented to that body, that prompt action may be taken.

The budget to be submitted to the Cortes will show a deficit of 2,600,000,000 reals, (\$325,000,000.)

THE GENEVA ARBITRATION.—The Board at its session on the 6th inst., is understood to have concluded all the business requiring deliberation, and it then adjourned to the 9th to allow time for the final draughting, revision and translation of the official copies of the judgment rendered. It was announced that the final sitting, on the 14th, would be public, when the official signatures would be affixed to the documents, and the respective governments apprised of the results of the arbitration. Various rumors were current as to the amount of the award, but all were merely conjectural. General gratification was expressed at the speedy and satisfactory result of the labors of the Board. A public dinner was given to the arbitrators by the city of Geneva, on the 7th, and another was to be given at Berne on the 12th, by the President and Federal Council of Switzerland.

NORWAY.—The completion of one thousand years from the consolidation into one kingdom of the petty chieftainships into which Norway was previously divided, was celebrated on the 18th of Seventh month as a national holiday. A monument erected near the supposed place of burial of Harold, who is reckoned to be the first King of Norway, was formally dedicated by Prince Oscar, and other representatives of the different branches of the government.

BRAZIL.—It is hoped that the difficulty between Brazil and the Argentine Confederation will be peacefully settled by negotiations now in progress. The recent elections for members of Congress were attended with much disorder, so that troops were called out, and several persons were injured.

DOMESTIC.—The President has issued a proclamation announcing that Japanese vessels entering ports of the United States, and merchandise imported in such vessels, will be exempt from discriminating duties, so long as United States vessels shall, as now, be exempt from such duties in Japan.

General Cowan, Assistant Secretary of War, and others, appointed a commission for the purpose, have visited and held a council with the hostile Sioux Indians, at Port Peck, and some of the tribe who have been fierce and troublesome have been induced to accompany the commissioners to Washington.

FRIENDS' REVIEW.

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Vol. XXVI,

PHILADELPHIA, NINTH MONTH 21, 1872.

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FRIENDS' REVIEW.

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FRIENDS' EDUCATIONAL CONFERENCE AT LYNN, MASSACHUSETTS.

A very interesting and important Educational Conference of the members of the Society of Friends in New England was held at the Friends' Meeting-house in Lynn, on the day and evening of Tuesday, the 13th ult. John Henry Crosman, of Lynn, was appointed Chairman, and Sarah H. Dow, of Bolton, Secretary.

At the morning session, after the preliminary work of organizing, the following proposition was discussed:—"That the co-education of the sexes tends to strengthen the one and refine the other, and is the only proper method of education." The chief arguments urged in the negative were, that often, in mixed schools, the boys' progress is hindered by the girls' inability to keep pace with them, while both sexes are diverted from study by the pleasures of social intercourse. Excessive stimulation of emulation, moreover, was feared by some speakers. On the other hand, the remarkable success of women at competitive examinations in England, the general

satisfaction which has attended the experiment of co-education in American colleges and high schools, and the increasing number of successful educated women in various professions, were urged in favor of recognizing, in the education of the sexes, the same equality of capacity and right which the Society of Friends, to its lasting honor, has always recognized in its religious affairs. The proposition was finally adopted, with great unanimity.

The afternoon session opened with an address on "Christian Culture," by Prof. Pliny E. Chase of Haverford College. He referred to the fundamental doctrine of Quakerism, that the illumination of the Divine Spirit is sufficient for the guidance of every man, and to the protest of George Fox against all interference, by human sects and hierarchies, with the right of private judgment. Whatever our professed faith, the sole arbiter ever practically recognized as infallible is our own inner and immediate illumination; for even if we admit the authority of synod or pontiff, we must first have satisfied ourselves that such authority was divinely delegated. The increase of such fellowships as the Christian Associations and Unions, is a harbinger of great promise for the Church Universal; yet even more catholic was the early Quakerism. The Scriptures are a recorded revelation to furnish canons for our guidance in moral growth, and also in questions that involve social rather than individual relations. There can be no real discordance between the immediate *spiritual* revelation which guides us infallibly in the pathway of duty; the *historical*, "written for our learning" and "comfort;" and the *natural*, graven on the rocky foundation, and in the organic life of our globe. Each illustrates and supplements the others, and no thorough system of education can discredit either. Sincerity and the love of truth will better protect our children against dangerous errors, than all the ingenious hair-splitting of creeds and catechisms. The young should be taught to accept every new fact of science, while never forgetting

that the material is subordinate to the spiritual, and that theory is only useful as it can interpret the design of the Supreme Intelligence.

A discussion followed, on the proposition "that the schools of the Society fail to meet the needs of Friends," in which Eli Jones, the Chairman, and others, took part. The remarks manifested earnest conviction that the Society, which has been the pioneer in so many reforms, ought not to lag behind the very foremost in educational matters, but must very freely devote its energies, prayers, and MONEY to its schools. It should establish no new college, for there are now too many colleges in America to be most effective; but its eighty-five thousand members should concentrate their efforts upon the colleges and schools which they have already established, so that each of these institutions may have every facility for imparting the most thorough scientific, literary, and æsthetic culture, neglecting no side of our nature; and that each may rank with the *very best* of its class, as does that Friends' School in England, which lately sent up to the University of London nineteen candidates for admission, *not one of whom failed in the severe entrance-examination, though half of the other applicants were rejected.* Who can estimate the power which a school, sending out yearly nineteen strong, well-trained, fresh workers into the Church and the world, will soon exert? How much more respectable, dignified, and desirable is such a first-class school, than a feeble, third-rate college!

Beyond all material or denominational uses of scholarship are the love of truth for its own sake, and those glimpses of the wonderful beauty, mystery, and majesty of God's universe, and of His dealings with the human mind and soul as shown in history and in art—glimpses which enlarge and elevate the intellectual sympathies, and help to fit us for a destiny of eternal progress. Indeed, said Eli Jones, (whose earnestness and eloquence added largely to the interest of the Conference) the office of the teacher may, in some respects, be compared with that of the gospel minister. Dealing with the very elements of mental and spiritual growth, inculcating in daily lessons such precepts as tend to mould the soul for time and eternity, the instructor of youth occupies a position that should always be prayerfully maintained.

In the evening an address was delivered by Prof. Thomas Chase, of Haverford College. He said he knew no better way to point out the distinguishing feature of the Society of Friends among the other branches of the church universal, than by citing the text, "He hath made us kings and priests unto God." This kingship and priesthood demand the highest practical development

and culture of all those powers which make a man more efficient as an instrument for good. When Fox saw that Oxford and Cambridge could not *make* a minister, he did not see that they could not in some cases fit a minister, of the Lord's making, for more efficient and extensive service. Barclay's "Apology" could never have been written by an uneducated man, however spiritually-minded. The great vigor and efficiency of the Friends in the first years of their history is largely connected with the superior number of highly educated writers and speakers then found among them.

But the priesthood of all true believers does not require that they should all be preachers in the technical sense. And when we leave the field of direct religious service, it is too evident to need demonstration, that high scholarship conduces directly to *all* the highest interests of each man and of human society.

Prof. Chase then spoke of the importance of clear and thorough instruction in those principles of pure, unperverted Christianity which the Friends profess, and the sacred obligation upon Friends' schools in this regard. He also advocated a hearty support of the public schools, and efforts to elevate their character. The boarding schools of this Society, already excellent, should be made institutions of the very first class,—Exeters and Rugbies,—having no superiors, if any equals, in the whole land. Local schools of similar excellence should be instituted wherever it is possible. For the diffusion of knowledge, courses of instructive lectures might be given on winter evenings, at the meeting-houses or school-houses, and good libraries of sound literature and instructive science, and reading-rooms, should be established, especially in places remote from the large libraries of our cities. Healthful social intercourse should be cultivated, and, by their very membership in the Society, the young people should constitute an active Youths' Christian Association. To promote these ends, the speaker recommended, first, organization; second, discussion; third, "agitate, agitate, as the anti-slavery leaders used to say;" fourthly, or rather "first, last, and midst, and without end," raising money; and lastly, the taking, at stated intervals, of an education census, giving full details of the books studied by each young member of the Society and the history of his education, and of the whole condition and organization of the schools, the salaries, and tuition fees, donations, etc. As much power as possible should be given to a small and energetic, working, executive-committee. In everything the fact should be recognized that *the church is a great family.*

The study of the classics, and of general literature, as well as of the natural sciences and physics, and the cultivation of the taste, were warmly advocated. The Professor closed with congratulations on the auspicious beginning of a movement calculated to work great good, and earnest appeals to teachers to be worthy of their high calling. "Let us prize," he added, "our privilege in holding a position in which it may be ours to mould the yet soft clay, or add some delicate and effective touches to the model as it is building up to its full perfection, in that image of virtue and nobleness of soul, which, more perennial than the proudest monument of bronze or marble, shall endure through all eternity. And let me remind you that the greatest of sculptors in dead, which yet under his hands grew almost into *living* marble, the Athenian Phidias, never took up his chisel to begin his daily work upon that masterpiece of ancient art, whose making had been entrusted to him as a religious task, without uttering a devout and fervent prayer to the Supreme."

Discussions followed, on the effects of works of fiction in Sabbath school libraries, and on a free religious press. Remarks of interest on various topics were made by many speakers.

The Conference then adjourned, to meet next year at the call of the Executive Committee.—*Lynn Reporter.*

For Friends' Review.

KEPT BY THE POWER OF GOD.

No vessel is fit for use unless it is clean. Though the Lord is so pitiful and of such tender compassion as to *use* His redeemed children, before they are entirely sanctified, because He sees in them a jewel which can be shaped for His crown of rejoicing; no one can be made *thoroughly useful* without being *thoroughly pure*. That this will stand the Bible test no one denies. We find nothing but holiness from Genesis to Revelation. Not a *half-holiness*, not a mixture of the Holy Spirit and corruption, but a heart entirely *chaste*. Not with Satan *chained in the soul*, but *cast out and barred out*. This sanctification is entirely the Lord's; consecration alone is ours. When men are washing sheep they want them only to *hold still*. When God is cleansing the heart He wants it only to *hold still*. As the work is the Lord's He has His *own time* and His *own way*. It may be instantaneous, or gradual, as he sees fit. If a slow fire is better for the dross and tin we will have it. If quick, and heated seven times, we will have it. The thing desired is an entire consecration. The means of bringing the heart to surrender are many and varied; according

to our temperament, and according to our after-work in the world, God leads.

Do we *know* when we have the *full* baptism? Does the earth *know* when the sun rises? Do the flowers *know* when the showers come and the dew? If a man was hunted down by a foe, chased as by a fiend, would he *know when* he found place and rest and home?

Isaac Penington says: "The Lord my God owned me, and sealed His love unto me, which made not only the Holy Scriptures, but the very creatures pleasant to my eye, so that everything seemed sweet and pleasant and lightsome round about me."

This state comes not from seeking peace, but from seeking *Jesus Christ*. As recorded in the very first chapter of Matthew, that wonderful story of God's love to man, he came to *save* the people *from* their sins. It is not God's will to save us in our sins. It seems very wonderful, and very like our *powerful God*, to take us, so polluted and so entirely fallen, and make us fit for Him to use and love and honor, and afterward "receive unto glory." No one appreciates the great depths of the pit into which they have fallen until they have come into the glorious kingdom where Jesus reigns over His happy, safe and quiet people, for whom He is fitting up many mansions. In this kingdom He has infants and strong men. He has those whom He has led through fire and water, over the rugged mountains, and desert plains where there was hunger and burning thirst; with bruised feet and broken hearts they at last come into this land of Beulah. Here they have a mighty arm to take their burdens, a tender bosom to lean on in sorrow. Here "they lie down in green pastures" and are led by "still waters," for oh! the waters of Shiloah "go softly!"

As our precious Saviour has done His part in this glorious salvation, bought us by agony the most extreme, by tears the most bitter, and blood wrung out of death, we have only to *come here* and to *stay*. God has the keeping power as well as the *bringing* power. As the power all rests with Him, He keeps the weak as well as the strong, the infant and the strong man.

A little farther on in his experience the spiritual mind of Isaac Penington gives us these thoughts: "The Lord opened my spirit and gave me such a certain and sensible feeling of the pure seed of life, that I cried out 'this is he, this is he, and there is not another, there never was another.' He was always near me though I knew it not; not so nearly, not so distinctly as was now revealed to me and *in me*, by the Father. Oh! that I might now be joined to Him and that He alone might live in me. And so in the willingness which the Lord hath wrought in me in this day of His power to my soul, I gave

up to be instructed, exercised and led by Him, in waiting for, and feeling of the holy seed, that all might be wrought out of me which could not dwell with the seed, but would be hindering the dwelling and reigning of the seed while it remained, and had power. Now the Lord knows that I do not say this in a boasting way, but would rather be speaking of my nothingness, my emptiness, my manifold infirmities which I feel more than ever. The Lord hath broken the man's part in me, and I am a worm and no man before Him. I have no strength to do service for Him; nay I cannot even watch over or preserve myself. I daily feel that I cannot keep alive or preserve my own soul, but am weaker before men, yea, weaker in my spirit than ever before. And the weakness which I feel in myself is not my loss but my advantage before Him."

May the Lord bring and keep His Church in this pure life and power; and then it will stand strong on the Rock. C. KING.

Coal Creek, Ia.

For Friends' Review.

PREACHING AND AFTER PREACHING.

In aiding our ministry the Holy Spirit does not throw aside our natural faculties as useless. It sanctifies and presses into its service our memory, imagination, reasoning powers and utterance. As in the miracle at Cana, the water in being drawn out became wine, so these natural faculties are consecrated in the service. We feel a divine energizing power, whilst self in all its manifestations is reduced. The condition is difficult of analysis. As the Christian crucified with Christ is yet conscious that he lives a new life, so the Christian minister feels that all his natural faculties are quiescent as to any motives of selfish activity, and yet that they are alive and active in the hands of God and under the power of the Holy Spirit. When self is thus humbled and taken out of the way and he feels solely intent upon the work of his Lord, his dependence is upon an all-sufficient Helper, and he is willing to labor with such strength as may be given him, whether that be little or much. Knowing that neither is he that planteth anything nor he that watereth, but God that giveth the increase, so he trusteth and waiteth for His blessing. If he feels poor and feeble and incapable of doing as much as he desires, yet he faints not—he endeavors to fulfil his ministry, to discharge his stewardship, to occupy his talent or talents, trusting to the mercy of Him who has laid down the rule. "If first there be a willing mind, it is accepted according to that a man *hath* and not according to that he *hath* not." Doubtless our ministry is often much affected by our mental and physical condition, and often our low

seasons, dull meetings and difficulty of utterance are the result of this, rather than of the condition of the audience. The influence of the Spirit does not necessarily abolish the ordinary modes or habits of intellectual and emotional action, nor does it altogether prevent the physical system from affecting the mental in the ordinary manner. For instance, the minister who holds a meeting after a hearty dinner of stimulating food, in warm weather, will be quite likely to have a dull time. Again, an inactive condition of the liver produces torpor of the brain and nervous system and mental depression, and one's ministry would almost unavoidably be affected by such a condition. Yet the labor performed in weakness may be blessed as well as that in which we are conscious of greater power. At all events, nothing more is required than that we should do our best. Thomas Story relates that when on one occasion he was too feeble to speak as satisfactorily as he was accustomed to do, he felt comforted in remembering our Saviour's commendation of the woman who anointed him, "Let her alone; she hath done what she could."

Perhaps ministers are accustomed to dwell too much upon "the reward of peace," as a result of the faithful performance of ministerial duty. Doubtless the Lord often grants such a feeling for the encouragement of his poor, fainting, feeble-hearted children. We sometimes need cordials on our journey. But it is well for us to remember that such an ecstatic enjoyment as our ministers often describe, does not necessarily follow faithfulness, and if we measure our service both as to our own faithfulness therein and as to its effect upon the hearers, mainly by our feelings of peace at the conclusion thereof, we are in danger of deceiving ourselves and of misleading those who are younger in the work and who look to us for instruction. Often after earnest and faithful exercise there is granted no greater flow of peace than simple quietude of mind; and indeed it is no uncommon experience for a feeling of unprofitableness and unworthiness and imperfection to predominate, as we know how far short we have come of the high standard of so great a work.

Sometimes indeed upon our wilderness journey we are permitted to taste of the grapes of Esheol, yet we must not expect constantly to feast upon them; for then we should have no longings for the Heavenly Canaan. Gratefully accepting these foretastes, we must learn to live only upon Jesus, the true bread of life, if we would witness growth, establishment and progress. Thus we should witness more evenness of feeling; less of ecstasy and less of dejection. How many of us are with needless frequency, in both heights and depths, sometimes tempted to presumption on the pin-

nacle of rapturous enjoyment, and then made hungry to the last extremity and sunk for a season almost below hope and faith. The higher the flight the greater the fall. The disciples were admonished not to rejoice in the gifts and powers conferred upon them, but rather that their names were written in Heaven. George Fox said no more when surrendering his ministry with his life than "I am clear." He said nothing of rapturous joy at the thought of what had been done through him as an instrument; enough for him to feel that he had endeavored to be a good steward of the grace bestowed upon him. His success and his failures, his earnestness and his shortcomings were all left to the mercy of his God. He knew that his name was written in Heaven. This knowledge would suffice for any of us, if it were not for the tendency of our minds to value gifts more highly than the grace from which they proceed. It is far more important that we desire to grow in grace than, without this, to have our gifts enlarged. The ordinary evidences of discipleship should be valued above all gifts of utterance and knowledge. The inward witness of adoption is to be more highly prized than the experience of "being unusually favored in the ministry."

But whilst guarding against exaltation, we must avoid discouragement. We must not cast away the shield of Faith. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Then we must *run into it*. Turning away from ourselves and our feelings, whether of exaltation or depression, we must cultivate humility, dependence, hope and faith. We must pray for these, for they are our Heavenly Father's gifts, and in the true spirit of our crucified Lord, we should dwell less upon our own feelings, whether of joy or sadness, of delight or depression, of strength or weakness, and more upon the work which He hath given us to do.

N.

From the Popular Science Monthly, August, 1872.

METEOR-SHOWERS.

BY DR. H. SCHELLEN.

Whoever has observed the heavens on a clear night with some amount of attention and patience, cannot fail to have noticed the phenomenon of a falling star, one of those well-known fiery meteors which suddenly blaze forth in any quarter of the heavens, descend toward the earth, generally with great rapidity, in either a vertical or slanting direction, and disappear after a few seconds at a higher or lower altitude. As a rule, falling stars can only be seen of an evening, or at night, owing to the great brightness of day-light; but many instances have occurred their brilliancy has been so great

as to render them visible in the day time, as well when the sky was overcast as when it was perfectly cloudless. It has been calculated that the average number of these meteors passing through the earth's atmosphere, and sufficiently bright to be seen at night with the naked eye, is not less than 7,500,000 during the space of twenty four hours, and this number must be increased to 400,000,000 if those be included which a telescope would reveal. In many nights, however, the number of these meteors is so great that they pass over the heavens like flakes of snow, and for several hours are too numerous to be counted. Early in the morning of the 12th of November, 1799, Humboldt and Bonpland saw before sunrise, when on the coast of Mexico, thousands of meteors during the space of four hours, most of which left a track behind them of from 5° to 10° in length; they mostly disappeared without any display of sparks, but some seemed to burst, and others, again, had a nucleus as bright as Jupiter, which emitted sparks. On the 12th of November, 1833, there fell another shower of meteors, in which, according to Arago's estimation, 240,000 passed over the heavens, as seen from the place of observation, in three hours.

Only in very rare instances do these fiery substances fall upon the surface of the earth; when they do, they are called balls of fire; and occasionally they reach the earth before they are completely burnt out or evaporated; they are then termed meteoric stones, aërolites, or meteoric iron. They are also divided into accidental meteors and meteoric showers, according as to whether they traverse the heavens in every direction at random, or appear in great numbers following a common path, thus indicating that they are parts of a great whole.

It is now generally received, and placed almost beyond doubt by the recent observations of Schiaparelli, Le Verrier, Weiss, and others, that these meteors, for the most part small, but weighing occasionally many tons, are fragmentary masses, revolving, like the planets, round the sun, which in their course approach the earth, and, drawn by its attraction into our atmosphere, are set on fire by the heat generated through the resistance offered by the compressed air.

The chemical analysis of those meteors which have fallen to the earth in a half-burnt condition in the form of meteoric stones, proves that they are composed only of terrestrial elements, which present a form and combination commonly met with in our planet. Their chief constituent is metallic iron, mixed with various silicious compounds; in combination with iron, nickel is always found, and sometimes also cobalt, copper, tin,

and chromium; among the silicates, olivine is especially worthy of remark as a mineral very abundant in volcanic rocks, as also augite. There have also been found, in the meteoric stones hitherto examined, oxygen, hydrogen, sulphur, phosphorus, carbon, aluminium, magnesium, calcium, sodium, potassium, manganese, titanium, lead, lithium, and strontium.

The height at which meteors appear is very various, and ranges chiefly between the limits of 46 and 92 miles; the mean may be taken at 66 miles. The speed at which they travel is also various, generally about half as fast again as that of the earth's motion around the sun, or about 26 miles in a second; the maximum and minimum differ greatly from this amount, the velocity of some meteors being estimated at 14 miles, and that of others at 107 miles in a second.

When a dark meteorite of this kind, having a velocity of 1,660 miles per minute, encounters the earth, flying through space at a mean rate of 1,140 miles per minute, and when through the earth's attraction its velocity is further increased 230 miles per minute, this body meets with such a degree of resistance, even in the highest and most rarefied state of our atmosphere, that it is impeded in its course, and loses in a very short time a considerable part of its momentum. By this encounter there follows a result common to all bodies which, while in motion, suddenly experience a check. When a wheel revolves very rapidly, the axletree or the drag which is placed under the wheel is made red-hot by the friction. When a cannon-ball strikes suddenly with great velocity against a plate of iron, which constantly happens at target-practice, a spark is seen to flash from the ball even in daylight; under similar circumstances a lead bullet becomes partially melted. The heat of a body consists in the vibratory motion of its smallest particles; an increase of this molecular motion is synonymous with a higher temperature; a lessening of this vibration is termed decreasing heat, or the process of cooling. Now, if a body in motion, as for instance, a cannon-ball, strike against an iron plate, or a meteorite against the earth's atmosphere, in proportion as the motion of the body diminishes and the external action of the moving mass becomes annihilated by the pressure of the opposing medium upon the foremost molecules, the vibration of these particles increases; this motion is immediately communicated to the rest of the mass, and by the acceleration of this vibration through all the particles the temperature of the body is raised. This phenomenon, which always takes place when the motion of a body is interrupted, is designated by the expression *the conversion of the motion*

of the mass into molecular action or heat; it is a law without exception that, where the external motion of the mass is diminished, an inner action among its particles, or heat, is set up in its place as an equivalent, and it may be easily supposed that, even in the highest and most rarefied strata of the earth's atmosphere, the velocity of the meteorite would be rapidly diminished by its opposing action, so that shortly after entering our atmosphere the vibration of the inner particles would become accelerated to such a degree as to raise them to a white heat, when they would either become partially fused, or, if the meteorite were sufficiently small, it would be dissipated into vapor, and leave a luminous track behind it of glowing vapors.

Haidinger, in a theory embracing all the phenomena of meteorites, explains the formation of a ball of fire round the meteor, by supposing that the meteorite, in consequence of its rapid motion through the atmosphere, presses the air before it until it becomes luminous. The compressed air in which the solid particles of the surface of the meteorite glow then rushes on all sides, but especially over the surface of the meteor behind it, where it encloses a pear shaped vacuum which has been left by the meteorite, and so appears to the observer as a ball of fire. If several bodies enter the earth's atmosphere in this way at the same time, the largest among them precedes the others, because the air offers the least resistance to its proportionately smallest surface; the rest follow in the track of the first meteor, which is the only one surrounded by a ball of fire. When by the resistance of the air the motion of the meteor is arrested, it remains for a moment perfectly still; the ball of fire is extinguished, the surrounding air rushes suddenly into the vacuum behind the meteor, which, left solely to the action of gravitation, falls vertically to the earth. The loud, detonating noise usually accompanying this phenomenon finds an easy explanation in the violent concussion of the air behind the meteor, while the generally-received theory, that the detonating noise is the result of an explosion or bursting of the meteorite, does not meet with any confirmation.

The circumstance that most meteors are extinguished before reaching the earth seems to show that their mass is but small. If the distance of a meteor from the earth be ascertained, as well as its apparent brightness as compared with that of a planet, it is possible, by comparing its luminosity with that of a known quantity of ignited gas, to estimate the degree of heat evolved in the meteor's combustion. As this heat originates from the motion of the meteor being impeded or interrupted by the resistance of the air, and

as this motion or momentum is exclusively dependent on the speed of the meteor as well as upon its mass, it is possible, when the rate of motion has been ascertained by direct observation, to determine the mass. Professor Alexander Herschel has calculated by this means that those meteors of the 9th and 10th of August, 1863, which equalled the brilliancy of Venus and Jupiter, must have possessed a mass of from five to eight pounds, while those which were only as bright as stars of the second or third magnitude would not be more than about ninety grains in weight. As the greater number of meteors are less bright than stars of the second magnitude, the faint meteors must weigh only a few grains, for, according to Prof. Herschel's computation, the five meteors observed on the 12th of November, 1865, some of which surpassed in brilliancy stars of the first magnitude, had not an average weight of more than five grains; and Schiaparelli estimated the weight of a meteor from other phenomena to be about fifteen grains. The mass, however, of the meteoric stones which fall to the earth is considerably greater, whether they consist of one single piece, such as the celebrated iron-stone discovered by Pallas in Siberia, which weighed about 2,000 pounds, or of a cloud composed of many small bodies which penetrate the earth's atmosphere in parallel paths, and which, from a simultaneous ignition and descent upon the earth, present the appearance of a large meteor bursting into several smaller pieces. Such a shower of stones, accompanied by a bright light and loud explosion, occurred at L'Aigle, in Normandy, on the 26th of April, 1803, when the number of stones found in a space of 14 square miles exceeded 2,000. In the meteoric shower that fell at Kúvabinga, in Hungary, on the 9th of June, 1866, the principal stone weighed about 800 pounds, and was accompanied by about a thousand smaller stones, which were strewed over an area of nine miles in length by three and one-fourth broad.

It must not be supposed, however, that the density of such a cosmical cloud is as great when out of the reach of the attraction of the sun and the earth as when its constituents fall upon the earth's surface. Schiaparelli calculates, from the number of meteors observed yearly in the month of August, that the distance between any two must amount, on the average, to 460 miles. As the cosmical clouds which produce the meteors approach the sun in their wanderings from the far off regions of space, they increase in density some million times, therefore the distance between any two meteors, only a few grains in weight, before the cloud begins to be condensed, may be upward of 40,000 miles.

The most striking example of such a cosmical cloud composed of small bodies loosely hung together, and existing with hardly any connection one with another, is exhibited in the meteoric showers occurring periodically in August and November. It is an ascertained fact that on certain nights in the year the number of meteors is extraordinarily great, and that at these times they shoot out from certain fixed points in the heavens. The shower of meteors which happens every year on the night of the 10th of August, proceeding from the constellation of Perseus, is mentioned in many old writings. The shower of the 12th and 13th of November occurs periodically every 33 years, for three years in succession, with diminishing numbers; it was this shower that Alexander von Humboldt and Bonpland observed on the 12th of November, 1799, as a real rain of fire. It recurred on the 12th of November, in 1833, in such force that Arago compared it to a fall of snow, and was lately observed again in its customary splendor in North America, on the 14th of November, 1867. Besides these two principal showers, there are almost a hundred others recurring at regular intervals; each of these is a cosmical cloud composed of small dark bodies very loosely held together, like the particles of a sand-cloud, which circulate around the sun in one common orbit. The orbits of these meteor streams are very diverse; they do not lie approximately in one plane like those of the planets, but cross the plane of the earth's orbit at widely different angles. The motion of the individual meteors ensues in the same direction in one and the same orbit; but this direction is in some orbits in conformity with that of the earth and planets, while in others it is in the reverse order.

(To be concluded.)

NOTES.

Lockyer, the astronomer, and Frankland, the chemist, having found with the spectroscopic in the sun's protuberances a "bright line" not corresponding with the spectrum of any terrestrial substance, have proposed the name *helium* for a new element, inferred to be peculiar to the sun. The certainty of this inference is not, however, yet quite beyond question.

Sea water differs remarkably from fresh water in continuing to contract as it cools, down to its freezing point (about 28° Fahr.); while fresh water begins to expand at 39½° Fahr. and continues to do so till it freezes at 32°.

The first photographs of the stars were taken by the late Professor Bond, at Harvard College Observatory. He ascertained that deficiency of light can be made up for, by in-

crease in the time of exposure. A star of the ninth magnitude will, with the Cambridge equatorial, give a photographic image after an exposure of ten minutes. Comets and nebulae have not yet been photographed; and difficulties exist in regard to the planets; but as to the sun and moon, most important information has been obtained by photography, especially valuable for the exactness of its record. This method of observation will be applied to the transit of Venus over the sun's disc in 1874.

The *boomerang*, a singular weapon commonly supposed to be peculiar to the natives of Australia, is now known to have been, anciently at least, in use also in India and Egypt. It is made of wood, flattened and bent, so as to rotate when thrown into the air. Although it returns after moving for a certain time upward and forward, its efficacy does not appear to depend upon this; but rather upon the *rotation*. The Australians use it to bring down birds upon the wing.

One of the earliest and most energetic of the late protestants on the continent of Europe against the papal dogma of infallibility, was an Austrian priest, Alois Anton. He was in a short time forbidden to preach in his church; but his people invited him to preach to them in the open air; and thousands gathered to listen to his discourses. Before long other priests took the same course; among them Dr. Lindner, who, in 1870-71, was chosen Lay President of the Lower Austrian Old Catholics, in correspondence with Döllinger and other leaders of the reform in Munich and Prussia. This movement is no doubt growing in strength and importance. There are said to be more than 123,000 Old Catholics already in Bohemia alone.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 21, 1872.

GENERAL MEETINGS.—Notices of General Meetings held at Ash Grove, Iroquois Co., Illinois, on the 16th, 17th and 18th, and at New Bedford from the 24th to the 27th of Eighth month, have been kindly forwarded to us. The former was held under the care of a Committee of Western Yearly Meeting; the latter was the first held under the care of the Committee, recently appointed for that service, by New England Yearly Meeting. In both cases the attendance was equal to the expectation of Friends, and those assembled showed that earnest interest in the proceedings of the meeting, which seemed to point to a preparing of their hearts before-

hand for the reception of a blessing. In each, again, there was a fervent exercise for the awakening of the careless and unconverted, and a setting forth of the gospel, in order that such, persuaded of their sinful and lost state, might repent and believe the glad tidings; and knowing themselves reconciled unto their Heavenly Father through the precious sacrifice of His dear Son, might enter on a new life of service to Him. Christians, too, were encouraged to consider their high calling, and to walk as becometh saints. In the New Bedford meeting, the Scriptural views of Friends on oaths, formality in worship, women's ministry, water baptism, the Supper, and on war, were taught with earnestness and force. Friends at both meetings felt that a blessing had attended them, and we learn that much uniting love characterized the closing sessions of that at New Bedford. General Meetings are now numerous. So wide-spread an agency as they have become is mighty in its influence upon the present and future state of the Society. Recognizing them fully as an expression of the deep desire of Friends to take that share in evangelization which should properly fall to us as a part of the Christian Church, we fervently desire that they may be conducted under a most close dependence on the government of our Holy Head, who by the Holy Spirit should rule every action, individual or associate, of His people, especially when engaged in His work. The enemy of our Lord, of His Church, and of every member of it, will be very busy in bringing in the working of the fleshly mind to spoil this effort for the salvation of souls and upbuilding of the Church. How humbly, then, should all wait upon the Lord, seeking to know the baptism of the Holy Spirit and of fire, and every thought brought into captivity to Christ, lest this work be marred and the enemy triumph. If dependence on special modes of action, which sometimes may have been in the Divine ordering, takes the place of immediate watching for His clear and perceptible guidance, or if an undue desire for expression from the audience assembled, from a secret itching of the flesh for manifest results, should appear, sad consequences will result. Souls will be deceived,—and

that "fruit of the Light, which is in all goodness and righteousness and truth,"* will not appear in the lives of professed converts.

May He, who we reverently believe has awakened among us the desire for the salvation of others, so watch over His weak and ever tempted servants, that they may be saved from the power of the enemy who seeks in every way to mar their efforts to advance His cause. For the most part, General Meetings have been purely evangelizing meetings. Let it never be forgotten, therefore, that it is the duty of the church to watch over those who may through mercy have entered the fold, as babes in Christ, and have had their feet placed upon the foundation. "He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of ministration, for the building up of the body of Christ, till we all attain unto the unity of the faith and the knowledge of the Son of God, unto the full-grown man, unto the measure of the stature of the fulness of Christ."†

The standard here is a perfect man, and the efforts of ministers and all laborers must be to present every man perfect in Christ Jesus, or we shall fall short of the true requirement. Christ, by the Holy Spirit, begins the work of salvation in the soul and makes effectual all means of His own appointing, especially the spoken and written word of truth. This work of the Spirit must ever be borne in mind, and all must be directed to and watch unto this immediate teaching of Christ through every stage of growth, or the Christian perfection of obedience and continued depending faith will never be attained.

Although we may not be able to notice all these meetings as they occur, we shall always be glad to receive a report of them, and shall watch their progress with profound interest, rejoicing in all the blessing the Master may mercifully accord them, yet with reverent desire that He will purge away from them that which may be of the carnal mind, that they may be conducted only to His glory. The whole history of the Church shows how easy it is for work like this to result in ex-

citement and a lowering of the true standard of Christian life. May all, then, watch unto prayer and be faithful one with another in pointing out and putting away whatever may be obviously wrong in the conducting of them. May committees in charge remember their weighty responsibility to the Church and to the Head of the Church, and be unflinching in repressing all which is unseemly or false, that nothing may be done against the truth, but for the truth; may they and all concerned pray also with all prayer and supplication in the Spirit, and watch thereunto with all perseverance for a blessing upon those rightly called to take part in the vocal services of the meetings, and that all may be carried on to the honor of Him who is jealous of His great name, and to the spread of His spiritual kingdom.

COINCIDENCE.—It is interesting to note that the revival of General Meetings in New England occurs just two hundred years after the first one which was held in Newport, R. I.

Respecting this, we read in George Fox's Journal: "1672. When the great General Meeting in Rhode Island was ended, it was somewhat hard for Friends to part; for the glorious power of the Lord which was over all, and His blessed truth and life flowing amongst them had so knit and united them together, that they spent two days in taking leave of one another and of the Friends of the Island; and then being mightily filled with the presence and power of the Lord, they went away with joyful hearts to their various habitations in the several colonies where they lived."

ASPECTS OF TRUTH.—According to the limitations of human nature, we can seldom contemplate with distinctness more than one object of thought, simple or complex, at a time. Some minds, more than others, are very vivid in their successive impressions and apprehensions of truth; and such are often, for that reason, eloquent and powerful teachers or preachers of the Gospel. It is remarkable how special is the teaching even of the different portions of the Bible. Every inspired writer, filled with the message committed to him, the burden of his prophecy, or his lesson of narrative or doctrine, conveys

*Alford's translation.

†Alford's translation.

it directly, without after-thought. Our Lord's own teaching was very direct and simple; and nothing is more proverbial, in regard to the Scriptures, than the apparently diverse instruction given by the Apostles Paul and James; *seemingly* opposite, only because each was so entirely possessed with the momentous importance of his own aspect of the truth.

Those, therefore, err, who would demand in every discourse or essay upon religious (or other) subjects, a total statement of all truths concerning them. Much valuable matter would have to be lost, to a periodical like the *Review*, were such a criterion applied. While desiring always to exclude everything that is unsound, we believe that variety in the aspects of the same truths, presented afresh by earnest minds, may from time to time afford not only interest but instruction. As a pertinent example, reference may be made to a series of essays by a much valued contributor, in our recent numbers, upon the Ministry. Some of these essays present more forcibly and fully than is often done among us, the importance of what we may call the human element in the ministry. It is evidently far from the intent of the writer of these essays to question for a moment the *indispensable* necessity, for every act of true ministry, of the Divine anointing, without which no ability or preparation whatever can qualify for such a service. This truth is so familiar, being a fundamental doctrine of the Society of Friends, as to be sometimes held almost unthinkingly, and too much apart from other truths, or aspects of truth, which affect to an important degree the usefulness and responsibility of ministers of the Gospel. May we all endeavor to obtain a practical knowledge of the *whole* truth; although it may not be possible for it all ever to be expressed or conveyed at once. Our Lord said of the Comforter, whom He would send, "*He shall lead you into all truth;*" and by leading must be meant a *progress* in the knowledge of the truth; a progress elsewhere compared to increase of light, from the dawn unto the perfect day.

EDUCATIONAL CONFERENCE AT LYNN.—The recent spirited meeting of Friends in New England, was an encouraging indication

of the increasing interest in education, which, as we are glad to believe, is felt very generally throughout our Society. We trust that it will be followed by active efforts and liberal appropriations, and that Friends everywhere will spare no pains or cost to bring their schools up to the very highest standard of thoroughness and excellence. Let each term or session of every school show a marked improvement over the preceding.

KANSAS YEARLY MEETING.—Friends desiring to attend the approaching Yearly Meeting at Lawrence, Kansas, may secure reduced travelling rates by applying to Fleming Ratcliff, Indianapolis, Ind., or Burlington, Iowa.

"THE MARYVILLE MONITOR."—We have received several numbers of this interesting paper. Among its items of information, it is stated that by the aid of friends of the freedmen, both East and West, the Normal Institute at Maryville is in process of construction. The foundation is now being laid of a building 120 feet long and 36 feet wide; to have three stories and a basement. Colored men have made all the brick (three hundred and twenty thousand), and are now laying the same in place.

MARRIED.

WHITE—EVANS.—On the 23d of Eighth month, 1872, at the residence of the bride's father, Maryville, Tennessee, under the care of Maryville Monthly Meeting, Alfred White of Spiceland, Indiana, to Elizabeth Evans, of the former place.

DIED.

RICH.—On the 2d of Fifth month, 1872, aged 3 months, Edwin, son of Jesse H. and Mary Rich; members of Back Creek Monthly Meeting, Indiana.

PEDRICK.—In Richmond, Ind., Eighth month 11th, 1872, Hannah E. Pedrick, in the 24th year of her age, daughter of Richard and Susanna Pedrick; a member of White Water Monthly Meeting.

TRAVIS.—On the 28th of Eighth month, 1872, Betsy, widow of Wm. T. Travis, in the 78th year of her age; a member of Amawalk Monthly Meeting, N. Y. Her end was peace.

BRACHALL.—At her residence in Danville, Ill., on the 10th of Sixth month, 1872, Elizabeth, wife of Mattie Brachall, and daughter of Isaac and Lydia Smith, in her 60th year; a member of Vermilion Monthly Meeting. Her great concern and earnest zeal was for the promotion of the Master's cause. Life with her was a success; consequently a willingness to depart, and a calm resignation to the will of God, accompanied her to the close.

TRUEBLOOD.—On the 4th of Seventh month, 1872, Nathan S. Trueblood, in his 66th year; a

member and Elder of Blue River Monthly Meeting, Washington Co., Ind. He had very acceptably filled the station of Elder for twenty-five years; was of quiet and retiring habits, and often engaged in family prayer. Whilst in health his Christian deportment, sound judgment, and attachment to the cause of the Redeemer, combined to make him of great usefulness in the church.

MILES.—Near Dublin, Wayne Co., Ind., on the 26th of Eighth month, 1872, Rebecca, wife of John Miles, in the 67th year of her age; an esteemed member of Milford Monthly Meeting. She bore with exemplary patience for a period of twenty years an affliction of a-thma; and though her final summons came suddenly in an unexpected hour, her family and friends have the comforting assurance that she was found watching.

GENERAL MEETING.

A General Meeting is appointed by New York Yearly Meeting's Committee, to be held at Nine Partners Meeting-house, Millbrook, Dutchess Co., N. Y., commencing the 28th of Ninth month, at 11 o'clock A.M.; Nine Partners Quarterly Meeting's Committee co-operating. A general invitation is extended to all.

Millbrook is a station on the Dutchess and Columbia Railroad. This road connects with the Hudson River opposite Newburgh, and with the Harlem road at the north end at Millerton.

Communications may be addressed to Nathan Swift, Millbrook, Dutchess Co., New York.

On behalf of the Committees,
ROBERT E. HOWLAND,
JAMES M. HAVILAND.

A Special Meeting of the Female Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on Fourth-day afternoon, the 2d prox., at 3½ o'clock.

PROF. GRAY'S ADDRESS.

(Continued from page 63.)

I have said that the redwoods have no near relatives in the country of their abode, and none of their genus anywhere else. Perhaps something may be learned of their genealogy by inquiring of such relatives as they have. There are only two of any particular nearness of kin, and they are far away. One is the bald cypress, our Southern cypress, *Taxodium*, inhabiting swamps of the Atlantic coast from Maryland to Texas, thence extending into Mexico. It is well known as one of the largest trees of our Atlantic forest district; and, although it never (except perhaps in Mexico and in rare instances) attains the portliness of its western relatives, yet it may equal them in longevity. The other relative is *Glyptostrobus*, a sort of modified *taxodium*, being about as much like our bald cypress as one species of redwood is like the other.

Now species of the same type, especially when few and the type peculiar, are in a general way associated geographically, *i. e.*, inhabit the same country or (in a large sense) the same region. Where it is not so, where near relatives are separated, there is usually something to be explained.

Here is an instance. These four trees, sole representatives of their tribe, dwell almost in three separate quarters of the world; the two redwoods in California, the bald cypress in Atlantic North America, its near relative, *Glyptostrobus*, in China. It was not always so. In the tertiary period, the geological botanists assure us, our own very *Taxodium* or bald cypress, and a *Glyptostrobus* exceedingly like the present Chinese tree, and more than one *Sequoia*, co existed in a fourth quarter of the globe, *viz.* : in Europe. This brings up the question: Is it possible to bridge over these four wide intervals of space, (amounting to three-quarters of the earth's circumference,) and the much vaster interval of time, so as to bring these extraordinary separated relatives into connection? The evidence which may be brought to bear upon this question is various and widely scattered. I bespeak your patience while I endeavor to bring together, in abstract, the most important points of it.

Some interesting facts may come out by comparing generally the botany of the three remote regions, each of which is the sole home of one of these three genera, *i. e.*, *Sequoia* in California, *Taxodium* in the Atlantic United States, and *Glyptostrobus* in China, which compose the whole of the peculiar tribe I am speaking of.

Note then, first, that there is another set of three or four peculiar trees, in this case of the Yew family, which has just the same peculiar distribution, and which, therefore, may have the same explanation, whatever that explanation be. The genus *Torreya*, which commemorates our botanical Nestor, and a former President of this Association, Dr. Torrey, was founded upon a tree rather lately discovered (that is about 35 years ago), in Northern Florida. It is a noble, Yew-like tree, and very local, being known only for a few miles along the shores of a single river. It seems as if it had somehow been crowded down out of the Alleghanies into its present limited southern quarters, for in cultivation it evinces a northern hardiness. Now another species of *Torreya* is a characteristic tree of Japan, and the same, or one very like it indeed, inhabits the Himalayas, belongs, therefore, to the Eastern Asiatic temperate region, of which China is a part, and Japan, as we shall see, the portion most interesting to us. There is only one more species of *Torreya*, and that is a companion of the redwoods in California. It is the tree locally known under the name of the California Nutmeg. In this case the three are near brethren, species of the same genus, known nowhere else than in these habitats.

Moreover, the *Torreya* of Florida, has growing with it a Yew-tree, and the trees of

that grove are the only Yew-trees of Eastern America, for the Yew of our northern woods is a decumbent shrub. The only other Yew-trees in America grow with the redwoods and the other *Torreya* in California, and more plentifully further north, in Oregon. A Yew-tree equally accompanies the *Torreya* of Japan and the Himalayas, and this is apparently the same as the common Yew of Europe.

So we have three groups of trees of the great coniferous order which agree in this peculiar geographical distribution; the redwoods and their relatives, which differ widely enough to be termed a different genus in each region; the *Torreya*s, more nearly akin, merely a different species in each region; the Yews, perhaps all of the same species, perhaps not quite that, for opinions differ and can hardly be brought to any decided test. The Yews of the Old World, from Japan to Western Europe, are considered the same; the very local one in Florida is slightly different; that of California and Oregon differs a very little more; but all of them are within the limits of variation of many a species. However that may be, it appears to me that these several instances all raise the same question, only with a different degree of emphasis, and, if to be explained at all, will have the same kind of explanation.

But the value of the explanation will be in proportion to the number of facts it will explain.

Continuing the comparison between the three regions we are concerned with, we note that each has its own species of pines, firs, larches, &c., and of a few deciduous-leaved trees, such as oaks and maples; all of which have no peculiar significance for the present purpose, because they are of genera which are common all round the northern hemisphere. Leaving this out of view, the noticeable point is that the vegetation of California is most strikingly unlike that of the Atlantic United States. They possess some plants, and some peculiarly American plants in common—enough to show, as I imagine, that the difficulty was not in the getting from the one district to the other, or into both from a common source, but in abiding there. The primordially unbroken forest of Atlantic North America, nourished by rainfall distributed throughout the year, is widely separated from the western region of sparse and discontinuous tree-belts of the same latitude on the western side of the continent, where summer rain is wanting or nearly so, by immense treeless plains and plateaus of more or less aridity, traversed by longitudinal mountain ranges of a similar character. Their nearest approach is at the north, in the latitude of Lake Superior, where, on a more rainy line,

trees of the Atlantic forest and that of Oregon may be said to interchange. The change of species and of the aspect of vegetation in crossing, say on the 47th parallel, is slight in comparison with that of the 37th, or near it. Confining our attention to the lower latitude, and under the exceptions already specially noted, we may say that almost every characteristic form in the vegetation of the Atlantic States is wanting in California, and the characteristic plants and trees of California are wanting here.

California has no magnolia nor tulip trees, nor star anise tree; no so-called papaw (*Asimina*); no barberry of the common single-leaved sort; no *Podophyllum*, or other of the peculiar associated genera; no nelumbo or white water-lily; no prickly ash nor sumach; no loblolly bay nor *Stuartia*; no basswood or linden trees; neither locust, honeylocust, coffee-trees (*Gymnocladus*), nor yellowwood (*Cladrastis*); nothing answering to *Hydrangea* or witch-hazel, to gum-trees, *Nyssa*; to *Liquidambar*, *Viburnum* or *Diervilla*; it has few asters and golden-rods; no lobelias; no huckleberries and hardly any blueberries; no *Epigaea*, charm of our earliest eastern spring, tempering an icy April wind with a delicious wild fragrance; no *Kalmia* nor *Clethra*, nor holly, nor persimmon; nor *Catalpa* trees, nor trumpet-creeper, (*Tecoma*); nothing answering to sassafras, nor benzoin-tree, nor hickory; neither mulberry nor elm; no beech nor chestnut, hornbeam or iron-wood, nor a proper birch-tree; and the enumeration might be continued very much farther, by naming herbaceous plants and others familiar to botanists.

In their place California is filled with plants of other types, trees, shrubs, and herbs, of which I will only remark that they are, with one or two exceptions, as different from the plants of the eastern Asiatic region we are concerned with (Japan, China and Manchuria) as they are from those of Atlantic North America. Their near relatives, when they have any in other lands, are mostly southward, on the Mexican plateau, many as far south as Chili. The same may be said of the plants of the intervening great plains, except that northward and in the subsaline vegetation there are some close alliances with the flora of the steppes of Siberia. And along the crest of high mountain ranges the Arctic alpine flora has sent southward more or less numerous representatives through the whole length of the country.

If we now compare, as to their flora generally, the Atlantic United States with Japan, Manchuria and Northern China, *i. e.* Eastern Northern America, with Eastern North Asia—half the earth's circumference apart—we find an astonishing similarity. The larger

part of the genera of our own region, which I have enumerated as wanting in California, are present in Japan or Manchuria, along with many other peculiar plants divided between the two. There are plants enough of the one region which have no representatives in the other. There are types which appear to have reached the Atlantic States from the south, and there is a larger infusion of sub-tropical Asiatic types into temperate China and Japan; among these there is no relationship between the two countries to speak of. There are also, as I have already said, no small number of genera and some species which, being common all round or partially round the northern temperate zone, have no special significance, because of their occurrence in these two antipodal floras, although they have testimony to bear upon the general question of geographical distribution. The point to be remarked is that a very large proportion of the genera and species which are peculiar to North America as compared with Europe, and largely peculiar to Atlantic North America as compared with the Californian region, are also represented in Japan and Manchuria, either by identical or by closely similar forms! The same rule holds on a more northward line, although not so strikingly. If we compare the plants, say of New England and Pennsylvania (lat. 40°—47°) with those of Oregon, and then with those of N. E. Asia, we shall find many of our own curiously represented in the latter, while only a small number of them can be traced along the route even so far as the western slope of the Rocky Mountains. And these repetitions of North American types in Japan and neighboring districts are in all degrees of likeness. Sometimes the one is undistinguishable from the other; sometimes there is a difference of aspect, but hardly of tangible character; sometimes the two would be marked varieties if they grew naturally in the same forest or in the same region; sometimes they are what the botanist calls representative species, the one answering closely to the other but with some differences regarded as specific; sometimes the two are merely of the same genus, or not quite that, but of a single or very few species in each country; when the point which interests us is, that this peculiar limited type should occur in two antipodal places, and nowhere else.

It would be tedious, and, except to botanists, abstruse, to enumerate instances; yet the whole strength of the case depends upon the number of such instances. I propose, therefore, if this Association does me the honor to print this discourse, to append in a note a list of the more remarkable ones. But I would mention two or three cases as specimens.

Our *Rhus toxicodendron* or poison ivy is quite exactly repeated in Japan, but is found in no other part of the world, although a species much like it abounds in California. Our other poisonous *Rhus* (*R. venenata*) commonly called poison dogwood, is in no way represented in Western America, but has so close an alliance in Japan that the two were taken for the same by Thudberg and Linnæus, who called them both *R. vernix*.

Our northern fox grape, *Vitis Labrusca*, is wholly confined to the Atlantic States, except that it reappears in Japan and that region.

Wistaria was named for a woody leguminous climber with showy blossoms, a native of the middle Atlantic States; the other species which we so prize in cultivation, *W. sinensis*, is from China, as its name denotes, or perhaps only from Japan, where it is certainly indigenous.

Our yellow-wood (*Cladrastis*) inhabits a very limited district on the western slope of the Alleghanies. Its only and very near relative (*Maackia*) is in Manchuria.

The *Hydrangeas* have some species in our Alleghany regions; all the rest belong to the Chino-Japanese region and its continuation westward. The same may be said of the seringas (*Philadelphus*) except that there are one or two nearly the same in California and Oregon.

Our blue cohosh (*Caulophyllum*) is confined to the woods of the Atlantic States, but has been lately discovered in Japan. A peculiar relative of it, *Diphyllea*, confined to the higher Alleghanies, is also repeated in Japan, with a slight difference, so that it may barely be distinguished as another species. Another relative is our twin-leaf (*Jeffersonia*) in the Alleghany region alone; a second species has turned up in Manchuria. A relative of this is *Podophyllum*, our mandrake, a common inhabitant of the Atlantic States, but found nowhere else. There is one other species of it; and that is in the Himalayas. Here are four most peculiar genera of one family, each of a single species in the Atlantic United States, which are duplicated on the other side of the world, either in identical or almost identical species, or in an analogous species, while nothing else of the kind is known in any other part of the world.

I ought not to omit ginseng, the root so prized by the Chinese, and which they obtained from their northern provinces and Manchuria. We have it also from Corea and N. Japan.

The Jesuit Fathers identified the plant in Canada and the Atlantic States, brought here the Chinese name by which we know it, and established the trade in it which was for many years most profitable. The exportation

of ginseng to China probably has not yet entirely ceased. Whether the N. E. Asiatic and the Atlantic American ginsengs are exactly of the same species or not is somewhat uncertain, but they are hardly if at all distinguishable.

There is a shrub, *Elliottia*, which is so rare and local that it is known only at two stations on the Savannah river in Georgia. It is of peculiar structure, and was without near relative, until one was lately discovered in Japan (*Triballia*) so like it as hardly to be distinguishable except by having the parts of the blossoms in threes instead of fours, a difference which is not uncommon in the same genus, or even in the same species. Suppose *Elliottia* had happened to be collected once, a good while ago, and all knowledge of its limited and secluded locality were lost; and meanwhile the Japanese form came to be known. Such a case would be parallel with an actual one. A specimen of a peculiar plant was detected in the herbarium of the elder Michaux, who collected it (as his autograph ticket shows) somewhere in the high Alleghany mountains, more than eighty years ago. No one has seen the living plant since, or knows where to find it, if haply it still flourishes in some secluded spot. At length it is found in Japan, and I had the satisfaction of making the identification. One other relative is also known in Japan; and another has just been detected in Thibet.

(Conclusion next week.)

THE CHILDRENS' FREE EXCURSIONS.

The fifteenth and final excursion provided by the Children's Free Excursion Fund was given on Saturday last. For this occasion, twenty-five hundred tickets were issued. Twenty-seven hundred excursionists were on the ground at Rockland during the day, and twenty-five hundred and two were brought into the city by the two special trains, of seventeen cars each, in the evening. Prior to the last excursion, the number of participants was eighteen thousand two hundred and two, and the total, including Saturday, was twenty thousand nine hundred and two. This large number of women and children were carried to the excursion ground and brought home without accident or unpleasant incident. When it is borne in mind that they were taken out and brought back in masses ranging from twelve hundred to twenty-seven hundred, that they all made two railway trips in closely filled cars, and nearly all were carried on steamboat rides, that they spent an average of ten hours each in open-air plays and sports on the banks of a river and in the woods, the simple mention of the fact that no one of the nearly twenty-one thousand suffered any accident, tells the story

of the care and vigilance of the railway and steamboat officers and employes, the Park Guard, and the committees in charge of the excursion. Nothing need be added to emphasize the praise which that fact carries with it. The women and children who were taken upon these excursions were held to be the guests and protégés of the contributors to the fund, and were cared for and treated by the committees upon that basis from beginning to end.

The committees were organized on the 22d of July, and the first excursion took place on the 27th, and they followed rapidly until the fifteenth was given on the 31st of August. The committees were enabled to act thus promptly in the first place, and continuously all the way through, because the benevolent people of Philadelphia furnished them with ample means. Twelve thousand four hundred and fifty-four dollars were contributed *spontaneously*, for we are not aware that any money was solicited in any way beyond making known the fact that money would be required. Acknowledgments are, therefore, due in the first instance to the generous men, women and children who supplied that noble fund almost without prompting. Their benevolence is worthy of beneficent reward, and there is reason to believe it has borne good fruits. There was an effort made to get a number of the contributors together on the ground on Saturday, that they might see for themselves how their bounty has been applied, but such of them as were present were as backward in making their presence known as they had been forward in sending in their contributions. We understand that it is the purpose of the committees to make another effort to get them together, so that a report may be made to them. A considerable sum of their money remains unspent.

Acknowledgments are due in the second place to the hard-working sub-committees, the corps of physicians, the Park guard, and the railway officers and employes, who all labored faithfully and efficiently to make the movement the gratifying success it has turned out to be. Some of these were laboring in the line of their ordinary vocations, but their willing, cheerful and valuable services are entitled to special praise. Others, like the ladies and gentlemen of the sub-committees and the doctors, were doing a voluntary work of benevolence, to which they devoted a large portion of their time, labor, and thought for six weeks of an unusually hot summer. The co-operation of all these made the "Children's Free Excursions," just closed, a remarkable success.

That the results have been very beneficial is reasonably certain. The first object was a

sanitary one, and there has been abundant proof that much good was done in this respect. The testimony of the corps of physicians who generously gave their time and attention to the excursion parties, we believe is unanimous on this point. The second object was to afford enjoyment to those who are not usually overburdened with the means of summer recreation. As to the successful accomplishment of this object, we think that there can be no room for doubt. Great care was exercised in the selection of the kind of recipients the contributors meant to benefit. Whoever went once wanted to go again. While there was some difficulty in getting up a party of eight hundred for the first excursion, the largest accommodations the committees could command were unequal to the demands for tickets for the last, which was enjoyed by twenty-seven hundred. Other incidental good has been done. Many worthy people, whose lot it is to be poor, have found that they are not friendless. Others have improved in habits of neatness, order, discipline, forbearance. Of course, some of these influences will vanish, but some of them will certainly hold fast. And as for the committees who had charge of the movements, they have acquired a fund of knowledge which, if rightly applied, can hardly fail to be of use to our community hereafter.—*Public Ledger*.

AIDS TO DIGESTION.

A writer in *Land and Water* reminds the farmer that the more easily food can be digested the more rapidly it will be assimilated to be employed in forming fat and muscle, and in supplying the necessary fuel for keeping up animal heat. In the ruminants, food is, of course, chewed over a second time, and as a rule is more effectually masticated than is the case with horses and pigs. Still, however perfectly mastication may be performed, a good deal of food, especially grain, escapes the grinding action of the teeth, and passes through the stomach and alimentary canal undigested. Proof of this may be observed in grains of oats, which actually germinate after passing through the digestive canal of a horse. An immense saving is effected by bruising, pulping, and crushing all kinds of food given to feeding stock and draught horses, and the only wonder is, when so many clever machines are to be purchased, that the practice is not universally adopted. We are no believers in giving food to animals condensed into a small space; bulk is in all cases essential to healthy action of the digestive organs, but concentrated matters containing highly nutritive properties may be rendered most valuable and efficient, by adopting the easy process of cutting hay and straw into chaff, and mixing it in with the condensed

material. Straw especially may be utilized in this way, that under other conditions an animal would not eat. The food is more quickly and easily passed on to be digested the longer time a beast has to sleep and rest, and hence the waste of material consequent upon moving about is economized.—*Journal of Chemistry*.

CORN-CUTTING.

There's not a cloud in all the sky,
This bright September morn;
The air is cool, the ground is dry:
Who is it at the gate I spy?
They've come to cut the corn;
And up the lane strides Richard Rae;
His stalwart men are full in view;
With weapons keenly edged anew,
They front the gallant corn,
The gay and gallant corn.

Come on,—'tis ready for the fray,
Come, Richard, wind thy horn!
See how it proudly stands at bay,
And stretches east and west away,
In ranks, the plume I corn!
And downward slopes to meet the rill,
And climbs the distant upland hill,
And borders the horizon still,—
All purple with the corn,
The soft and sunny corn.

The brier-rose and laurel fine
Are of their beauty shorn;
Yet still the bee hums o'er the vine,
That lowly loves to creep and twine,
And blossom in the corn;
Or seeks the yarrow's sweet perfume,
Where golden-rod, with graceful bloom,
Nods lightly to the tasselled plume
That crowns the lithesome corn,
The tall and lithesome corn.

Now Richard firmly stands his ground,
With brawny arms upborne,—
He spreads them wide, he clasps them round,
They meet—in his embrace are bound
The stalks of bending corn;
In vain they seek to ward his power:
Above him springs a rustic bower,
And leaf and plume together shower:
They've bound the restive corn,
The bent and broken corn.

Come on, come on, ye merry men!
With cutters deftly borne,
That so your strokes your skill may tell:
Bring in, bring in, and stow it well,
The first full shock of corn;
With band of straw now bind it tight,
That so nor rain nor miller blight,
Nor storm destroy the harvest bright,
The golden ears of corn,
The bounteous yield of corn.

Three times beyond the eastern wood
Will rise the rosy morn;
Three times behind the western hill
Will fade the golden twilight still,
Ere falls the field of corn;
And autumn winds will wail, and fling
In showers the leaves, and wildly sing,
Ere clear October skies will bring
The husking of the corn,
The sweet and yellow corn.

—Elizabeth Fawcett Townsend

UNBELIEF lingers and broods over the passing perplexity of the hour, each newly discovered snare, or each daily want, as if the same voice of love that called were not ready to guide—as if anything were too small to carry to Him who has said, "Without me ye can do nothing."—*Anna Shipton.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 17th inst.

THE GENEVA ARBITRATION.—The Board of Arbitrators met on the 14th, a few invited spectators being present, in addition to the agents and counsel of the respective governments, but the sitting not being absolutely public, as had been expected. Count Schepis, as President, read the decision of the tribunal. This was signed by four of the Board, the English member, Sir Alexander Cockburn, agreeing with it only in relation to the Alabama, and designing to give a separate judgment. It declares that with respect to the Alabama, the British government failed to use due diligence in the performance of neutral obligations, having, notwithstanding official representations by agents of the United States, during the construction of the vessel, omitted to take effective measures of prevention, and the orders for detention having been issued too late to be executed; that after its escape, the measures taken for pursuit and arrest were so imperfect that they led to no result, and cannot be considered a sufficient release of Great Britain from the responsibility incurred; and after this, the vessel was freely admitted to several colonial ports, instead of being proceeded against, as it ought to have been in any port of British jurisdiction. Four of the arbitrators, for these reasons, and Sir A. Cockburn for reasons separately assigned by him, are of opinion that Great Britain failed by omission to fulfil the duties prescribed in the first and third rules established by the Treaty of Washington. In the case of the Florida, the English authorities failed to take measures adequate to prevent a violation of the neutrality law, the colonial authorities at Nassau were also negligent, and the same vessel was subsequently admitted into several British ports. The judicial acquittal of the vessel at Nassau cannot relieve Great Britain from the responsibility incurred under the principles of international law, nor can its subsequent entrance into Mobile, and stay there of four months, extinguish the responsibility previously incurred. The Tribunal, by four votes to one, is of the opinion that in this case Great Britain failed by omission to fulfil the duties prescribed in the first, second and third rules of the Treaty. With respect to the Shenandoah, the government is not chargeable with failure of duty in respect to its departure from London as the Sea King, and its subsequent transformation, near Madeira, into a cruiser; but that in its subsequent stay at Melbourne, and clandestine enlistment of men there, negligence was shown by the local authorities. The tribunal decides unanimously that England had not, by omission, failed under the rules of the Treaty, during the period before the Shenandoah's entrance into Melbourne; but by three votes to two, that she did so fail after that time, and is therefore responsible for the subsequent acts of that vessel. The tenders to the Alabama and Florida must follow the lot of the principals and submit to the same decision. In regard to the Georgia, Sumpter, Nashville, Tennessee and Chickamauga, the tribunal decides unanimously, and in regard to the Retribution by three to two

votes, that Great Britain has not failed in duty. In the matter of indemnity, the costs of the pursuit of the cruisers are not properly distinguishable from the general expenses of war; and the prospective injuries cannot properly be made subjects of compensation, since they depend on uncertain contingencies; therefore no award can be made of indemnity under these heads. The tribunal, by a majority of four to one, awards to the United States the gross sum of \$15,500,000 in gold, to be paid by Great Britain in satisfaction of all claims. The opinion of Sir A. Cockburn had not been published, up to the 17th.

The London journals generally have expressed much satisfaction at this conclusion of the controversy, and a hope that the foundation has been laid for a permanent good understanding between the two nations, now that proper reparation has been made to America. The *Times* says that while damages were claimed for losses caused by a dozen vessels, the arbitrators held England liable, unanimously, only in the case of one; an evidence of belief in the genuineness of British neutrality, and disproving the accusations of unfriendliness; and adds: "We cheerfully consent to pay the sum awarded, as tending to obviate similar difficulties in the future." The Tory journals of the 17th condemned in unmeasured terms the action of the tribunal, as a humiliation to Great Britain.

SPAIN.—The King opened the session of the new Cortes on the 15th. In his speech, he said that the efforts to re-establish diplomatic relations with the Papal government had thus far proved unavailing. He declared that the government is determined to subdue the rebellion in Cuba, and will send thither all additional troops required. The promised reforms in that island will be carried into effect when the rebellion is ended. He called on the Cortes to find means to meet the deficit announced in the budget.

A great land slide is reported near Fraga, in Aragon, on the banks of the river Cinca, the bed of which was filled up, the waters forced from their course, and the country around inundated. Several lives were lost, and great damage done to property.

ITALY.—A significant indication of the state of feeling in Rome was given in the recent municipal election. On this occasion, the clerical party, who had previously abstained from voting at elections held under authority of the Italian government, took an active interest in the canvass, and exerted their influence to secure the success of candidates favorable to their pretensions and opposed to the government; but the result was that the papal party was overwhelmingly defeated.

FRANCE.—"Father Hyacinthe" has given a practical form to his protest against the rule of the Romish church enjoining celibacy on the clergy. He was married on the 31 inst., to an American widow. The ceremony was performed in London. In a published letter announcing and defending his course, he declares his purpose to continue to exercise his functions as a priest, in France.

GERMANY.—The meeting of the three Emperors has come to a close, the Emperor of Austria having left Berlin on the 11th inst.

SANDWICH ISLANDS.—Information has been received at San Francisco, that the volcano of Mauna Loa on the island of Hawaii, is again in active eruption.

JAPAN.—Advices are to the 22d ult. The Mikado has returned from his visit to the southern part of the empire.

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For Friends' Review.

CONVERSION AS ILLUSTRATED BY THAT OF THE APOSTLE PAUL.

The conversion of Paul was so remarkable and miraculous that we should scarcely accept it as an example for common men, had he not referred to his own experience as illustrating the principles involved in every case of change of heart, "that in him first Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on Him to life everlasting." The successive steps of this great work are all crowded into a brief space in his case, yet each is distinctly pointed out by his own hand.

By endeavors at a correct life and an approach to God on the ground of his own righteousness, he so far succeeded that touching the righteousness which is in the law he was blameless, although at the same time he was a persecutor and injurious. Yet the Spirit of truth secretly convinced him of sin, so that he found it hard to kick against the pricks of a conscience thus enlightened. How common and often how protracted is

this state, in which men are resisting the strivings of the Spirit while either running on in open sin, or "doing many things" to correct their outward lives in order to quiet an accusing conscience, and a heart restless because unreconciled to God.

While in this condition, Paul started on his mission to Damascus to bind all Jews whom he might find there who confessed their faith in Jesus as the Christ. He was breathing threatenings and slaughter, and utterly hating the Lord Jesus, when suddenly He appeared unto him in the way. There were no previous good works on Paul's part to commend him to the Saviour. Well might he say afterwards, "To him who worketh not, but believeth on Him who justifieth the ungodly, his faith is counted for righteousness."

In response to Paul's query, "Who art thou, Lord?" came the answer, "I am Jesus whom thou persecutest," and the truth of these words was so sealed on his heart by the Spirit that he immediately repented and believed. He instantly condemned all his past life of self and sin, and turned with humble, submissive faith and homage to Jesus, saying, "Lord, what wilt thou have me to do?" Here we see that repentance may be a sudden act of the mind and heart, which through a life-time brings forth fruits in an amended conduct. It is also necessarily conjoined with faith in Christ. Sorrow for sin which does not lead to a turning away from it to Christ, is not real repentance, but only remorse which worketh death. Believing now that Jesus is the Christ, the Son of God, he immediately received a call to the future service of his Lord,—though he was to go through much further preparation before he was fully fitted for it. Doubtless in the three days of blindness which followed he rapidly learned those lessons of humility, of the corruption and worthlessness of the flesh, which Christians usually learn so slowly, and only through prolonged discipline. Thus he was ready not only to confess himself openly as Christ's disciple by being baptized, but also "to wash away his sins, calling on the name of

the Lord." That is, his former sins having all been pardoned upon his believing, according to the principle himself lays down in Acts xiii, 39: "All that believe are justified," he now utterly put aside his past habits of sin, and *dedicated himself wholly* to a life of holy obedience to his Saviour and of implicit trust in Him who had so loved him as to have died for him. Having repented and believed in Jesus, Paul had received the indwelling gift of the Holy Spirit promised (Acts ii, 38) to all such, both to them which were afar off and to them which were nigh, who should thus embrace Christ as their Lord and Saviour. Led on by the Spirit, he preached Christ in the synagogue of Damascus, grew in knowledge and every grace until, called from Tarsus to Antioch by Barnabas, he there fully entered on his life-work as not a whit behind the chiefest apostles.

Is it not too sadly true that lack of clear apprehension of the truths of the gospel, of prompt submission of our all to Christ, and earnest trust in His love and power to save, cause converts too commonly to pass slowly through these various processes which Paul passed so rapidly?

Yet such a real, prompt and thorough work of conversion is still witnessed from time to time.

George Wythe, when travelling in this country as a minister, told a young friend who was accompanying him as companion, that when as a tavern-boy he had grown to early manhood and was on the high road to destruction, the Lord brought him under deep conviction of sin. He went into his room, and did not leave it till, at the end of two weeks, he came out a dedicated Christian, even to changing his whole dress to such as he wore when relating his experience. So complete was the conversion, so thorough the putting off the old man, that he was scoffed and derided by his old acquaintance, and literally became the song of drunkards, some rhymes of ridicule having been composed about him by his former acquaintances and sung at their drinking bouts.

It is this not consulting the common and too low standard of Christian walk and action, but submitting all to Christ and following the teaching of His Spirit, which is the need of the church to-day. It is thus that full conversion will be made manifest, and the blessed promise be experienced, that the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ which before was preached unto us, to the joy and comfort of the Church.

R.

"EVERY appointment is gracious in its intention, and divinely fitted for its purpose."

For Friends' Review.

EDIFICATION OF THE CHURCH.

The literal derivative meaning of "edification" is the construction of a building, and in this process are included the preparation of materials, the construction of the walls and other parts, and the finishing both within and without. The Apostle compares the Church to a building. The Great Architect is the Spirit of the Lord, but under Him, ministers are builders, and into their hands is given a share in the double work of converting sinners and perfecting saints. The former is illustrated by the preparation of materials, and their erection into a framework; the latter by the finishing both within and without. As in the natural, so in the spiritual; all the materials of the Lord's house must undergo some change by way of preparation. The stately cedar, the majestic oak, the massive rock, and the beautiful mineral, must all be subjected to change. Even their natural comeliness and beauty must be partly sacrificed. And when they are prepared and brought together and reared into a building, then much labor is needed to perfect it within and without for a habitation. So whatever natural excellencies of character sinners may possess, they must be considered out of the fold, unregenerate, dead, and subject to wrath, until they surrender, until their wills submit to the Lord, until the aim, intention and purpose of their souls are to do His will. And when they do surrender, when their wills submit to the Lord's will, when their intention becomes so changed as that they have a settled purpose to do His will, they are to be considered saints, children of our Father in Heaven, even though they exhibit many frailties, and need diligent care and labor to perfect them. Hence the apostle usually speaks of mankind as being either saints or sinners; yet his language plainly implies that the former class contains various stages of growth, and varying states of spiritual health and vigor. If we would "rightly divide the word," we must not forget the solemn fact that all men are upon one side or the other of the great dividing line, even as we speak to them; and to the sincere-hearted though feeble Christian who desires and strives to serve the Lord, we must not dispense the same portion as to the unrepentant sinner, or to the cold-hearted Pharisee, full of outside goodness, to be seen of men. And if we deem ourselves called upon to speak to individual conditions, we should endeavor to be so clear in our descriptions, as that our language will not be applicable to any others than those special conditions. Many tender souls have been greatly disturbed with doubt and fear and dejection, if not with despair, by communications

not designed for them, and yet couched in such general and indefinite terms as to render them possibly applicable. To those who are weak in the faith, timid, nervous, and prone to doubt, our message should be one of encouragement, even though they abound in infirmities. Agitation and fearfulness will depress them, whilst hope and encouragement will tend to build them up in the most holy faith which overcomes their weakness through the power of Jesus.

"The perfecting of the saints" needs tenderness and delicacy and wisdom, growing out of a deep and genuine Christian experience, on the part of the minister. Its results may be less visible, less striking, but can scarcely be of less importance than those which follow ministrations of converting power; for the precious boon of life is of short duration in the infant that does not receive care and nourishment. A neglect of this consideration causes much labor to be lost. Ministers and whole churches make earnest and spasmodic efforts to convert men—to turn their feet in the right way and to take the first steps therein, and then leave them in their helpless infancy to weaken, and linger, and die. It is indeed essential that men be converted, but it is no less essential that they be kept in a state of conversion. Wonderful, indeed, is the Divine work which results in a sinner's being born again; but no less wonderful is the *keeping power* of the Lord which sustains the life already given: and these operations are often largely wrought through the gifts which Christ hath received for and given to men.

It has been considered a defect in the ministry of the Society of Friends years ago, that it did not sufficiently recognize the necessity of conversion; that it undertook the impossible task of perfecting the unconverted. But the defect will hardly be less, if, in the reaction, we come to consider conversion, as ordinarily understood, to be the only thing to be labored for. Of the multitudes who "come to Jesus" in the various religious assemblies throughout our land, how few comparatively ever attain to true Christian development. Of how many must it be said that their conduct does not give proof of any spiritual change, and how does the flaming zeal that spares not itself in earnest labor to bring men to Christ, too often flag and intermit as it measures the ceaseless though less demonstrative work of "presenting every man perfect in Christ Jesus." Not so with him whose success in planting the early churches was so marked. How careful he was to visit and revisit them. How he longed to see the faces of his absent children in Christ, that he might perfect that which was lacking in their faith; and to this end how earnestly

he labored with tongue and pen and holy prayer. If we have failed in the past to call upon men with sufficient distinctness and earnestness to "repent and be converted, that their sins may be blotted out," and have not used all those means which the Lord has often blessed to the stirring up of an anxious inquiry amongst men as to what they shall do to be saved, we may well rejoice at the evidences of greater attention to these points by our ministers of the present day. The self-congratulation which would attempt to recommend itself to others by saying that we are not "a proselyting people," should no longer be known amongst us. Let us bring as many as possible to the feet of the Saviour. Let us stir men to "repentance towards God and faith in our Lord Jesus Christ;" and whilst doing these, let us not leave undone the equally important after-work so necessary to secure the full results of our labor. We cannot afford to lose that precious characteristic of our ministry which has been a powerful means of promoting amongst us a higher standard of religious character, and which will be needed all the more on account of fresh accessions to our membership and congregations in consequence of renewed and increased zeal for the conversion of men. And if in edifying the Church which is His body, our Master sees meet to dispense different kinds of gifts to different workmen, let us value them all and give them all due place. Often the wise men after the flesh, the mighty and the noble, refuse obedience to the call, and the prophetic mantle falls upon the humble and illiterate follower of the Lord Jesus; yet through such an instrument the power of God unto salvation often flows to individuals and to churches who are thirsting for the water of life. Let not the little ones be despised, but cherished and encouraged in the Master's service, that *all* may be comforted and *all* may be edified. N.

INDIAN DEPARTMENT.

The ASSOCIATED EXECUTIVE COMMITTEE of Friends on INDIAN AFFAIRS will meet at Lawrence, Kansas, on Fourth-day, the 16th of 10th month, 1872, at 9 o'clock, A. M.

The attendance of all the AGENTS of the Central Superintendency, who can be spared from duty on their reservations, is expected.

Members of the Committee who cannot attend are requested to secure qualified *substitutes* who should be furnished with copies of the minutes of their appointment.

JOHN B. GARRETT, Clerk.

John Hadley has resigned his position as agent for the Sacs and Foxes, to take effect

upon appointment and arrival of his successor.

From Philadelphia N. A. and U. S. Gazette.

FORT SILL, INDIAN TERRITORY, September 10.

About two weeks ago, Dr. Edward Parrish, of Philadelphia, and Captain Alvord, late of the 10th cavalry, arrived here. They were sent by especial authority from Washington, (I believe the Indian Bureau), as special commissioners to inquire and report upon matter pertaining to the Indian tribes in this section of the Territory—principally the Kioways. Dr. Parrish was very sick with fever when he arrived. He took quarters with Mr. L. Tatum, the Indian Agent of the Kioways and Apaches, who resides near this post.

He was confined to his quarters from the hour of his arrival. He gradually grew worse, his disease assuming a malignant form, and at half-past five P. M., yesterday, (Sunday), he died of typhoid malarial fever. His remains will be placed in an air-tight metallic case, and brought to the quarters of Colonel Schofield, 10th cavalry, commanding this post. The funeral will proceed from there this afternoon, at two o'clock, to the post cemetery, where the remains will be interred for the present.

Captain Alvord, with Mr. Jones, Indian interpreter for this post, etc., and others, left this post a week or more ago for the Wichita agency, to hold council with the Kioways, etc. But few of the Kioways had arrived, but were to arrive by next Thursday. It seems that it was agreed upon for about thirty or forty of the Kioways to proceed at once to Washington. Heretofore, this tribe has refused to accept any such invitation.

W. L. F.

For Friends' Review.

A CHRISTIAN EPISTLE.

In the Autobiography of John Woolman there is introduced by himself an epistle, which, though, in his unpretending manner, he says, "went forth from the Yearly Meeting," we may well conclude from its pure and simple style, so like that of his Journal, was poured forth by the Holy Spirit through him as a chosen vessel, fitted for the service of the Lord by "the washing of regeneration and renewing of the Holy Ghost."

There are some points in it applicable to various conditions of Christian life, which even after the lapse of more than a century may cheer and edify. To those of the household of faith who, like our forefathers, are pioneers in the wilderness, are adapted such words as these:

"In an awful sense of the wisdom and

goodness of the Lord our God, whose tender mercies have long been continued to us in this land, we affectionately salute you. He hath as a gracious and tender parent dealt bountifully with us, even from the days of our fathers. It was He who strengthened them to labor through the difficulties of the wilderness, and made way for them in the hearts of the natives; so that by them they were comforted in times of want and distress. It was by the gracious influence of His Holy Spirit that they were disposed to work righteousness and walk uprightly one towards another and towards the natives, and in life and conversation to manifest the excellency of the principles and doctrines of the Christian religion; and thereby they retain their esteem and friendship. Whilst they were laboring for the necessities of life, many of them were fervently engaged to promote piety and virtue in the earth, and to educate their children in the fear of the Lord."

To another class, those who have inherited the labors of their fathers, for whom the wilderness has been made a fruitful land, and whose barns are filled with plenty, fitly come other words:

"In all our cares about worldly treasures, let us steadily bear in mind that riches possessed by children who do not truly serve God, are likely to prove snares that may more grievously entangle them in that spirit of selfishness and exaltation which stands in opposition to real peace and happiness, and renders them enemies to the cross of Christ, who submit to the influence of it. Do we feel an affectionate regard to posterity; and are we employed to promote their happiness? Do our minds, in things outward, look beyond our own dissolution; and are we contriving for the posterity of our children after us? Let us then, like wise builders, lay the foundation deep, and by our constant, uniform regard to an inward piety and virtue, let them see that we really value it; let us labor in the fear of the Lord, that their innocent minds, while young and tender, may be preserved from corruption; that, as they advance in age, they may rightly understand their true interest—may consider the uncertainty of temporal things, and, above all, have their hope and confidence firmly settled in the blessing of that Almighty Being who inhabits eternity, and preserves and supports the world."

Then, taking a wider view, looking beyond that sheltered circle of home with its many comforts and blessings, there is an appeal to Christian sympathies:

"To keep a watchful eye towards real objects of charity, to visit the poor in their lonesome dwelling-places, to comfort them who, through the dispensations of Divine Providence, are in strait and painful circum-

stances in this life, and steadily to endeavor to honor God with our substance, from a real sense of the love of Christ influencing our minds thereto, is more likely to bring a blessing to our children, and will afford more satisfaction to a Christian favored with plenty, than an earnest desire to collect much wealth to leave behind us, for, 'here we have no continuing city;' may we, therefore, diligently 'seek one that is to come, whose builder and maker is God.'

Broader and deeper still are the further thoughts on our responsibilities as citizens of Christ's kingdom on earth:

"Such are the different rewards of the just and unjust in a future state, that to attend diligently to the dictates of the Spirit of Christ, to devote ourselves to His service, and engage fervently in His cause during our short stay in this world, is a choice well becoming free, intelligent creatures; we shall thus clearly see and consider that the dealings of God with mankind in a national capacity, as recorded in Holy Writ, do sufficiently evidence the truth of that saying, 'It is righteousness which exalteth a nation;' and though He doth not at all times suddenly execute His judgment on a sinful people in this life, yet we see in many instances, that where men follow lying vanities they forsake their own mercies; and as a proud, selfish spirit prevails and spreads among a people, so partial judgment, oppression, discord, envy, and confusion increase, and provinces and kingdoms are made to drink of adversity as a reward of their doings.

"Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things, and doing them the God of Peace shall be with you."

In this Epistle we see the constantly enlarging flow of Christian love. Like the healing waters which the prophet in a vision saw, whithersoever the stream comes, "new fruit" will be brought forth. He that dwelleth in this love, shall be "like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

From the Popular Science Monthly, August, 1872.

METEOR-SHOWERS.

BY DR. H. SCHELLEN.

(Concluded from page 74.)

The earth in its revolution round the sun occupies every day a different place in the universe; if, therefore, a meteoric shower pass through our atmosphere at regular intervals, there must be at the place where the earth is at that time an accumulation of these small

cosmical bodies, which, attracted by the earth, penetrate its atmosphere, are ignited by the resistance of the air, and become visible as falling stars. A cosmical cloud, however, cannot remain at a fixed spot in our solar system, but must circulate round the sun as planets and comets do; whence it follows that the path of a periodic shower intersects the earth's orbit, and the earth must either be passing through the cloud, or else very near to it, when the meteors are visible to us.

The meteor-shower of the 10th of August, the radiant point of which is situated in the constellation of Perseus, takes place nearly every year, with varying splendor; we may therefore conclude that the small meteors composing this group form a ring round the sun, and the earth every 10th of August is at the spot where this ring intersects our orbit; also that the ring of meteors is not equally dense in all parts: here and there these small bodies must be very thinly scattered, and in some places even altogether wanting.

The November shower is not observed to take place every year on the 12th or 13th of that month, but it is found that every 33 years an extraordinary shower occurs on those days, proceeding from a point in the constellation of Leo. The meteors composing this shower, unlike the August one, are not distributed along the whole course of their orbit, so as to form a ring entirely filled with meteoric particles, but constitute a dense cloud, of an elongated form, which completes its revolution round the sun in 33 years, and crosses the earth's path at that point where the earth is every 13th of November.

When the November shower reappears after the lapse of 33 years, the phenomenon is repeated during the two following years on the 13th of that month, but with diminished splendor; the meteors, therefore, extend so far along the orbit as to require three years before they have all crossed the earth's path at the place of intersection; they are, besides, unequally distributed, the preceding part being much the most dense.

The orbit of the November meteors intersects that of the earth at the place where the earth is about the 14th of November, and the motion of the meteors, which occupy only a small part of their orbit, and are very unequally distributed, is retrograde, or contrary to that of the earth. The inclination of this orbit to that of the earth is only $17^{\circ} 44'$; its major axis is about 104 times greater than the diameter of the earth's orbit, and the period of revolution for the densest part of the meteorites round the sun is 33 years and 3 months.

From all we have now learned concerning

the nature and constitution of comets, nebulae, cosmical clouds, and meteoric swarms, an unmistakable resemblance will be remarked among these different forms in space. The affinity between comets and meteors had been already recognized by Chladni, but Schiaparelli, of Milan, was the first to take account of all the phenomena exhibited by these mysterious heavenly bodies, and with wonderful acuteness to treat successfully the mass of observations and calculations which had been contributed during the course of the last few years by Oppolzer, Peters, Bruhns, Heis, Le Verrier, and other observers. He not only shows that the orbits of meteors are quite coincident with those of comets, and that the same object may appear to us at one time as a comet, and at another as a shower of meteors, but he proves also, by a highly elegant mathematical calculation, that the scattered cosmical masses known to us by the name of nebulae would, if in their journey through the universe they were to come within the powerful attraction of our sun, be formed into comets, and these again into meteoric showers.

We should be carried away too far from our subject were we to enter fully into the consideration of this bold and ingenious theory of the Milan astronomer. We shall, therefore, confine ourselves to the following short statement of Schiaparelli's theory:

Nebulae are composed of cosmical matter in which as yet there is no central point of concentration, and which has not become sufficiently dense to form a celestial body in the ordinary sense of the term. The diffuse substance of these cosmical clouds is very loosely hung together; its particles are widely separated, thus constituting masses of enormous extent, some of which have taken a regular form, and some not. As these nebulous clouds may be supposed to have, like our sun, a motion in space, it will sometimes happen that such a cloud comes within reach of the power of attraction of our sun. The attraction acts more powerfully on the preceding part of the nebulae than on the farther and following portion; and the nebula, while still at a great distance, begins to lose its original spherical form, and becomes considerably elongated. Other portions of the nebulous mass follow continuously the preceding part, until the sphere is converted into a long cylinder, the foremost part of which, that toward the sun, is denser and more pointed than the following part, which retains a portion of its original breadth. As it nears the sun, this transformation of the nebulous cloud becomes more complete: illuminated by the sun, the preceding part appears to us as a dense nucleus, and the following part, turned away from the sun, as a long

tail, curved in consequence of the lateral motion preserved by the nebula during its progress. Out of the original spherical nebula, quite unconnected with our solar system, a comet has been formed, which, in its altered condition, will either pass through our system to wander again in space, or else remain as a permanent member of our planetary system. The form of the orbit in which it moves depends on the original speed of the cloud, its distance from the sun, and the direction of its motion, and thus its path may be elliptical, hyperbolic, or parabolic; in the last two cases, the comet appears only once in our system, and then returns to wander in the realms of space; in the former case, it abides with us, and accomplishes its course round the sun, like the planets, in a certain fixed period of years. From this it is evident that the orbits of comets may occur at every possible angle to that of the earth, and that their motion will be sometimes progressive and sometimes retrograde.

The history of the cosmical cloud does not, however, end with its transformation into a comet. Schiaparelli shows in a striking manner that, as a comet is not a solid mass, but consists of particles, each possessing an independent motion, the head or nucleus nearer the sun must necessarily complete its orbit in less time than the more distant portions of the tail. The tail will therefore lag behind the nucleus in the course of the comet's revolution, and the comet, being more and more elongated, will at last be either partially or entirely resolved into a ring of meteors. In this way the whole path of the comet becomes strewn with portions of its mass, with those small, dark meteoric bodies which, when penetrating the earth's atmosphere, become luminous, and appear as falling stars. Instead of the comet, there now revolves round the sun a broad ring of meteoric stones, which occasion the phenomena we every year observe as the August meteors. Whether this ring be continuous, and the meteoric masses strewn along the whole course of the path of the original comet, or whether the individual meteors, as in the November shower, have not filled up entirely the whole orbit, but are still partially in the form of a comet, is, in the transformation of a cosmical cloud through the influence of the sun, only a question of time; in the course of years the matter composing a comet which describes an orbit round the sun must be dispersed over its whole path; *if the original orbit be elliptical, an elliptic ring of meteors will gradually be formed from the substance of the comet, of the same size and form as the original orbit.*

Schiaparelli has, in fact, discovered so close a resemblance between the path of the August meteors and that of the comet of 1862,

that there cannot be any doubt as to their complete identity. The meteors to which we owe the annual display of falling stars on the 10th of August are not distributed equally along the whole course of their orbit; it is still possible to distinguish the agglomeration of meteoric particles which originally formed the cometary nucleus from the other less dense parts of the comet; thus in the year 1862 the denser portion of this ring of meteors through which the earth passes annually on the 10th of August, and which causes the display of falling stars, was seen in the form of a comet, with head and tail as the densest parts, and approached the sun and earth in the course of that month. Oppolzer, of Vienna, calculated with great accuracy the orbit of this comet, which was visible to the naked eye. Schiaparelli had previously calculated the orbit of the meteoric ring to which the shooting-stars on the 10th of August belong before they are drawn into the earth's atmosphere. The almost perfect identity of the two orbits justifies Schiaparelli in the bold assertion that *the comet of 1862, is no other than the remains of the comet out of which the meteoric ring of the 10th of August has been formed in the course of time.* The difference between the comet's nucleus and its tail that has now been formed into a ring, consists in that, while the denser meteoric mass forming the head approaches so near the earth once in every 120 years as to be visible in the reflected light of the sun, the more widely-scattered portion of the tail composing the ring remains invisible, even though the earth passes through it annually on the 10th of August. Only fragments of this ring, composed of dark meteoric particles, become visible as shooting stars when they penetrate our atmosphere by the attraction of the earth, and ignite by the compression of the air.

A cloud of meteors of such a character can naturally only be observed as a meteor-shower when in the nodes of its orbit—that is to say, in those points where it crosses the earth's orbit—and then only when the earth is also there at the same time, so that the meteors pass through our atmosphere. The nebula coming within the sphere of attraction of our solar system would, at its nearest approach to the sun (perihelion), and in the neighboring portions of its orbit, appear as a comet, and when it grazed the earth's atmosphere would be seen as a *shower of meteors*.

Calculation shows that this ring of meteors is about 10,948 millions of miles in its greatest diameter. As the meteoric shower of the 10th of August lasts about six hours, and the earth travels at the rate of eighteen miles in a second, it follows that the breadth

of this ring at the place where the earth crosses it is 4,043,520 miles.

The calculations of Schiaparelli, Oppolzer, Peters, and Le Verrier, have also discovered the comet producing the meteors of the November shower, and have found it in the small comet of 1866, first observed by Tempel, of Marseilles. Its transformation into a ring of meteors has not proceeded nearly so far as that of the comet of 1862. Its existence is of a much more recent date; and, therefore, the dispersion of the meteoric particles along the orbit, and the consequent formation of the ring, is but slightly developed.

According to Le Verrier, a cosmical nebulous cloud entered our system in January, A. D., 126, and passed so near the planet Uranus as to be brought by its attraction into an elliptic orbit round the sun. This orbit is the same as that of the comet discovered by Tempel, and calculated by Oppolzer, and is identical with that in which the November group of meteors make their revolution.

Since that time, this cosmical cloud, in the form of a comet, has completed fifty-two revolutions round the sun, without its existence being otherwise made known than by the loss of an immense number of its components, in the form of shooting-stars, as it crossed the earth's path in each revolution, or in the month of November in every 33 years. It was only in its last revolution, in the year 1866, that this meteoric cloud, now forming part of our solar system, was first seen as a comet.

The orbit of this comet is much smaller than that of the August meteors, extending at the aphelion as far as the orbit of Uranus, while the perihelion is nearly as far from the sun as our earth. The comet completes its revolution in about 33 years and three months, and encounters the earth's orbit as it is approaching the sun toward the end of September. It is followed by a large group of small meteoric bodies, which form a very broad and long tail, through which the earth passes on the 13th of November. Those particles which come in contact with the earth, or approach so near as to be attracted into its atmosphere, become ignited, and appear as falling stars. As the earth encounters the comet's tail, or meteoric shower, for three successive years at the same place, we must conclude the comet's track to have the enormous length of 1,772,000,000 of miles.—*Spectrum Analysis*.

LANGUAGES OF SAVAGES.

Amongst the one hundred islands occupied by the Melanesian race, the Bishop of Wellington informs us that there are no less than two hundred languages differing from each

other as much as Dutch and German; and this is confirmed by Turner in his account of a nineteen years' residence in Polynesia. Amongst the savage tribes of Cambodia, Muhot speaks of the great number of dialects spoken by tribes whose manners and customs are the same. Amongst the Musgu of Central Africa, Barth tells us that, owing to the absence of friendly intercourse between the several tribes and families, such a number of dialects had sprung up as to render communication between them difficult. Upon the River Amazon, Bates mentions that in a single canoe he found several individuals speaking languages so different as to be unintelligible to the others.—*Nature*.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 28, 1872.

IOWA YEARLY MEETING of Ministers and Elders was held at Oskaloosa, on Seventh-day, 31st ult. A valued correspondent writes of it: "I think we have seldom felt on such occasions more of the evident overshadowing of the presence of the Lord, or a nearer drawing together in Him." Joel and Hannah E. Bean were liberated "to attend London and Dublin Yearly Meetings, and to serve in the Gospel of Christ for some months within their limits, as shall appear required." The minute further states: "The importance and responsibility of the concern has weightily impressed us, and in prayerfully seeking for that wisdom and judgment which is of the Lord, full unity with them therein was felt, and with a cordial expression of sympathy and encouragement, they were liberated to engage and proceed in said visit, under the guidance and government of the Head of the Church."

At a subsequent sitting, John Frederick Hanson was liberated with large expression of unity and sympathy, to visit Norway, (his native land), and Denmark, some parts of Sweden, and to attend London and Dublin Yearly Meetings on the way.

The Yearly Meeting for discipline opened on Second-day, 2d inst. The following ministers were in attendance during all or a part of the sessions, with certificates from their respective meetings: Sarah B. Satterthwaite, London Yearly Meeting; Daniel Beede, Huldah M. [unclear] and Lucinda Pinkham,

from New England Yearly Meeting; Daniel G. Dye, New York Yearly Meeting; Zilpah Bowerman, Ohio Yearly Meeting; Isaac Jay, Jesse C. Johnson, Nathan Macy, Nathan and Esther E. Frame, Indiana Yearly Meeting; Nathan H. and Semira H. Clark, Western Yearly Meeting; Adam Spencer and Eliza H. Varney, Canada Yearly Meeting.

Joel Bean was appointed Clerk, and Philemon Jones and Jephtha W. Morgan, Assistant Clerks for the ensuing year. The subject having been introduced from two Quarterly Meetings, a committee of men and women Friends was appointed "to arrange for, and have the oversight of, General Meetings for worship, and dissemination of the principles of the Christian religion, in conjunction with similar committees of the Quarterly and Monthly meetings. An earnest concern was felt that all such meetings be held strictly in the order of our religious society."

A committee appointed last year to visit subordinate meetings, etc., produced the following report, which was satisfactory, and endorsed by the Yearly Meeting:

"The Yearly Meeting's Committee to visit subordinate meetings, etc., report:

We have attended three of the Quarterly Meetings—Lynn Grove, Pleasant Plain and Salem—and (in conjunction with the Committee of the Yearly Meeting of Ministers and Elders,) endeavored to labor within their limits, as occasion seemed to demand and ability was afforded, for the restoration of disturbed harmony, the encouragement of every right work, and the promotion of Christian order.

In a few instances we have witnessed, with grief, a disposition to set at naught the wholesome restraints of our Discipline, and the loving concern and counsel of the church. But generally we have met with open hearts to receive counsel, and an earnest, thoughtful inquiry after the right way.

We have deeply felt in this engagement, our insufficiency to effect any good, except as instruments in the Lord's hands. As we have sought His help and His blessing, and felt the evidence of His gracious and tendering presence on various occasions, we humbly trust the labor has not been in vain. And we have a comforting hope that the Lord's own work is going forward in many hearts, to their more full establishment and building up in our most holy faith.

In answer to some questions laid before us, our united judgment has been given as follows:

1. While we would, by no means, discountenance social meetings for mutual religious improvement

we would discourage as out of order, the appointment of public meetings for worship, by any of our members, without the approval and authority of their Monthly Meetings, according to the decided judgment expressed and united with, (without minute,) in our Yearly Meeting, last year.

2. We deem it clearly not in order for a member to go out of the limits of the meeting in which he resides, to attend another habitually, because of disunity with the meeting nearest him, (provided said meeting be recognized by superior meetings, as in unity with the body.) If a member desires, from any other reason, to attend regularly a neighboring meeting, instead of his own, we would suggest the propriety of laying the matter before the respective meetings, in order to obtain the approbation of Friends therein.

3. In order that the harmony and unity of meetings be maintained, no meeting should extend its jurisdiction within the limits of another, in receiving members or other disciplinary acts, in any way to lessen mutual confidence and fellowship. In this conclusion we would reflect no disparagement upon any members who may have been heretofore received in this way, nor question the validity of their rights.

4. In case of the removal or residence of a member within the limits of another Monthly Meeting than that in which his membership exists, the right of the latter Meeting to transfer his membership is unquestionable. The choice of the individual in such case must be subordinate to the judgment of the Monthly Meeting.

On behalf of the committee,

JONATHAN OZBUN,
MARY B. PINKHAM."

A request having been received from Bangor, Winnesheik and Honey Creek Quarterly Meetings, for the establishment of a new Yearly Meeting, to be composed of said Quarters, and to be known by the name of Northern Iowa Yearly Meeting, the subject was referred to a committee, upon whose recommendation it was afterward referred to next Yearly Meeting for further consideration.

The Directors of Iowa Union College Association reported as follows:

"TO THE YEARLY MEETING:—Since our last report we have attended to the object of our appointment to the best of our ability. The first and second stories of the college building are now being completed, and are expected to be ready for school by the 15th of 10th month next, with the exception of seats, for which no arrangements have been made. The board has had under consideration the employment of teachers, and expect to be able to secure a competent corps of instructors, so as to open

a school of a high grade at that time, provided the building can be furnished with seats."

A committee was appointed to solicit voluntary contributions to furnish seats, which it was estimated would cost \$1,000.

A joint committee having considered the propriety of Iowa Yearly Meeting joining in the conference of representatives of the several Yearly Meetings of America, as proposed by Western Yearly Meeting, reported adversely, and their judgment was confirmed by the Meeting.

A committee was appointed to attend the opening of Kansas Yearly Meeting.

Report was made that five Meetings for Worship and one Monthly Meeting had been established within the past year. Two ministers have been recorded. The statistical reports show that the Yearly Meeting comprises 1,468 families, 720 parts of families, 8,661 members.

The following minute we commend to all our readers:

In reviewing the state of society in this Yearly Meeting, we were encouraged to believe there has been during the past year an advancement in vital growth within our heritage. There are precious evidences of a deepening heart work, which explores and rests more immovably upon our great and unchangeable Foundation.

We are sensible of the dangers which threaten us; and of many subtle devices as well as open assaults, with which the enemy seeks to lay waste the Church of God. We sympathize with the trembling solicitude with which many behold and deplore his aggressions upon our ranks, and the deficiencies and imperfections which abound in our lives and in our work. And there has been specially brought to our view those most disastrous and fatal agencies of the evil one, by which he effects dissensions and divides among brethren. How insidious the means often are by which he saps the vital current and weakens the holy bond of Gospel love and Christian charity. We would not regard with indifference these and other causes for deep concern; but would exhort to unabated and renewed watchfulness, and to more earnest prayer and effort to attain and to maintain higher Christian ground. May our faith be quickened and our souls animated to follow the leading and the footsteps of the dear Saviour onward to the full possession and privileges of the most blessed inheritance of the Saints, in Christ Jesus our Lord. And our hope and confidence are strengthened as we have been reminded that it is the purpose of God, in the establishment of His church upon His Son as its Foundation, and in the building up of it on the holy apostles as pillars, and

in perpetuating it through all ages, that it shall evangelize the world, and that it shall stand forever, "that the very gates of hell shall not be able to prevail against it."

Our watchword to our dear members everywhere who are made alive in Christ is: "Watch ye, stand fast in the faith, quit you like men, be strong;" and "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

An esteemed correspondent bears the following testimony: "I think our Yearly Meeting this year has been an improvement on all before it in the order and dignity and depth of its deliberations in the absence of excited elements, and in the attention and interest of all classes present." Truly, we have cause for rejoicing in this, and especially praise to Him without whose presence and guardianship of His Church such blessings can never be realized.

WESTERN YEARLY MEETING.—By communications from valuable correspondents, received after the paper was prepared for the press, we learn that this meeting, commencing with the Meeting of Ministers and Elders on the 12th, was generally felt to be favored and satisfactory, unity, love and confidence being manifested. Present from abroad with certificates were Huldah M. Beede and Lucinda Piukham, from New England; Adam Spencer and Eliza H. Varney from Canada; Deborah C. Thomas, from Baltimore; Edith Griffith and Elizabeth Blackburn, from Ohio; Rachel Binford, from North Carolina; Asahel D. Green, Calvin Pritchard, and Isaiah Peelle, from Indiana Yearly Meetings.

Mary H. Rogers, a Minister of this Yearly Meeting, was liberated to pay a religious visit to England and the continent of Europe.

Further particulars must be deferred to our next.

SPREAD OF THE TRUTH IN NORTH CAROLINA.—A religious interest having been awakened in some parts of Surrey, Yadkin and Iredell counties, two ministers of our Society have been laboring together there. Fourteen meetings have been held, which "the Lord has blessed in a wonderful manner. Sinners have been awakened, the luke warm stirred up, and the Christians encouraged." *The names of fourteen persons who*

desire to become members, were about to be presented to a neighboring Monthly Meeting.

"They are joining from conviction of our religious principles." A General Meeting was appointed to be held at Springfield on the 23d and 24th inst., under the care of Deep River Quarterly Meeting. In Duplin Co., below Goldsboro, "a few persons have become convinced of Friends' principles without having been at a Friends' meeting, or knowing much about them." Six meetings have been arranged for in the district where these reside, appointed by a Minister of Deep River Quarterly Meeting.

INTERNATIONAL FRATERNITY.—Far off as may appear, in view of many saddening circumstances, the realization of the scriptural prediction, that men shall "beat their swords into ploughshares and their spears into pruning hooks," the beauty of this prophecy is made somewhat more apparent by a few events of our own time. Ship-loads of grain for sufferers by famine, sent from our shores to England several years ago; thousands of pounds of money more recently given by English friends of the American freedmen toward their relief and education; and many generous gifts brought across the water for Chicago in her hour of desolation; these are among the instances which give us a kind of foretaste of the day of universal peace. But none of these acts of national brotherhood have been more instructive, or more animating in the recognition of their results, than the distribution of the "War Victims' " funds contributed in Great Britain, by Friends and others, to mitigate suffering after the late war between Germany and France. It is touching to read that the French peasantry, "when first they saw the seed sent out from England, could scarcely believe that the donors were disinterested." On sowing it, however a rich harvest followed, saving many lives, and bringing joy to those who gave as well as to those who received the bounty. This account is given in a letter extracted from the *London Times*, in our present number. The Geneva Arbitration, now concluded, with a result which cannot be reasonably gainsaid by either nation, affords another practical, demonstrative argument against the folly, as

well as innate wickedness of war. Truly it is the *lunacy of nations*. May its end be brought very near. Let all Christians pray fervently for the coming of the reign of the Prince of Peace.

"THE OLIVE LEAF."—The need of juvenile literature "free from the taint of war or fiction," has long been felt. It is proposed to meet this in part by the publication from the office of the *Christian Worker* of a monthly illustrated paper of four pages, entitled *The Olive Leaf*. It will be under the editorship of Ruth S. Murray, of New York, and be first issued about the beginning of 1873.

ANONYMOUS COMMUNICATIONS.—We find it desirable at this time to remind our contributors of the importance of always sending their *names and addresses* with communications offered for the *Review*. The omission of this sometimes causes considerable inconvenience.

KANSAS YEARLY MEETING.—Friends desiring to attend the approaching Yearly Meeting at Lawrence, Kansas, may secure reduced travelling rates by applying to Fleming Ratcliff, Indianapolis, Ind., or Burlington, Iowa.

MARRIED.

THOMAS—MARBLE.—On the 20th of 8th mo., 1872, at Friends' Meeting House, Woonsocket, Rhode Island, Allen C. Thomas, of Baltimore, to Rebecca H. Marble, of the former place.

DIED.

PEARSON.—Near Goldsboro, North Carolina, on the 3d of 7th mo., 1872, in her second year, Minnie Whitaker, daughter of John S. and Dieene S. Pearson, members of Nahunta Monthly Meeting, Wayne County, N. C.

GRANT.—Near Lane, Kansas, on the evening of 9th mo. 9th, after a long and painful illness, Sarah K. Grant, in her 31st year; a member of Spring Grove Monthly Meeting. She was exemplary in life and peaceful in death, and was doubtless gathered, though young in years, a ripe sheaf into the garner of the Great Husbandman, exclaiming near the close, "O how sweet a place is heaven!"

ENGLE.—On the 16th of Third month, 1872, Ann, wife of Zimri Engle, in the 61st year of her age; an esteemed member of East Goshen Monthly Meeting, Ohio. As she drew near the close she was favored to experience a confiding trust in the merits of her Saviour, and an entire resignation to the Divine will. The fear of death was taken away, and her relatives and friends have the consoling belief that through the pardoning love of Christ, a mansion was prepared for her in heaven.

TALBOTT.—At the residence of her daughter, Mary Pearson, Richmond, Ohio, on the 5th of 9th mo., 1872, Mary Talbott, at the advanced age of

one hundred and two years and nearly ten months; a beloved member and elder of Smithfield Monthly Meeting. She was born in Frederick County, Maryland, and was the daughter of Allen and Sarah Farquhar. On the 1st of 11th mo., 1786, in her 17th year, she was united in marriage with Joseph Talbott, also a native of Maryland, a union which was owned and abundantly blessed of the Lord, who permitted them to live together in near affection for 66 years. They were among the early settlers of Jefferson County, having come here in 1800, consequently endured many hardships and privations incident to pioneer life. They were firm believers in the principles and doctrines of the Society of Friends, and were instrumental with others in establishing Cross Creek Preparative Meeting, of which they were constant attenders as long as health and strength would admit. Their meekness, patience and lamb-like disposition were remarkable features in their characters. On the 17th of 11th mo., 1852, her bosom friend, the companion of her youth, in his 89th year, was "gathered as a shock of corn fully ripe cometh in in his season." And during nearly 20 years of widowhood, her mental faculties remained clear and bright, and her faith in the efficacy of the atoning blood of Jesus was never for a moment beset by a lingering doubt. She was the mother of 11 children, 80 grand children, and over 200 great-grand children to the 5th generation. She often expressed a desire to be released from the shackles of time, yet could adopt the language of Job, "All the days of my appointed time will I wait till my change come." When near her close, she sent messages of love to her absent children and grand children, saying, "Tell them to prepare to meet me in heaven, where I hope soon to be."

FRENCH.—At the residence of her son-in-law, John L. Butler, on the 24th of 5th mo., 1872, Martha French, in the 71st year of her age; an upright and consistent member of East Goshen Monthly Meeting, O. God, in mercy, convinced her of sin and humbled her, causing her to look alone for salvation to Christ, whom she experienced to be her loving Saviour and by whom her sins were all forgiven. She often gave to her children and friends who visited her, Christian counsel long to be remembered, and having fought the good fight, closed her life in peace.

From the London Times.

BATTLE-FIELDS OF THE LATE WAR.

"9, RUE NEUVE, VERSAILLES, Aug. 15.

"Dear Lord Vernon,—I have just returned from a tour through Lorraine, Luxembourg, and the Ardennes. During the last two years I have so frequently written to you about the waste and destruction occasioned by the late war, that it is a great satisfaction to me now to be able to tell you how rapidly this country is assuming its wonted appearance—though in some places evidences of the campaign are still painfully conspicuous,—and to assure you of the generally good results obtained from the labors of the committee of which your Lordship is the president. I passed hurriedly through Lorraine. The once gay town of Metz, now in the hands of the conqueror, and from which more than 20,000 of the French inhabitants have gone, is too sad a subject to dwell upon.

"I visited Luxembourg in order personally

to thank those persons who at the outbreak of the war rendered me so much willing assistance; then Thionville, and afterwards came on to Sedan. There, notwithstanding the foreign occupation—and the inhabitants themselves admit that the three or four thousand Bavarians who now form the garrison behave admirably well—everybody was looking cheerful. A return of fine weather and the promise of abundant crops have made people more or less forget their troubles. I spent a day in the neighborhood of the town. I crossed the now celebrated battlefield, and at Douzy had a long conversation with the Curé and those persons with whom I lodged during the fortnight that succeeded the battle. All declared the crops to be very fine, and far beyond the average, and they said that ten days of sunshine would be of incalculable value to France. I also called on M. Missot, the Curé of Bazeilles, who has shown so much energy on behalf of his unfortunate parishioners, and whose appeals on their behalf have been responded to from all parts of Europe and America. The village, which was utterly destroyed, is rapidly rising again from the ruins, and its present appearance indicates that its former prosperity will again return to it. I was struck by a sign over one of the best of the well built stone houses in the principal street; French vitality is well expressed by the words printed in large characters on the front of this inn, which is decidedly superior to its unfortunate predecessor. *Aux ruines des Bazeilles.* Often during the day my thoughts wandered from the cheerful scenes before me to that memorable time, not quite two years ago, when on fields from which every vestige of verdure and fertility had been trodden out of the soil, I stood among the dead and the dying. Now golden corn and patches of green crops stretch as far as the eye can see, but here and there a white wooden cross with a faded wreath suspended to it is visible over the waving ears of grain. In most cases where bodies have been buried separately, they have been removed to a cemetery or collected in larger graves, on some of which the inscriptions are painful in their simplicity.

* * * "A few words in conversation struck me as particularly expressive. It was remarked that ten consecutive years of such harvest would restore France to her former position, and a farmer replied, 'Ten consecutive days of such weather as this, and France is saved.' Wherever I go the greatest gratitude is expressed for the aid rendered by England to the innocent victims of the war, especially through the *Daily News* Fund, the Society of Friends, and that society in which I have the honor to be associated with your Lordship. In some places actual starvation

was warded off by means of these societies. The mayor of a village told me the other day that the peasantry, when first they saw the seed sent out from England, could scarcely believe that the donors were disinterested, while some even suggested that the grain would be found to be worthless. They were, however, persuaded to sow it, and the result has been so successful that in more than one commune they are now anxious to know how they can purchase similar seed in the future. This will, I am sure, be gratifying information to those gentlemen who devoted so much time and valuable experience to the selection and purchase of the seed.

* * * "In distributing this sum, including the £200 sent to me a fortnight ago, and the £100 intrusted to me by the Society of Friends, I use my own discretion, the original object of the Seed Fund having necessarily changed with the season. I merely confine the money exclusively to small cultivators for the purchase of anything useful to them in agriculture. Again, I must thank you and my colleagues on committee for having permitted me to be your almoner, and thus furnished me with an object for work which has my entire sympathy.

* * * * *
"Allow me to remain, dear Lord Vernon, faithfully yours,

"JOHN FURLEY.

"The right Hon. Lord Vernon, &c."

SMALL MEETINGS.

The following communication is commended to the attention of concerned Friends, that its suggestions may be acted upon in faithfulness to the promptings of Christian love and duty. At the same time we would remind the writer and others similarly situated, of the original intent of the article in No. 4, which was to direct such to immediate dependence upon Him who has promised to meet His believing children, and to diligence in helping one another as He freely gives ability to do so.

"So, then, faith cometh by hearing, and hearing by the word of God. And how shall they hear without a preacher?" Rom. x, i, 7, 14.

Your editorial of the 14th inst. has made us afresh feel our isolated condition. The written expression of sympathy from our friends is sweet, but oh, we long for our sympathizers to show their interest by sitting with us in our small meetings—to speak to us, to tell us God's love in sending His Son, the cleansing power of His blood, the helpfulness to our own souls of confessing Him before men. Or if words of help are not given to

utter, will it not be cheering to the members of small meetings, who meet week after week, and month after month, and hear not the name of Jesus in their midst, to see the face of a Minister, an Elder or overseer, from another meeting? And, dear friends, ought such things to be? Jesus *went about* doing good. He had no home on earth. The luxuries of His own house, therefore, detained Him not. He came to teach repentance, and He did not remain in one place to do that.

The country meetings do suffer greatly, there can be no doubt, because their sympathizers do not come to them and sit with them. We have had some Friends of the Yearly Meeting's Committee at our Monthly Meetings, but not any at our First-day or mid-week meetings. This I know is the feeling of several meetings, and I doubt not many more would say the same thing, that Friends from other meetings seldom, if ever, sit with them.

We visit our personal friends, and are refreshed; we love our friends to visit us; and that so would our meetings also be refreshed by a more frequent interchange of visits, is often the longing belief of your friend. *

PROF. GRAY'S ADDRESS.

(Concluded from page 78.)

Whether the Japanese and the Alleghanian plants are exactly the same or not, it needs complete specimens of the two to settle. So far as we know they are just alike. And even if some difference came to be known between them, it would not appreciably alter the question as to how such a result came to pass. Each and every one of the analogous cases I have been detailing—and of which I could adduce very many more—raises the same question, and would be satisfied with the same answer.

These singular relations attracted my curiosity early in the course of my botanical studies, when comparatively few of them were known, and my serious attention in later years, when I had numerous and new Japanese plants to study in the collections made during Commodore Perry's visit in 1853, and especially in Commodore Rodger's expedition in 1855. I then discussed this subject somewhat fully and tabulated the facts within my reach.

My speculation was based upon the former glaciation of the Northern Temperate zone, and the inference of a warmer period preceding, (and perhaps following) I considered that our own present vegetation, or its proximate ancestry, must have occupied the Arctic and sub-Arctic regions in pliocene times, and that it had been gradually pushed southward as the temperature lowered and the glaciation

advanced, even beyond its present habitation; that plants of the same stock and kindred, probably ranging round the Arctic zone as the present Arctic species do, made their forced migration southward upon widely different longitudes, and receded more or less as the climate grew warmer; that the general difference of climate which marks the eastern and western sides of the continents,—the one extreme, the other mean—was doubtless even then established, so that the same species and the same sorts of species would be likely to secure and retain foothold in the similar climates of Japan and the Atlantic United States, but not in intermediate regions of different distribution of heat and moisture; so that different species of the same genus, as in *Torreya*, or different genera of the same group, as redwood, *Taxodium* and *Glyptostrobus*, or different associations of forest trees, might establish themselves each in the region best suited to their particular requirements, while they would fail to do so in any other. These views implied that the sources of our actual vegetation, and the explanation of these peculiarities, were to be sought in, and pre-supposed, an ancestry in pliocene or still earlier times occupying the high northern regions.

And it was thought that the occurrence of peculiarly North American genera in Europe in the tertiary period (such as *Taxodium*, *Carya*, *Liquidambar*, *Sassafras*, *Negundo*, &c., might best be explained on the assumption of early interchange and diffusion through North Asia, rather than by that of the fabled Atlantis.

The hypothesis supposed a gradual modification of species in different directions under altering conditions, at least to the extent of producing varieties, sub-species, and representative species, as they may be variously regarded; likewise the single and local origination of each type, which is now almost universally taken for granted.

The remarkable facts in regard to the northeast American and northeast Asiatic floras, which these speculations were to explain, have since increased in number, more especially through the admirable collections of Dr. Maximowicz, in Japan and adjacent countries, and the critical comparisons he has made and is still engaged upon.

Now the only known cause of such likeness is inheritance; and as all transmission of likeness is with some difference in individuals, and as changed conditions have resulted, as is well known, in very considerable differences, it seems to me that, if the high antiquity of our actual vegetation could be rendered probable, not to say certain, and the former habitation of any of our species, or of

very near relatives of them, in high northern regions, could be ascertained, my whole case would be made out.

The needful facts of which I was ignorant when my essay was published, have now been for some years made known, thanks mainly to the researches of Heer upon ample collections of Arctic fossil plants. These are confirmed and extended by new investigations of Heer and Lesquereux, the results of which have been indicated to me by the latter. The *Taxodium* which everywhere abounds in the miocene formations in Europe has been specially identified—first by Goeppert, then by Heer—with our common cypress of the Southern States. It has been found, fossil, in Spitzbergen, Greenland and Alaska, in the latter country along with the remains of another fir, distinguishable, but very like the common species, and this has been identified by Lesquereux in the miocene of the Rocky Mountains. So there is one species of trees which has come down essentially unchanged from the tertiary period, which for a long while inhabited both Europe and North America, and also at some part of the period, the region which geographically connects the two (once doubtless much more closely than now), but survives only in the Atlantic United States and Mexico.

The same *Sequoia* which abounds in the same miocene formations in N. Europe, has been now abundantly found in those of Iceland, Spitzbergen, Greenland, Mackenzie River and Alaska. It is named *S. Langsdorffii*; but is pronounced to be very much like *S. sempervirens*—our living redwood of the California coast,—to be the ancient representative of it.

Fossil specimens of a similar if not the same species have recently been detected in the Rocky Mountains, by Hayden, and determined by our eminent paleontological botanist, Lesquereux; and he assures me that he has the common redwood itself, from Oregon, in a deposit of the tertiary age. Another *Sequoia* (*S. Sternbergii*) discovered in miocene deposits in Greenland, is pronounced to be the representative of *S. gigantea*, the big tree of the California Sierra. If the *Taxodium* of tertiary time in Europe and throughout the Arctic regions is the ancestor of our present bald cypress, which is assumed in regarding them as specifically identical, then I think we may, with our present light, fairly assume that the two redwoods of California are the probable descendants of the two ancient species which so closely resemble them.

The forests of the Arctic Zone in tertiary times contained at least three other species of *Sequoia*, as determined by their remains, one of which, from Spitzbergen, also much resembles the common redwood of California.

Another, "which appears to have been the commonest coniferous tree on Disco," was common in England and some other parts of Europe. So the *Sequoias*, now remarkable for their restricted station and numbers, as well as their extraordinary size, are of an ancient stock; their ancestors and kindred formed a large part of the forests which flourished throughout the polar regions, now desolate and ice-clad, and which extended into low latitudes in Europe. On this continent one species, at least, had reached to the vicinity of its present habitat before the glaciation of the region. Among the fossil specimens already found in California, and which our trustworthy paleontological botanist has not yet had time to examine, we may expect to find evidence of the early arrival of these two redwoods upon the ground which they now, after much vicissitude, scantily occupy.

Differences of climate, or circumstances of migration, or both, must have determined the arrival of *Sequoia* upon the Pacific, and of *Taxodium* upon the Atlantic coast. And still the redwoods will not stand in the East, nor could our *Taxodium* find a congenial station in California.

As to the remaining near relative of *Sequoia*, the Chinese *Glyptostrobus*, a species of it, and its veritable representative, was contemporaneous with *Sequoia* and *Taxodium*, not only in temperate Europe, but throughout the Arctic regions, from Greenland to Alaska. Very similar would seem to have been the fate of a more familiar *gymnosperous* tree, the Ginkgo or *Salisburia*. It is now indigenous to Japan only. Its ancestor, as we may fairly call it, since, according to Heer, "it corresponds so entirely with the living species that it can scarcely be separated from it," once inhabited Northern Europe, and the whole Arctic region round to Alaska, and had even a representative further south in our Rocky Mountain district. For some reason, this and *Glyptostrobus* survived only on the shores of Eastern Asia.

Libocedrus, on the other hand, appears to have cast in its lot with the *Sequoias*. Two species, according to Heer, were with the ancient ones in Spitzbergen. Of the two now living, one, *L. decurrens*, the incense-cedar—is one of the noblest associates of both the present redwoods; the other is far south in the Andes of Chili.

The genealogy of the *Torrejas* is more obscure; yet, it is not unlikely that the yew-like trees, named *Taxites*, which flourished with the *Sequoias* in the tertiary Arctic forests, are the remote ancestors of the three species of *Torreja*, now severally in Florida, in California, and in Japan.

As to the pines and firs, these were more numerously associated with the ancient *Se-*

quias of the polar forests than with their present representatives, but in different species, apparently more like those of Eastern than of Western North America. They must have encircled the whole polar zone then as they encircle the present temperate zone now.

I must refrain from all enumeration of the Angiospermous or ordinary deciduous trees and shrubs which are now known by their fossil remains to have flourished throughout the polar regions when Greenland better deserved its name, and enjoyed the present climate of New England and New Jersey. Then Greenland and the rest of the north abounded with oaks, representing the several groups of species which now inhabit both our eastern and western forest districts; several poplars, very like our balsam poplar or balm of Gilead tree; more beeches than there are now, a hornbeam, and a hop hornbeam, some birches, a persimmon, and a plane tree, near representatives of those of the Old World, at least of Asia, as well as of Atlantic North America, but all wanting in California; *Juglans* like the walnut of the Old World; two or three grape vines, some near our Southern fox-grape or Muscadine, the other near our Northern frost-grape; a *Tilia*, very like our basswood of the Atlantic States only; a *Liquidambar*; a magnolia, which recalls our *M. grandiflora*; a *Liriodendron*, sole representative of our tulip tree; and a sassafras, very like the living tree.

Most of these, it will be noticed, have their nearest or their only living representatives in the Atlantic States, and when elsewhere mainly in Eastern Asia. Several of them, or of species like them, have been detected in our tertiary deposits west of the Mississippi by Newberry and Lesquereux.

Herbaceous plants, as it happens, are rarely preserved in a fossil state, else they would probably supply additional testimony to the antiquity of our existing vegetation, its wide diffusion over the northern and more frigid zone, and its enforced migrations under changes of climate.

Supposing, then, that our existing vegetation, as a whole, is a continuation of that of the tertiary period, may we conclude it absolutely originated then? Evidently not. The preceding cretaceous period has furnished to Carruthers in Europe a fossil fruit like that of the *Sequoia gigantea* of the famous groves, associated with pines of the same character as those that accompany the present tree; has furnished to Heer, from Greenland, two more *Sequoias*, one of them identical with a tertiary species and one nearly allied to *Sequoia langsdorffii*, which in turn is a probable ancestor of the common California redwood; has furnished to Lesquereux in North

America, the remains of another ancient *Sequoia*; a *Glyptostrobus*; a *Liquidambar* which well represents our sweet-gum tree; oaks analogous to living ones; leaves of a plane tree, which are also in the tertiary, and are scarcely distinguishable from our *Platanus occidentalis*, of a magnolia and tulip tree, and of "a sassafras undistinguishable from our living species." I need not continue the enumeration. The facts will justify the conclusion which Lesquereux—a very scrupulous investigator—has already announced, "That the essential types of our actual flora are marked in the Cretaceous period, and have come to us after passing, without notable changes, through the tertiary formations of our continent."

According to these views, as regards the plants at least, the adaptation to successive times and changed conditions has been maintained, not by absolute renewals, but by gradual modifications. I, for one, cannot doubt that the present existing species are the lineal successors of those that garnished the earth in the old time before them, and that they were as well adapted to their surroundings then, as those which flourish and bloom around us are to their conditions now. Order and exquisite adaptation did not wait for man's coming, nor were they ever stereotyped. Organic nature—by which I mean the system and totality of living things and their adaptation to each other and to the world—with all its apparent and indeed real stability, should be likened not to the ocean, which varies by tidal oscillations from a fixed level to which it is ever returning, but rather to a river, so vast that we can neither discern its shores nor reach its sources, whose onward flow is not less actual because to slow to be observed by the ephemera which hover over its surface or are borne upon its bosom.

Such ideas as these, though still repugnant to some, and not long since to many, have so possessed the minds of the naturalists of the present day, that hardly a discourse can be pronounced, or an investigation prosecuted, without reference to them. I suppose that the views here taken are little, if at all, in advance of the average scientific mind of the day. I cannot regard them as less noble than those which they are succeeding.

* * * * *

Through what faults or infirmities of dogmatism on the one hand and skepticism on the other it came to be so thought, we need not here consider. Let us hope, and confidently expect, that it is not to last; that the religious faith which survived without a shock the notion of the fixity of the earth itself, may equally outlast the notion of the absolute fixity of the species which inhabit it;

of the paper before than with their
representatives, but in different ap-
pearances, more like those of Lib-
erty and Justice. These
which are also in the history, and are
entirely distinguishable from our Lib-
erty, of a magazine and paper, and
and "a magazine and paper, and
our history paper." I need not mention the
representation. The fact will justify the con-
clusion which I have drawn—a very serious
one, however—has already appeared.
"That the essential types of our present time
are marked in the Christian period, and
have come to us after passing without mark-
ings, through the tertiary formations
of our continent."

According to these views, as regards the
present at least, the adaptation to environ-
ments and changed conditions has been main-
tained, not by absolute reversals, but by
gradual modifications. I, for one, cannot
think that the present existing species are
the final outcome of those that furnished
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that they were as well adapted to their sur-
roundings then as those which flourished and
died around us are in their conditions now.
Order and exquisite adaptation did not wait
for man's coming, nor were they ever sus-
tained. Organic nature—by which I mean
the system and totality of living things and
their adaptation to each other and to the
world—with all its apparatus and indeed
real stability, should be licensed not to
the system, which varies by tidal oscillations
from a fixed level to which it is very sensi-
ble, but rather to a river, so vast it is as to
understand the river, but not to reach its source,
where indeed flow is not but great freedom
to be observed by the physicist, who
lower over its surface or even below upon its
bottom.

Such ideas as these, though well represented
in science, and not less in nature, have in-
creased the width of the margin of the
present day, that hardly a hypothesis can be
advanced, or an investigation prosecuted,
without reference to them. I repeat that
the views here taken are fully in all in
harmony of the science, whether mind or the
eye. I cannot repeat them as too noble
than those which they supersede.

Through what limits or influences of the
margin on the one hand and the margin on
the other it came to be so thought, we need
not here consider. Let us here and there
simply expect, that it is not to be, that the
religious faith which pervades without a stain
the nation of the earth, of the earth, and
may equally sustain the nation of the earth,
the faith of the people which is in it;

I must refrain from all consideration of the
apparatus or ordinary details of the
science which are now known by the
and previous to have furnished the system
to other regions when the mind and heart
were the same, and only the present in-
ate of New England and New Jersey,
then Greenland, and the rest of the North
bounded with this surrounding the world,
maps of a globe which is a world, and not
a mere and common fact, history, science,
physics, very like our history, physics, or
Globe, was, more than that their ap-
ex a boundary, and a high boundary, con-
tained a revolution, and a high revolution,
provisional of those of the Old World,
last of Asia, as well as of Atlantic
with America, but all wanting in the
reign; perhaps the extent of the Old
world; two or three groups that were near
to South America, or the Atlantic, the
near our North American, a Yule,
try like our knowledge of the Atlantic states
ly; a high boundary, a high boundary,
the out of the present, a high boundary,
the representative of our world, and a
world, very like the history, science,
Most of these, it will be noted, have their
extent or their only history, representative in
a Atlantic Ocean, and when elsewhere
only in the Atlantic. A world of them,
of species, perhaps, have been described
our tertiary theories and of the Atlantic,
New World and Europe.

Extensive plates, as it happens, are
covered in a full state of the world,
probably rapidly reduced, and only to the
highly of our existing, reduced, as the
shown over the surface, and very high
and, and the reduced, significant under-
stand of climate.

Remember, that the world is a world,
as a whole, is a world, and that the
a tertiary period, and a world, and that
lately, significant, that, I repeat, not
so preceding, however, and that the
bel to the present, and that the
that of the present, and that the
over, reduced, and that the
character as the present, and that the
as; has reduced to it, and that the
more, reduced, and that the
tertiary species, and that the
the history, and that the
a sector of the present, and that the
od; has reduced to the present, and that the

that in the future, even more than in the past, faith in an *order*, which is the basis of science, will not (as it cannot reasonably) be dis severed from faith in an *Ordainer*, which is the basis of religion.

THY WORK, O GOD, IS MINE.

To live and work for Thee,
Me Thou dost send
Amidst earth's ruins. May I be
Unto the end.
A living sacrifice. My store
Is Thine—not mine—forevermore.
Thy work, O God, is mine
Daily to do;
My work, O God, is Thine
While I pursue
The path in which my Saviour trod.
In sunshine, or beneath Thy rod.
With Thee to guide aright
I fear no foe;
Nor in the darkest night,
Refrain to go
Where'er Thy voice is heard to call.
For Thou encirclest, rulest all.
What though my passions rage,
And urge retreat,
The warfare which I wage
Knows no defeat.
The conquering power is on my side.
While I in Jesus' love abide.
If, till I reach the end
Of life's short day,
I must the truth defend
'Gainst error's sway,
O! let Thy Spirit on my sight
Pour forth His beams of heavenly light.
Then, when death's icy hand
Shall touch my heart,
And from life's weary strand
I must depart,
Let the dismissal, Lord, to me
Be but the entrance hour with Thee.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates to the 23d inst., have been received.

GREAT BRITAIN.—Three Tory journals of London, of the 17th, condemned in unmeasured terms the action of the Geneva tribunal; opposition to the Gladstone government being probably the main ground of such action on their part.

A meeting of the members of the International Society was held in London on the 16th, and adopted a platform in favor of universal suffrage by ballot for legislative and magisterial officers, compulsory and gratuitous common-school education, the disarmament of standing armies, the abolition of indirect taxes and the substitution therefor of a progressive income tax, and the suppression of usury.

The difficulties between workmen and employers among the bakers, which threatened to cause a strike, have been amicably settled.

Acts of petty incendiarism, it is said, have become so frequent in some agricultural districts of England, that the farmers are organizing vigilance committees, the local authorities proving unequal to checking the evil.

The mine owners of Newcastle, on the 20th, in reply to the demands of the Miners' Association, re-

fused an advance of 15 per cent. in wages, on the ground that the price of coal had already fallen, and a further decline was expected.

FRANCE.—The three remaining Communists condemned to death for the murder of hostages during the Paris insurrection, in whose case commutation of sentence was refused, were executed on the 18th. On the same day 880 others condemned to transportation, embarked at Brest for New Caledonia.

The French Government, on the 23d, paid to that of Germany 57,000,000 francs, completing the fifth half milliard of the war indemnity.

GERMANY.—The well-known French author, Edmond About, was recently arrested in Strasburg by the German authorities, on account of the publication there of articles from his pen, on the German occupation of the Rhenish provinces, which gave offence to the government. Diplomatic notes on the subject were exchanged between France and Germany. The examination of the prisoner developed no case against him, and he was released.

A Congress of "Old Catholics" has been held at Cologne, adjourning on the 21st, after three days' sittings. Motions were made and adopted favoring the endowment of the clergy by the State, compulsory civil marriage, and the restoration of the churches to the Old Catholic priesthood. A committee, consisting of Dr. Döllinger, and others, was appointed to promote united action on the part of all Christians in the reform movement, and was instructed to hold its sittings alternately at Cologne and Munich.

During the recent meeting of the Emperors at Berlin, the subject of the inviolability of private property at sea in time of war, was considered by Gortschakoff, Bismarck and Andrassy, the Prime Ministers of the three monarchs. It was considered favorable for the prospect of the final establishment of the principle, that the governments of the United States, Austria, Germany, Russia, Italy and Holland agreed in its support.

ITALY.—The anniversary of the occupation of Rome by the Italian troops was celebrated there on the 20th with much enthusiasm. The Pope received visits of condolence from his adherents, and addressed his visitors, lamenting the misfortunes of the Roman Catholic church, and the injustice done to it by the Italian government.

SPAIN.—In a sharp debate in the Cortes on the 19th, Zorilla, the present Prime Minister, declared that he would abolish the system of military conscription in Spain, and introduce a bill for the reorganization of the army.

SWEDEN.—Charles XV, King of Sweden and Norway, died on the 18th inst. He was the grandson of Bernadotte, one of the French Generals under Napoleon I, who in 1810, at the dictation of that sovereign, was elected Crown Prince of Sweden, but retained the position after the downfall of the Emperor, and succeeded to the throne in 1818. The late King ascended the throne in 1859. He appears to have been a man of ability, culture, and high personal character, and a popular and liberal sovereign, who showed a desire to promote improvement among his subjects. During his reign, the legislative branch of the government was reorganized, by substituting two Chambers for the four, (representing the nobility, clergy, middle classes and peasants), which had previously existed. The death penalty was abolished in 1868. The only child of the deceased monarch being a daughter, and women being excluded from the throne, his brother has succeeded him under the title of Oscar II.

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BY ALICE LEWIS.

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From the Messenger of Peace.

OPPRESSION MAY BE OVERTHROWN WITHOUT WAR.

The life of that pure-minded Christian disciple, John Woolman, is replete with many passages of interest and profitable instruction—of unusual insight into human error and evils, as well as of their manner of amendment—and better, of an earnest purpose, crowned with a goodly measure of success, to rectify those hurtful usages, so far as, consonant with the Divine will, might be in his power.

Now, whatsoever social usage there may be that savors of oppression, encourages the spirit of war, and though great power may smother all external evidences of discontent, the evil feeling only awaits opportunity to make itself violently manifest. Fortunately the Gospel plan, with its "golden rule," teaches us, if we consult it, not uncertainly how to act, and hence they who would meliorate the condition of the oppressed, must strive to interpose the spirit not only of even justice but of forbearance and conciliation,

between the master men and the disaffected ones.

So when John Woolman, spiritually guided as he was in no ordinary measure—the reward withal of humble faith and scrupulous obedience—protested to the Quaker church against its members holding fellow-beings in bondage, he aided by so much the Christian testimony of Peace. Searching, yet beautiful, were the words he uttered at that now-memorable Yearly Meeting, held at Philadelphia the summer of 1758. We find it thus recorded in his journal:

"Finding an engagement to speak, I said: 'My mind is often led to consider the purity of the Divine Being, and the justice of his judgments; and herein my soul is covered with awfulness. I cannot omit to hint of some cases where people have not been treated with the purity of justice, and the event hath been lamentable. Many slaves on this continent are oppressed, and their cries have reached the ears of the Most High. Such are the purity and certainty of his judgments, that he cannot be partial in our favor. In infinite love and goodness he hath opened our understanding from one time to another concerning our duty towards this people, and it is not a time for delay. Should we now be sensible what he requires of us, and through a respect to the private interest of some persons, or through a regard to some friendships which do not stand on the immutable foundation, neglect to do our duty in firmness and constancy, still waiting for some extraordinary means to bring about their deliverance, God may, by terrible things in righteousness, answer us in this matter.'"

Eighteen years subsequent to the date of the foregoing utterances, Woolman and his devoted co-laborers witnessed the partial fruition of their hopes; for it was in the year 1776 (a date in American annals not likely to be forgotten), and within gunshot distance of Independence Hall, that the Society of Friends of Philadelphia proclaimed, as it were, its own "Declaration of Independence"

from the slave-evil which had lately compassed it. It declared that for any of its members to buy, sell or hold slaves constituted a disciplinary offence—in other words, involved the loss of membership if persisted in.

All done in Peace! A bloodless victory indeed, though self-interest, pride, luxury, and "others of the brood," were slain without mercy! And we may be sure that the reward of peace remained with the conquerors.

It is further recorded that *restitution* was made to the former slaves. "In 1784, but one slave was to be found in the limits of the New York Yearly Meeting. In the same year, by answers from the subordinate Meetings, it was ascertained that an *equitable settlement for past services* had been effected between the emancipated negroes and their masters in all save three cases." The same action had been taken in Philadelphia Yearly Meeting three years previous.

"In 1782, no slaves were known to be held in the New England Yearly Meeting. The next year it was recommended to the subordinate Meetings to appoint committees to effect a proper and just *settlement between the manumitted slaves and their former masters for their past services*."—*Whittier's Introduction to Life of Woolman*, pp. 28, 29.

Happy was it for this section of the Christian Church that it heeded the meekly-delivered, prophetic enunciation of Woolman, and well would it have been for the land at large had faithful generals of the Cross carried the warfare into *all churches* rather than that the liberation of the captive should come by carnal warfare through "terrible things in righteousness." To a great extent the churches had hidden away the talent handed out to them by the Lord of the Vineyard; they had greatly rejected the injunction, "Love thy neighbor as thyself," and when the Lord demanded his own the cost was indeed "terrible." How infinitely better that the social fabric should be built up and cemented in Love, than that, even in the accomplishment of a lawful and inevitable object, the *moral stays* should be violently wrested from their chosen places, and the structure lowered and weakened by an irresistible influx of Vice. For the War of Emancipation, though striking the fetters from the slave, brought an evil rebound of licentiousness and intemperance, envy and malice, and such manner of corruption as could not have come had the solution been wrought out in Peace.

Not for the purpose of any complacent glorification of Quakerism would we appeal to these two diverse ways of settling a great evil, to-wit: the arbitrament of Love and by the Sword, but because we believe the Christian plan contemplates no other method, and

because we believe that as the churches were in the main derelict in their duty as to *slavery*, so now do they suffer sorrowful loss in their practical rejection of the declaration, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." J. W. L.

GERMANY'S VITAL BLUNDER.

The tide of emigration from Germany is so full and so strong that the Government has issued two circulars denouncing the movement, and menacing those intending to emigrate. * * * * *

The promulgation of such orders proves two things; first, that notwithstanding the great power and glory recently achieved by Prussianized Germany, the people are not satisfied with their social and political condition; and, second, that notwithstanding all we have heard of the liberalizing tendencies of the great North German movement, the Government continues to exercise despotic authority over the personal movements of its subjects after a fashion nearly as absolute as that which prevailed in the old feudal times. These considerations are calculated to diminish the charm and to dissipate the glamor through which we have all accustomed ourselves to look at the military achievements and diplomatic ability of the great soldiers and statesmen who have made the reign of the Emperor William illustrious in recent history. A Government may be in these respects the ablest and most renowned the world has ever seen, and yet, if the masses of the people are kept in a condition of social and political disadvantage to an extent that leads them to break up all the ties of home and kindred, and seek in distant lands the freedom, position and advantage denied to them at home, this latter fact will stand in judgment against such Government, and forever dim the glory of its achievements in warlike or political conflicts with other nations.

The German Government is making this record for itself by its current proceedings; and these proceedings will, after all, have but little permanent effect in checking the tide of emigration. Indeed, the despatch which brings the intelligence of the promulgation of the second harsh and threatening circular makes a further announcement that, "in spite of the menaces of the Government, emigration from Germany has only been slightly affected." The circulars thus have but little more effect than to announce to all the world the discontent prevailing in Germany, and to increase the disaffection by the harsh measures adopted to suppress that which never was suppressed by such means amongst a brave and intelligent people, and never

will be until the end of time. It would be far more statesman-like, and infinitely more worthy of the proud attitude now occupied by Germany among civilized nations, if her Government would set itself to work to effect the removal of the causes of discontent, so that her people will have no reason to fly from their own country to seek fair play for "liberty and the pursuit of happiness" in other lands. It can do a great deal towards removing disaffection, by placing its subjects on a higher social and political level, leaving their natural right to freedom of personal movement untrammelled, liberating them from the burden of having to spend their early manhood in training themselves for the destructive pursuit of war, which only brings heavier burdens on them in after life, and generally by assimilating their condition to that which they expect to enjoy in this country, where so many of their countrymen have already found happy homes.—*Public Ledger*.

HERDING IN CALIFORNIA.

The rancho from which I write—the Tejon is called—seems to me the finest property in the United States in a single hand. It contains nearly 200,000 acres, and lies at the junction of the Sierra Nevada with the coast range, which bend around toward each other in a vast sweep and form the bottom of the great San Joaquin Valley. The two mountain ranges do not quite meet. The Tejon Pass, a narrow defile, separates them, and gives egress from the valley into the Los Angeles country. You may ride for 80 miles on the country road upon this great estate; it supports this year over 100,000 sheep; and it has a peasantry of its own, about whom I shall tell you something presently. The Tejon is devoted to sheep; and here I saw the operation of shearing—eight or nine weeks are required to shear the whole flock—as well as the various details of the management of a California sheep farm. What we call at home a flock, is here called a band of sheep. These bands consist usually of from 1,300 to 1,600 sheep, and each band is in charge of a shepherd. Of course the sheep are scattered over many miles of territory, but each band has a limited range, defined somewhat by the vicinity of water, and it is customary in California to drive every night into a corral, or inclosure usually fenced with brush, and with a narrow entrance. This corral is near water, and the sheep drink at morning and evening. The shepherd sleeps near by, in a hut, or, in the mountain part of the Tejon Rancho, on a *tepestra*. The corral is to keep the sheep together at night, and protect them in a measure against the attacks of wild beasts, which, curiously enough, are too cowardly to venture

after dark inside of even a low fence. The *tepestra* is to protect the shepherd himself against the attacks of grizzly bears, which are still abundant in the mountains, especially in the Coast Range. The *tepestra* is a platform about 12 feet high, built upon stout poles solidly set into the ground. Upon this platform the shepherd sleeps, in the mountains, at the entrance of the corral; the grizzly bear cannot climb a pole, though he can get up a tree large enough to give his claws a hold. It is, I believe, not infrequent for a grizzly to stand up at the side of a *tepestra* at night, and try to rouse out the shepherd. But all the men are armed with guns, which they carry day and night.

THE WORKING FORCE OF ONE ESTATE.

The grizzly does not usually attack sheep. The California lion, a strong but very cowardly beast, the wild cat, the fox, and the coyote, are the sheep's enemies. The last named is easily poisoned, with meal which has strychnine powdered over it. The others are hunted when they become troublesome, and as the lion, on the slightest alarm, takes to a tree, and will run even from a small dog, it is not accounted a very troublesome beast. Indians, Spaniards, Chinese, and some Scotchmen serve as shepherds in California. The last are thought the best; and the Chinese make very faithful shepherds if they are properly and carefully trained. They are apt to herd the sheep too closely together at first. Dogs I have found but little used in the sheep ranches I have seen. They are not often thoroughly trained, and where they are neglected, become a nuisance. Of course the shepherds have to be supplied at stated intervals with food. They usually receive a week's rations, which they cook for themselves. At the Tejon there are two supply stations; and every morning donkeys and mules were sent out with food to some distant shepherds. The ration-masters count the sheep as they deliver the rations, and thus all the bands are counted once a week, and if any sheep are missing they must be accounted for. The shepherd is allowed to kill a sheep once in so many days, but he must keep the pelt, which is valuable. Above the ration-masters are the major domos. Each of these has charge of a certain number of bands; on a smaller estate there is usually but one major domo. It is his duty to see that the shepherds are competent; that new pasturage is ready when a band has need for it; to see that the corrals are in good order; to provide extra hands at lambing time; to examine the sheep, to keep out scab, which is almost the only disease sheep are subject to in this State; and to give out the rations for distribution. On such an estate as the Tejon there is, finally, a general

superintendent and a book-keeper and store-keeper—for here in the wilderness a supply of goods of various kinds must be kept up for the use of the people. A blacksmith, teamsters, plowmen, gardeners, and house servants make up the complement of the Tejon's company. The gardeners and servants are Chinese, as they usually are in this State, and very good men they are—civil, obliging and competent.

Besides these numbers fed from the home place, there are on this estate about 300 Indians, who have been allowed to fence in small tracts of land, on which they raise barley and other provisions, and in some cases plant fruit-trees and vines. They form the peasantry of whom I spoke above, and are a happy, tolerably thrifty, and very comfortable people. Their surplus produce is purchased by the superintendent; when their labor is used they are paid; and they all have horses which pasture on the general fields. They have learned how to plow, shear sheep, and perform some other useful labor. Now these Indians came to the Tejon naked, except a breech-clout, feeding miserably on grasshoppers, worms and acorns, ignorant, savage nomads. They were first brought here when a part of this rancho was used by the Government as an Indian Reservation. Gen. Beale, the present owner of the Tejon, was then Superintendent of Indian Affairs in this State, and he has seen these people emerge from a condition of absolute barbarism and wretchedness into a degree of comfort and prosperity greater than that enjoyed by the majority of Irish peasants; they have abandoned their nomadic habits; have built neat and comfortable houses; fenced in ground which they cultivate. Their women dress neatly, and understand how to cook food. The men earn money as sheep-shearers. In some places vineyards and fruit trees have been brought to a bearing condition. In short, these human beings were savages, and are—well, they are as civilized as a good many who come in emigrant ships from Europe to New York. And all this has been accomplished under the eye and by the careful and kindly management of the owner of the Tejon Rancho. It seemed to me a great thing for any man to achieve; and certainly these people compared in every way favorably with a similar class whom I saw on the Tule River Indian Reservation, living at the expense of the Government, idle, gambling, lounging, evil-eyed and good for nothing. If the Tule River Reservation be abandoned, the Government would save a handsome sum of money, and the farmers would find a useful laboring force, where now there are three or four hundred idle vagabonds, who, when they do go out to work, as some of them do, still receive

rations and clothing from the Government, and use their own earnings for gambling and debauchery. Gen. Beale's Indians have been raised to a far better condition by his own private efforts, than the Reservation Indians after years of expensive support from the Government. They shear all the Tejon sheep, and are thus, of course, of value to the estate; and they are useful in many other ways. Unluckily their language is Spanish. It seemed to me a pity that when they had to learn a new language English had not been taught them.—*Correspondence of N. Y. Tribune.*

THE PAST AND FUTURE OF NIAGARA.

BY PROF. W. D. GUNNING.

In 1840 old citizens told Lyell that the Falls recede about a yard in a year. I hear the same estimate from citizens now. They see a notch in the Horseshoe which was not there thirty years ago, and they see it growing deeper year by year; they see the American Fall more indented than it was when they used to observe it, and from such changes they construct a scale and apply it to the entire periphery. They deceive themselves. A careful study of the Falls from the trigonometrical points, even without instruments, and a comparison of what you see, with the map of 1842, would convince you that the recession during the past 30 years would fall inside of 15 feet. Let us take six inches a year as an approximation to the rate at which the Falls are eating back through the ledges of shale and limestone. * * *

Another element in the problem of Niagara's age is the flow of water. To construct a scale from the present and apply it to the past, we should know that the amount of water in the past ages has been essentially the same as now.

About 9,800 cubic miles of water—nearly half the fresh water on the globe—are in the upper lakes, and 18,000,000 cubic feet of this plunge over Niagara Falls every minute, all the water of the lakes making the circuit of the Falls, the St. Lawrence, ocean, vapor, rain, and lakes again, in 152 years. Through the Illinois Canal about 8,000 cubic feet of water are taken every minute from Lake Michigan to the Illinois River; through the Welland Canal 14,000 cubic feet flow every minute from Lake Erie into Lake Ontario, and through the Erie Canal 30,000 cubic feet pass every minute from the same lake into the Hudson. Thus, 52,000 cubic feet of water, which Nature would give to Niagara, are diverted every minute by artificial channels, some into the Mexican Gulf and some into the Bay of New York. Add this to 18,000,000, it is as a drop in the bucket, and would make no appreciable difference in the

character of the Falls or their rate of recession. Was there *ever* a time when the Niagara was appreciably a greater river than now?

* * * * *

By all the evidence we see that the Niagara itself has made the Rapids, and that, as it cut its way downward, its forsaken banks have assumed the character of terraces. And we see, by the low banks and absence of old banks above the Rapids, that even the highest of these ancient banks did not contain a greater river than this which flows through the narrow gorge to-day.

We assume, then, from all the monuments the river has left of its own history, that the present rate of recession would be a fair measure of the past, except at the Whirlpool and Ferry Landing. Six inches a year, measured on the channel, would place the Falls at Lewiston 74,000 years ago. * * * Unquestionably the channel has been excavated since the close of the glacial epoch, which science has well-nigh demonstrated occurred about 200,000 years ago. But this channel is only the last chapter in the history of Niagara.

* * * The opening at St. David's is two miles wide. Here the Falls stood "in the beginning," wide, but not deep. They had cut back two miles and a half when the glacial period came, and lakes and rivers, and the great cataract, were buried under a colossal sheet of ice. If we can trust astronomical data (Stone's Tables of the Eccentricity of the Earth's Orbit,) the glacial epoch lasted about 50,000 years. Add this to the age of the present channel, and 25,000 years for the preglacial channel, and we have 275,000 years as an approximation to the age of Niagara River.

Of course, these figures are given merely as an approximation to the truth. To the general reader the time seems immense. But to the geologist it seems short, and his concern is to account for the aeons in which the lakes and their water-shed must have stood above the ocean, but which the Niagara has not registered. * * *

We have lingered long in the past. What of the future? The intelligent tourist who stands by the great cataract cannot allow the beauty, the grandeur, the vast magnificence of the scene, to bear down his imagination and bind up all his powers in the present. He looks and listens, and, while he stands overpowered by the falling torrent and rising spray, and thunderous pounding of torrent on fallen torrent, his imagination breaks the spell, and his thoughts wander away into the past and the yet to be. Are future ages to see this wonder, and find it as great as our eyes see it?

Mr. Hall in his report on the Fourth District, and Sir Charles Lyell, in his "First Travels in the United States," have told us what they thought the Falls are coming to.

The reader will remember that the dip of the strata here is 20 feet a mile *southward*. He will remember, too, that the current below the Falls is 15 feet a mile *northward*. If he will turn to the section it may help him to see that a stratum which, a mile below the Falls, crops out along the bank 35 feet above the river, would be brought down, at the Falls, to the level of the river; and he will see that, for every mile the Falls have cut their way southward, they have lost 35 feet in height—the dip of the strata and slope of the channel. Let them cut back two miles farther (this is the reasoning of Hall and Lyell,) and they will have passed the head of the Rapids. The shale which now lies at their base and forms the lower part of the precipice will have disappeared beneath the river-bed, and the limestone which has always been at the top of the precipice will have reached the bottom. As the Falls have receded by the action of the spray on the shale below, and the breaking and falling down of the undermined limestone above now that the entire precipice is limestone, the features of the cataract will begin to change. The rock will wear away faster at the top than at the bottom, and the great Niagara—only a hundred feet high now—will dwindle away into a succession of cascades and rapids. This is the future as shaped in the minds of Hall and Lyell. They have overlooked an important fact—the change in the course of the river.

A reference to the map will show that the American Fall is cutting eastward, and the Horseshoe southward. But, after a few hundred feet have been cut away, the direction of the Horseshoe will change, and both Falls will move *eastward*. Above Goat Island they will unite and move on, one Fall of immense width, till Navy Island cuts it in two. The greater Fall will then be on the American side, and its recession will still be eastward. A little Fall on the Canada side will retreat southward around Navy Island and then Grand Island. About a mile above the northern point of Grand Island this Fall will have moved southward far enough to leave the shale and have the precipice all of limestone. The water will then wear away the rim faster than the base, and the Fall will become a series of cascades and rapids.

But the main Fall will have to cut back to within a mile of Tonawanda Island—by the course of the river, nearly eight miles from the Horseshoe—before it makes the same southing. The Fall will have cut back, not *with* the dip, but nearly at right angles *across*

it. And by the present rate of recession it must continue its work of excavation for 80,000 years before the shale will disappear under the bed of the river and the limestone form the entire precipice. Then the same fate will overtake this greater Fall which, ages before, awaited the other. All this on the assumption that Nature is to go on selecting her own channels and seeking her own ends.

But man is, here, greater as a mere dynamic than any other force acting on the globe. Already has Niagara felt his power. Fifty-two thousand cubic feet of water which belongs to her, every summer minute he diverts to his own uses. Another century will see him on every acre along the borders of the upper lakes. Every forest he fells, every acre he plows, will affect, though inappreciably, the flow of water over the Falls. Time may come when his hand, laid on the earth in gigantic enterprise, will cause the Falls to shrink into insignificance. He will make these lakes furnish him highways to the ocean, east and south. A canal from Lake Michigan to the Illinois, great enough to float ships laden for the marts of Europe, and another from Lake Erie to Lake Ontario, are achievements in the near future.—*Popular Science Monthly*.

Extracts from Report of the London Friends' Foreign Missionary Association.

MADAGASCAR.

Part of a letter from H. E. Clark :

ANTANANARIVO, 2d mo., 1872.

"The Educational Work."

"In this portion of the work there is much that is very hopeful. In a recent kabary or proclamation, the Queen has again publicly stated her wish that the people should learn to read. And in consequence of the known fears of the people lest those who could read should be taken as soldiers—to run the risk of being killed, not even for one shilling a day—she went on to say that she would as far as possible draw her soldiers from those who could not read. This shows the feelings of the Government, and none of us can object to their influence in this direction; they are also to a large degree willing to excuse the teachers from fanompoana.* There is a considerable demand for books, more than enough to keep the printing press, given by Friends to the London Missionary Society, fully employed; and there can be found ample scope for another as soon as the right man is found to work the one which has already survived all the perils of the journey and is safely stowed in our premises here. To show how in some districts the work of education is spreading, it may be mentioned that in one

of the most favored districts, and one in which Christianity has had the longest and the firmest hold, and the district also over which is one of the most hard-working missionaries that ever was engaged in mission work, about 20,000 penny lesson-books have been sold during the last twelve months, besides a large number of other publications.

I am more than ever convinced that time spent by a missionary at school work, even at a good deal of self-sacrifice, is of great benefit both to the school and the Church. With regard to the large school which has for so long been under the care of J. S. Sewell, I own I was not prepared to find it in the good state it was in when we arrived, whether as regards the ability of the native teachers to teach, or as to the attainments of the scholars; these would, with the same training, I believe, overstep English boys of the same age. Several of the boys in the first class have a good knowledge of English, and can make themselves understood in talking it. An examination of the second class of boys and the second class of men in our school has just taken place, in order to see who were suitable to be moved into the first class. At the readiness and correctness with which many of them answered we were surprised. Therefore, I think Friends may rest satisfied with this school of about 150 scholars, as also the rather larger one for women and girls, which has been under the care of S. Street and Helen Gilpin. Few of the teachers receive more than a dollar (four shillings) a month; not a very large sum, but it goes much farther here than in England. I have often lately thought it would be a good thing if we could in some way or other adopt a plan of paying by results. I am glad to know that one of the London Missionary Society's missionaries is attempting something of this kind in his district, and I await with interest his experiments. If the Government could only be induced to take this question up, pay the teachers something in the way above hinted at, and appoint inspectors, it would be a capital thing.

"No doubt it would be much more agreeable to believe that all this profession of religion, perhaps unparalleled in the world, is genuine, but this you cannot do. Is it so in England? Are all the people who attend church and chapel there influenced by right motives, or do many of them only go from motives of self-interest, or because it is respectable? And so it is here: the people, rightly or wrongly, have an idea that it is the will of the Queen that they should go to chapel, that they should 'pray,' and to go further, that they should be baptized, and

*Unpaid Government service.

it. And by the present rate of recession it most certainly is. The work of excavation for 80,000 years before the date will disappear under the bed of the river and the limestone for the entire province. From the same late will overtake it's former Fort which ages before, waiting the water. At this rate the assumption that Niagara is to go on receding her own channels and seeking her own ends.

That man is here, greater as a martyr, than any other force acting on the globe. Already the Niagara has been Twenty-two thousand cubic feet of water which belongs to her, every summer minute he flows to his own use. Another century will see him on every acre along the borders of the upper lake. Every day the hills, every acre he flows, will attract, though imperceptibly, the flow of water over the Falls. Time may come when his hand, laid on the earth is glorious enterprise, will cause the Falls to shrink into insignificance. He will make them lakes, forests, and highways to the ocean, east and north. A canal from Lake Ontario to the Illinois, great enough to float ships for the route to Europe, and as ships laden for the route to Lake Ontario, are either from Lake Erie to Lake Ontario, are a highway in the next future—by which means the world.

Extracts from Report of the London Friends' Foreign Missions Association.

MEMORANDUM.

Part of a letter from H. E. Clark.

TRANSLATED BY THE EDITOR.

"The Association of Friends."

"In the position of the work there is much that is very painful. In a recent lecture on proselytism, the speaker has again pointed out that the people should learn to read. And in consequence of the ignorance of the people, and those who could read, should be asked to read—to see the risk of being killed, not even for one child, as day—she went on to say that she would not let her people know that she was doing so, who could not read. The same speaker, of the Government, and none of us can object to their influence in this direction. They are also to a large degree, either in common the teachers from the same source. There is a considerable demand on books, more than enough to keep the printing press given by Friends to the London Missions Society, fully employed, and there can be no doubt as to the scope for another as soon as the right man is found to work the new which has already set on foot in the Society, and so far as the work of the Society is concerned, it may be mentioned that in one

take the 'Lord's Supper'; and thus, while a very large number of them do this because they love their Saviour, as I have no doubt another persecution would show, yet I have no doubt also that a large number are influenced by less worthy motives, and should the Government change they would change, and perhaps gladly, with it.

"It may be asked, What motive can the Government have in thus influencing the people? and where is the harm of it? It is a great fact, that by this means multitudes are brought every Sunday under the sound of the Gospel who would not otherwise hear it. How different to what we see in England, where the great difficulty is to get people into the mission rooms. Here they do come, and ours is the responsibility of preaching Jesus to them."

"INDIA.

"Report of the sub-committee.

"Our friends E. and I. S. Beard have been compelled to leave this interesting field of service in consequence of ill-health, and especially the severe illness of Irena S. Beard. They arrived at Southampton on the 10th of Second month last, and embarked for America on the 9th of Fourth month.

"They have given satisfactory reports of the work in which they have been engaged at Benares and Jubbulpore. We refer to Elkanah Beard's address printed in the appendix to this report, as, to some extent, explanatory of the character of this work, and as indicating the opening for Christian Missions in the yet unoccupied field of the Nerbudda Valley and the immediate neighborhood of Jubbulpore.

"Rachel Metcalfe is now alone in that city, pursuing her work with steadiness and assiduity.

"She keeps up the two schools for women and girls; her moon she being competent to take charge of one, while she is personally engaged in the other.

"We cannot but feel the importance of this crisis in the progress of the Indian Mission. While events point with clearness to the need, there are not as yet those offers of help which would enable us to form a staff of missionaries to carry on the work.

"We commend the subject afresh to the prayers and earnest consideration of our friends. We want those who will go to these poor heathen with the Bible in their hands and the constraining love of Christ in their hearts, preaching Christ crucified, and exemplifying in their lives the Gospel of peace and salvation.

"On behalf of the sub committee,

"HENRY HIPSLEY."

"It will be seen by the Treasurer's report

that whilst the total amount received during the past year has reached this sum, not more than £2,000 is given in subscriptions, the remainder being in donations.

"As it is to annual subscriptions that the Committee must look for permanent support, they venture, whilst most grateful for any donations which their friends may find it in their hearts to give, to ask their subscribers, whether larger or smaller, to consider whether it is in their power to give or obtain, during the coming year, such a sum as shall place the Association in possession of a subscription list of £3,000.

"Let us not be weary in well doing, remembering how small is the sacrifice which we, any of us, are making, when compared with the unremitting work of those who are laboring in distant lands, far from home and friends, in the great harvest-field of Mission work.

"On behalf of the committee,

"J. H. TUKE."

—London Friend.

THE GENERAL SYNOD TO THE REFORMED CHURCH OF FRANCE.

A severe conflict is now going on among the French Protestants, between evangelical doctrine and ritualism; involving able and influential clergymen upon both sides. The following extract from the address of the Synod not long since assembled, will indicate a part of the burden of its conclusions. Such a basis for church organization would have been rejected altogether, if the rationalistic party in the Synod had obtained a triumph.

"It was necessary, to constitute the Church, first of all to state and proclaim the faith by which it lives. We have done so in the solemn declaration which accompanies this address. You will approve, we trust, its spirit of firmness and of breadth. Jealous as we are to maintain the only foundation on which it can rest, we have no less endeavored to preserve the glorious liberty which proceeds from the faith of Jesus Christ, and to give scope to the needs of thought, the development of a science, more than ever necessary, but which would cease to be a Christian science if it lost its immutable basis: Jesus Christ the Son of God, who died and rose again for us. Is not this, beloved brethren, the Christ of the Gospel, the Christ of our faith; Him whom the inward testimony of the Spirit of God reveals to us as the author of our salvation, as the principle of our sanctification, as the guarantee of our eternal life? Have we done other than accomplish your wishes for us, when we have accepted, as Ministers of our Church, only those who believe in Him, who

acknowledge the sovereign authority of the Bible in matters of faith, who proclaim with us the great Christian facts celebrated in our solemn festivals, represented by our sacraments and expressed in our liturgies? It is under these feelings that we have examined and resolved the questions of parochial election."

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 5, 1872.

MINISTERS' MAINTENANCE.—Communications in the *London Friend* and *Christian Worker* almost simultaneously discuss the support of ministers and their families. The former writer presses the view that Friends should add to that support of a minister engaged in religious service which they now supply, a sufficient maintenance for his family while so engaged. He also desires that as Friends meet the actual needs of ministers occupied for months, or years, in foreign parts, they should do so when such a Friend feels it is his duty to labor at home within the limits of a given meeting. Would not this latter practically constitute such a minister a salaried pastor of the meeting for the time being? The writer in the *Christian Worker* goes to the point at once, and advocates "continuity of labor" by a minister in order to success, just as in the practice of law; quotes the example of the Apostles in abstaining from serving tables and giving themselves continually to the ministry of the word and prayer; and as he uses the expression "advocates of clerical starvation," we infer he thereby recognizes ministers to be the clergy, or true heritage of the Lord, as the word implies, and thus makes the distinction broad between ministers and people, clergy and laity. He avers truly, that the average salary of ministers of other denominations is so small, that they cannot as a body be charged with preaching for filthy lucre. He also quotes many passages of Scripture, showing that a minister should have a support while engaged in the service to which he is called, provided he has not means of his own: passages, whose full force has been admitted by the standard writers of our Society. Indeed it may be difficult for any one to add to

the learning, clearness, thoroughness, and especially deep spiritual insight, with which these standard writers have discussed the whole question of the Christian ministry, including its maintenance.

They have shown from Scripture, from the history of the Church, and from their own deep religious experience, that it is required, to constitute a minister of the New Testament dispensation, that he or she should have been converted, be not a novice, but one already so taught in the school of Christ as to have learned thorough obedience to His manifested will, and readiness in knowing the voice of His Spirit. Moreover, a special gift of the Holy Spirit, such as is spoken of in 1 Cor., xii. 4, must be bestowed, whereby the person is called inwardly by the Head of the Church to this service, and a particular guidance is required upon each occasion of the exercise of the gift, so that what may be needed by the audience assembled shall be spoken, or asked for in prayer by the minister.

Granted that a minister be so prepared, it is the duty of the church to acknowledge him as such, and aid him by its counsels, sympathy and prayers. Moreover, should he not have the means to sustain himself, and he be called to leave his ordinary avocation, and give his time in travelling from his home in gospel service, he is to be cheerfully provided with necessary means during the time so occupied.

Robert Barclay says: "The maintenance we are against is, 1. A superfluous and unnecessary maintenance. 2. A forced maintenance. 3. Such a maintenance as preachers agree with and contract for. 4. A taking from them who are not worthy. 5. A taking from them, who do not acknowledge them to be true preachers." A maintenance not liable to these objections Friends have always been bound by their principles to afford; and so long as fervent dedicated zeal for the Lord's cause has prevailed among us it has been furnished, both by meetings to ministers, and by private parties to their children and families. But, doubtless, in this as in many other parts of our high profession, we have at times, and in different places, fallen short of our duty; and those

called have been discouraged in going forth as they should, while in other cases the families of ministers have actually been in want when the parent was away on religious service.

But the remedy for declension of the church in any duty is ever to be sought, not in practices accommodated to its lowered standard of spirituality and dedication, but by a whole-hearted return to consecrated service of Christ. It is objected that it is hard to ask a minister to leave his family to depend on charity, (such as relatives or friends may cheerfully afford), while he is absent on his Master's work; but it should be remembered that though the church is bound to afford such a maintenance as has been before described, it is bound only by the law of love, *i. e.* charity, just as we are bound to aid the poor by the law of love, but are not forced to do it. If, as is alleged, the call to the ministry is neglected by young men who have not means, and is practically left to those who have, the remedy for this is certainly chiefly to be found in a greater degree of faith and obedience in such casting themselves on the Lord to be cared for by Him, and not in introducing measures which necessarily tend to great evils. Two other errors are noticeable in the views expressed in these communications. First, that any minister is so called to give his whole life to the service as to be unable to do anything for the support of himself and family. The example of the Apostles is quoted, but it is obvious that they claimed this privilege as Apostles and not as ordinary preachers. Stephen, who was "appointed to serve tables," was a gifted preacher, but not an Apostle. Paul asks, if he only and Barnabas could not "forbear working," as the other Apostles did, again basing his claim to do so on their apostleship. None surely now can assert a greater call to service than could Paul, yet he did not wholly abstain from manual labor, and forbore to use the power which he had as an Apostle in asking support from his converts.

The second error is, that a minister who is a member of a gathered congregation of Christians, can ask for support from them while at home and ministering to them only. It was as an evangelist, a herald of the

gospel to unconverted heathen, and gathering them into a church, that Paul "robbed other churches, taking wages of them," that he might minister unto the Corinthians.

In a settled congregation of believers, where all are waiting on the Lord Jesus as the present Head of their assembly, a minister may at one part of the worship be made instrumental in helping others, and soon after may himself be fed and taught by fellow-worshippers. Thus he might properly be called on to give of his carnal things for the spiritual things he had reaped, as well as other members of the body. Even in missionary efforts, labor for self-support is not to be excluded. The most successful missionary we have known labored much with his hands, being in this, as well as in other things, a good example to those to whom he was sent. The wide spread hatred of "parsons," among the working classes in Europe, grows largely out of attributing mercenary motives to those who receive a support for preaching.

Again, such is the proneness of the natural mind, (not yet wholly subdued in most Christians), to selfish ease, that those who receive a purely voluntary support as ministers are tempted to go on and accept money for other services than preaching. Almost inevitably, too, there speedily follows the "one-man ministry," in which a congregation of Christians having agreed to support a preacher, are inclined to sit down in spiritual indolence, and wrapping their talents in a napkin, devote themselves to secular pursuits, handing over the whole, or a large part of the spiritual work of the church, to the man they have employed. In such congregations, none freely exercise the "liberty of prophesying," so eloquently pleaded for by Bishop Jeremy Taylor; and a plurality of ministers, no matter how distinctly called, would not be likely to be supported by them.

Personal acquaintance with ministers who receive a stipend will teach that they at times feel themselves unfitted physically, mentally and spiritually for vocal services, yet having engaged to render them, like Saul, when waiting for Samuel, "force themselves," and, we fear, sin as he did in offering a sacrifice God had not required at their hands.

George Fox relates that, when in New England, some "*who did not fully understand Friends' principles,*" talked of hiring him to be their minister; and adds, "But when I heard of it, I said, it was time for me to be gone: for if their eye was so much to me, or any of us, they would not come to their own teacher. For this thing (of hiring preachers) has spoiled many, *by hindering them from improving their own talents*; whereas our labor is to bring every one to their own Teacher in themselves."

May all be diligent then in the exercise of every spiritual gift, and united in holy zeal in spreading the gospel, ever ready to contribute bountifully of our means for this purpose as need for it may appear.

EARLY GENERAL MEETINGS.—We insert elsewhere in this number some remarks upon this subject by a correspondent. Probably the first of these among Friends was held in 1654, at Swanington, England. Three were held in different places in 1656; and one in 1658 in Bedfordshire,* which lasted three days. Not much later, several such meetings were gathered in different parts of this country, as well as in Great Britain, under the ministry of George Fox, William Edmundson, John Burnyeat and other Friends well known in our history. In 1672, John Burnyeat appointed "a general meeting for all the Friends in the province of Maryland;" which George Fox attended, having just arrived from Jamaica. It continued four days; and "divers people" besides Friends came to it.

A similar meeting soon followed at "the cliffs," in the same State. In the Third month of the same year, the "Yearly Meeting for Friends of New England" occurred on Rhode Island, and lasted six days. As George Fox narrates in his journal, "the first four were spent in general publick meetings for worship; to which abundance of other people came." On the 3d of the Eighth month of the same year, there was another "general meeting for all Maryland Friends."

Evidence exists that such meetings con-

tinued to be repeated at intervals, at least during the first half century of the Society's existence. Thomas Story writes of some of them as being held, not for the affairs of the church, but for the propagation of the Gospel. Samuel Bownas describes many general meetings in the year 1715, in Salem, Haverhill, Dover, and other places in rapid succession. He thus writes concerning these: "They have in almost every place a meeting which they call a Yearly Meeting, and by this popular title abundance more people come together in expectation of something extraordinary there to be met with." Of one such he mentions that, "it held two days and was to very good content."

George Fox's account of a general meeting in Maryland (above mentioned) shows that being held five days, the first three were for public worship. "The people said, 'There were never so many boats seen there together before;' and one of the justices said, 'He never saw so many people together in that country.' It was a very heavenly meeting, wherein the presence of the Lord was gloriously manifested, Friends were sweetly refreshed, the people generally satisfied, and many convinced; for the blessed power of the Lord was over all: everlasting praises to His holy name forever!"

Thus does George Fox, in one place, set forth* the "gospel order" of religious assemblies: "Here is the authority of our men's and women's meetings, and other meetings in the name of Jesus, the Gospel of Christ, the power of God, which is not of man, nor by man. In this all are to meet, and to worship God. By this are all to act, and in this have all fellowship, a joyful fellowship, a joyful and comfortable assembly. All faithful men and women in every country, city and nation, whose faith stands in the power of God, the gospel of Christ, who have received the gospel, and are in the possession thereof, have all right to the power in these meetings, for they are heirs of the power, which is the authority for the men's and women's meetings."

FIRST-DAY SCHOOLS IN GREAT BRITAIN.
—From the 25th Annual Report of the

* Called by Sewel "a General Yearly Meeting." *History of Friends*, Vol. i, p. 231.

* Journal, p. 490.

"Friends' First-day School Association," we learn that there have been conducted during the last year in England, Scotland and Ireland, 101 schools, with 1,179 teachers and 15,638 scholars. Among these were 18 schools or classes for the children of Friends, with an aggregate average attendance of 37 teachers and 230 scholars.

Referring to the approaching Conference appointed to consider the relation of Christian work to the organization of the Church, the following remarks are of interest:—

The Committee, in connection with this subject, may remind the teachers in our schools how much they owe to the Society of which most of them are members, and how gladly they ought therefore to throw their interests and exertions into any movement which may tend to the good of the Church. The Christian homes in which we have been brought up, the social intercourse which we have enjoyed, the education which we have received, the occupations in life for which we have been fitted, the religious influences by which we have been surrounded, and innumerable other blessings which have been bestowed on us, have been ours very largely in connection with the body to which we belong; and many of them are the direct results of the wise arrangements of those who have preceded us as members of our Society. In view of all that we have thus received through God's grace and love to us in Jesus Christ, by the instrumentality of that portion of the Church with which we are associated, is there not a debt due from us, a debt of loving service and devotedness, first of all to Christ Himself, but also, under Him, to that portion of His people amongst whom we have our place? And whilst the poor and destitute may claim our sympathy and love, let us never forget what we owe to those in our own station, or fail in that which the Apostle enjoins when he says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

WESTERN YEARLY MEETING.—Through the kindness of our correspondents, the following additional particulars have been received:

The Representative Meeting has, during the past year, united with other meetings in a memorial to the King of Spain on behalf of Cuba, and has received favorable responses from the authorities of that kingdom. The same meeting has also prepared memorials to be addressed to the Legislature of Indiana, on Temperance, Prison Reform, and Divorce.

The report of the Committee on Education

elicited many practical suggestions calculated to stir the minds of Friends to stronger exertions to reach a higher grade of scholarship and a better defined standard of instruction. On Seventh-day, the teachers, students and friends of education had their reunion, an occasion of great interest. An address from Judge Solomon Blair gave an instructive exposition of the persistent and successful labors of the early Friends in securing to all civil and religious liberty. This address will probably be published. A very interesting and impressive account was then given by Charles F. Coffin of his journey through Egypt and Palestine.

On First-day, both morning and afternoon, there were public meetings for worship, as usual on these annual occasions, held in the Meeting-house and also in the surrounding inclosed ground, in which there was an outpouring of the ministry, both from members of this Yearly Meeting and from Gospel messengers in attendance from beyond its limits. Many thousand Friends and others were in and about the house. There was also a public meeting in the morning, held in the Town Hall, by appointment of Edith Griffith, and one in the Meeting-house, in the evening, for "children and young persons," by appointment of Elkanah Beard and Mary H. Rogers.

On Second-day morning, the meeting was engaged on the state of the Society. The queries and answers were all read, in the course of which much salutary counsel was handed forth by several well qualified Friends. In the afternoon, the stated annual meeting on First-day schools was held.

Third-day morning, met in joint session to hear the reports of the Committee of this Meeting, and of the Associated Executive Committee on Indian affairs. The contents of these reports, and some very interesting verbal statements made by Friends who had visited some of the Indian agencies, awakened in the meeting a lively feeling of interest and sympathy. In the afternoon was held in regular course the annual meeting of the Missionary Board.

On Fourth-day morning, at 8 o'clock, the annual meeting of the Bible Association was held, and at 11 o'clock there was, as usual,

a very large public meeting for worship held in the Meeting-house, and also one in the Meeting-house yard. In the afternoon, at 3 o'clock, a public meeting on Peace was held, in which, beside other matter of much interest, able and impressive addresses were delivered by Daniel Hill and Robert W. Douglas.

On the evening of the same day, a public meeting for worship was held in the Meeting-house at the request of Deborah C. Thomas and Eliza H. Varney, which was large and very satisfactory. Both of these Friends were called into the free exercise of their gifts to the edification of their hearers.

The meeting on Fifth-day was mostly occupied in closing up the business—reading the Epistles to other Yearly Meetings, &c.,—in the course of which Eliza H. Varney and Huldah M. Beede, under religious concern, paid a visit to men's meeting. The business being completed, the meeting closed soon after 3 P. M.

The prevailing feeling appears to be, that the Yearly Meeting was a favored and satisfactory one.

INDIANA YEARLY MEETING began its sittings on Fourth-day morning, the 25th, and was perhaps somewhat smaller than usual at the opening session, owing to the absence of Kansas Friends.

The Epistolary correspondence was more than usually interesting, allusion being made in several communications to a revival of God's work in their respective localities.

On Fourth-day afternoon, a meeting for worship was held, in which many testimonies were borne and prayers offered, we trust to the honor of the great Head of the Church.

On Fifth-day, the Report of the Missionary Board giving an account of the Yearly Meeting's work amongst the Freedmen in Arkansas and Tennessee, brought a feeling of lively interest over the meeting. Daniel Drew, a colored Friend and Minister from Helena, Arkansas, was present, and his remarks were listened to with marked attention.

In the afternoon, a meeting was held on the subject of Temperance, called by the Yearly Meeting's Executive Committee on that subject. A lively concern was manifested for the promotion of the cause. Minis-

ters present from other Yearly Meetings, John Scott, Philip G. Dorland, Adam Spencer, Jacob Baker, Edith Griffith, Deborah C. Thomas, Eliza H. Varney, Mary Elliott, David B. Updegraff, Edward C. Young, and Wm. H. Ladd.

At the Meeting of Ministers and Elders, on the 24th, Robert W. Douglas was liberated with much unity and many prayers, to visit the meetings of Friends in Great Britain and on the Continent of Europe.

We rejoice to learn that the Meeting was favored from time to time with the overshadowing of the Divine presence.

MARRIED.

NEWLIN—OSBORN.—At Friends' Meeting, Sugar Grove, Hendricks Co., Ind., on the 8th of Eighth mo. 1872, Temple, son of Eli and Lydia Newlin (the latter deceased,) to Nancy Jane, daughter of Calvin and Sarah Jane Osborn (the latter deceased); members of Plainfield Monthly Meeting.

NEWLIN—HOCKETT.—At Friends' Meeting, Highland, Morgan Co., Ind., on the 14th of Eighth mo., 1872, Elias, son of Joel and Mary Newlin, a member of Plainfield Monthly Meeting, to Alice, daughter of Alva and Lydia Hockett, a member of West Union Monthly Meeting.

DIED.

KEMPTON.—On the 15th of Fifth month, 1872, Susan B. Kempton, in the 68th year of her age; an esteemed member of Scipio Monthly Meeting, N. Y. Her friends have the comforting assurance that her end was peace.

BUTTERFIELD.—Suddenly on the 17th of Eleventh mo., 1871, Miriam Butterfield, in the 30th year of her age. From her expression to her children and others, we believe the summons was not unlooked for, but that she had experienced a preparation for the solemn change.

BROWN.—On the 27th of Sixth mo., 1872, Sarah Brown, in the 76th year of her age. She left to her children and friends a comfortable hope that she has entered into the rest of the people of God. Both the above were members of Plainfield Monthly Meeting.

WADSWORTH.—In Manchester, Me., on the 14th of Ninth mo., 1872, Hannah, widow of Moses Wadsworth, in the 90th year of her age; a member of Litchfield Monthly Meeting.

BUNKER.—At Cardington, Morrow Co., Ohio, on the 4th of Seventh month, 1872, Helen, wife of Edwin M. Bunker, in the 33d year of her age. The beauty of her gentle and unassuming character was enhanced by the graces of a conscientious Christian life. She won and retained, in an unusual degree, the love of a large circle of relatives and friends. For years connected with the Methodist Episcopal branch of the church, she became convinced of the principles of the Society of Friends, and for a few weeks was a member of Gilead Monthly Meeting.

OSBORNE.—On the 29th of Eighth month, 1872, Charity, wife of Daniel Osborne, aged nearly 81 years; a beloved and valued Elder of Alum Creek Monthly Meeting, Ohio. "Precious in the sight of the Lord is the death of His saints."

MOORE.—On the 14th of 8th mo., 1872, Mary, wife of Samuel Moore, in the 69th year of her age; a member of Toledo Monthly Meeting, Kansas. The good advice she gave her children, and her meekness and patience through protracted and severe afflictions, leave her family and friends the consoling evidence that her end was peace.

HAWORTH.—On the 7th of 9th mo., 1872, Susanna Haworth, in her 77th year; a beloved and valued member and Elder of Lost Creek Monthly Meeting, Jefferson County, Tenn. Although a large circle of friends and relations mourn her departure, yet we have the consoling evidence that she has gone home to Jesus. Her Christian counsel and motherly care will long be remembered.

RAMSEY.—On the 1st of Eighth mo., 1872, Sarah Lucind, daughter of William and Hannah Ramsey, aged nearly three years; members of Plainfield Monthly Meeting, Ind.

BAILEY.—On the 13th of Eighth month, 1872, Joshua Bailey, in the 64th year of his age; an esteemed member and Elder of Plainfield Monthly Meeting. His life, during a lingering and painful illness, was a living epistle known and read by all with whom he mingled.

WOODWARD.—On the 17th of Eighth mo., 1872, Mary, widow of Abraham Woodward, in the 65th year of her age; a member of Plainfield Monthly Meeting, Ind.

ATKINSON.—On the 20th of Fourth mo., 1872, Sarah Jane, wife of Riley D. Atkinson, in the 30th year of her age; a member of Plainfield Monthly Meeting, Ind.

NOTICE.

A general meeting of Friends is appointed to be held, under the care of the committee of Ohio Yearly Meeting, at Addison, Lenawee County, Michigan, to commence on Sixth-day, the 25th of 10th mo., at 11 o'clock A.M. A cordial invitation is extended to all wishing to avail themselves of the privilege of attending said meeting to do so. And the prayers of the church are requested that the blessing of the Lord may attend.

Friends will be met at Hudson, on the Southern Michigan, or at Woodstock, on the Detroit and Indiana road, on Fifth-day, the 24th, or on the morning of the 25th.

RICHARD HARKNESS, *Secretary of the Committee.*

NOTICE.

Friends who have had experience and who desire to teach in the South this winter, are requested to correspond with the Missionary Board of Western Yearly Meeting. Address Joun P. Wood, Plainfield, Hendricks Co., Ind.

CORRESPONDENCE.

The following has been received from an esteemed friend in Massachusetts, in reference to a remark in the *Review* upon the General Meeting of New England, occurring in 172:

"A meeting at Newport of the kind alluded to, as attended by George Fox (a Yearly or General Meeting) was held as early as 1661,* which, in all probability, has been continuous growing in size, character, and organization)

*See George Bishop's New England Judged.

to the present time. John Burnyeat speaks of attending it in 1671, and George Fox in 1672, not as 'the first,' but as *the one in course*, and is now known as the New England Yearly Meeting.

Again, I see no propriety in classing these General Meetings of the present day, held here and there for the time, and for worship only, with those 'settled' annual meetings of that time.

There were some General Meetings held in New England in early time, to which some allusion might be made perhaps by way of comparison, but a little study of their character and end would soon convince us that the present General Meetings may as well rest upon their own foundation, if they have a good one, as to claim any parentage in the past, as far as New England is concerned.

It is true it is just two hundred years since G. Fox attended the *Annual Meeting* at Newport, but I think no authority for saying 'the FIRST General Meeting'—or conveying the idea that it was a General Meeting of the present kind, as seems to be going the rounds in the papers. We might go back with the series of Meetings, at Newport, held at the same time of year, to 1659, when Peter Pearson, and all the other English Friends in the country attended it, but for the omission of 1660, when persecution was too sharp for it.

N. H.

INDIAN DEPARTMENT.

CAN INDIANS BE CIVILIZED AND CHRISTIANIZED?

[The following is extracted from a document received from the Department of the Interior:]

"The following extract from a private letter of Judge T. C. Jones, of Ohio, giving a brief account of a recent visit to the Chipewewa Indians residing upon the 'White Earth' reservation, in the north-western part of Minnesota, will doubtless be read with gratification by all who take an interest in the moral, social, and material condition of the Indian, and in the success of the wise and just policy of President Grant.

"The uniform testimony borne by numerous witnesses to the thrift and industry of those now upon the reservation is sufficient to establish in any candid mind the conviction that with proper advantages and facilities afforded, and under the fostering care of the Government, aided by personal philanthropic efforts, the problem of the civilization and moral culture of the red man can be successfully wrought out.

"The writer of this letter, a lawyer of high repute, of large business experience, and of earnest Christian character, was, during the past season, appointed a Commissioner on the part of the Government to investigate and determine the rights of certain parties, holders of what is known as Chippewa half-breed scrip. His duties having brought him to the White Earth reservation, he gives his impressions of the work there being carried on in a letter written without thought of publication. It is believed, however, that the testimony of so good a witness ought not to be lost.

"In a score of other places the same efforts at the civilization and Christianizing of the Indian race are being conducted under the direction at once of the Government and of the churches of the land, with more of present success at some points, and with less at others, but with the same end in view, by similar agencies so far as available and applicable, and with one common promise of blessing in due time to all:

"MINNEAPOLIS, August 28th, 1872.

*'My dear Sir:—*We have just returned from White Earth, where, with Bishop Haven, of the Methodist Church, President Fairchild, of Oberlin, and two other clergymen, we spent three or four days. On Sunday we saw the Indians at church, the preacher, Mr. Johnson, a full-blood Chippewa, officiating, with a selected Episcopal service and a sermon, all in Chippewa. We were called upon to say a few words to these wards of the nation. I never was more interested—was, in fact, so overwhelmed with gratitude to God for the great work He was doing through the President and your Department for these poor children of the wilderness, that I could scarcely speak. To see their respectful attention, to hear them repeating the prayers they had memorized to our common Father, was enough to soften the heart and convince the judgment of the most hardened opponent of your policy. Bishop Haven, before we got to White Earth, although a supporter of this policy, had great doubts of its success, but he came away, as we all did, full of hope, and, I may add, gratitude to God and to the President and those whom he has selected to aid him in this work, for the great things that are being done.

'Besides the most satisfactory evidence of moral improvement, we saw on every hand evidence of progress in their physical condition. Many were living in comfortable hewed log houses with pine shingle roofs; others were aiding in the construction of houses; and nearly all had vegetables under cultivation, which seemed to be fairly tended. The crops first planted had been destroyed by grasshoppers, and corn and potatoes planted

for a second crop the last of June and 1st of July, and will make a fair yield.

'We were at the Government steam saw-mill, where we were pleased to see full-blooded Indians working as diligently and skillfully as white men.

'I would have given anything if Mrs. Delano, Mr. and Mrs. Ames, and yourself could have been with us. The judgment of the whole party was that President Grant and those in authority with him were entitled to more credit for the glorious work they are doing for the Indians than it was possible for any one to conceive who had not witnessed its practical operation.

* * * * *

'Your sincere friend,
T. C. JONES.

'Hon. Columbus Delano.'"

FORGET thyself and thy little concerns, and seek the welfare and prosperity of Zion. When thou bendest thy knee in prayer to God, limit not thy petition to the narrow circle of thine own life, tried though it be, but send out thy longing prayers for the church's prosperity. "Pray for the peace of Jerusalem," and thine own soul shall be refreshed.—*Spurgeon.*

ILLUSTRATIONS OF INSTINCT.

Dr. Le Baron, the accomplished State Entomologist, of Illinois, has recently published his second report upon the noxious insects of the State, a document full of interest and important facts. The closing paragraphs of the Doctor's first report present so striking a description of what is called "instinct" in insects, that we copy them entire:

I have mentioned the wonderful instinct of the *Coccus* of the Pine, which prompts the female insects to improve the short period of their active existence, to migrate outwards upon the terminal foliage, where they and the generation succeeding them will find themselves in the midst of the greenest and freshest forage, whilst the males, which are to acquire wings and the consequent power of locomotion, fix themselves indifferently upon the first vacant space that offers, thus indicating a kind of prophetic vision utterly beyond any reach of intelligence which we can reasonably attribute to beings so low in the scale of creation. The student of entomology is continually meeting with instances of this kind, which arrest his attention and excite his wonder, and which baffle his utmost ingenuity to explain.

Permit me, by way of conclusion, to refer briefly to a few of these instances, not merely as marvellous stories, intended to excite the curiosity of children, but as remarkable facts

in nature, fraught, it may be, with a profound significance.

It is the common instinct of insects which are wood-borers in their larva state, but which have no such power in their subsequent stages, to gnaw their way to the surface of the tree before they stop feeding, so that they can emerge without obstruction after they shall have completed their transformations.

The Plum-gouger (*Anthrenomus prunicida*), whose history was so carefully traced by my predecessor, Mr. Walsh, and which in its larval period occupies not the flesh but the kernel of the plum, when it has completed its growth and is ready to transform in the kernel, takes the precaution to gnaw a round hole in the shell, through which it may subsequently emerge. If it did not do so it would be fatally imprisoned, in its future beetle state, within the mature and hardened shell, an event which the Gouger carefully guards against, though the horticulturist might regard it as a consummation devoutly to be wished.

The Disippus-butterfly (*Nymphalis isippus*, Gdt.), an interesting account of which is given by Mr. Riley, in the first volume of the "American Entomologist," lives, in its caterpillar state, on different kinds of willow. In this state it passes the winter, inclosed in a willow leaf, rolled into a cylindrical case. But as the leaf would fall like the rest, when touched by frost, or be blown away by the wind, the insect fastens its footstalk with silken threads to the branch on which it grows, and thus securely rides through the frosts and storms of winter.

The larvæ of a beautiful East Indian butterfly, the *Thecla Isocrates*, live in companies of half a dozen or more, in the fruit of the pomegranate, and there also pass the pupa state. But before changing to chrysalids, each larva cuts a round hole in the rind, through which the future butterfly, which itself has no teeth, but only a slender flexible proboscis, may be able to escape, and as the worm-eaten fruit would be likely to fall prematurely to the ground the larvæ crawl out and make the stem fast to the tree with their web, and then return and go through their transformations.

Those moths whose larvæ or caterpillars are leaf eaters, always lay their eggs upon that kind of plant or tree upon which it is the nature of their future progeny to subsist, though they have no other relation to the tree, and though the eggs do not usually hatch till after the death of the parent, and sometimes not till the following year.

Many kinds of wasps exhibit a wonderful provisional instinct. The female wasp burrows into the ground, or sometimes into rotten wood, constructs a cell at the bottom of

the cavity, and there deposits her eggs. She then carries in insects which may serve as food for her future progeny. Some species take the additional precaution to disable but not kill the insects thus provided, so that the young may find themselves provided with fresh provisions. Having completed her task she closes the hole, and never again revisits it, but shortly after perishes.

Now, are we to understand that these insects are really endowed with a prophetic vision? Do they know what will be their own condition the next month or the next year, or what will be the future necessities of their offspring which perhaps are yet unborn? We are hardly prepared to attribute to them such superhuman intelligence. If they do not know, then what is it that prompts them to take such wise and far-reaching precautions? Who will answer? I ask the question, but I shall hear no response, for there is no earthly intelligence that can solve the mystery.

I can conceive of the formation of a planet, by the condensation of nebulous matter, in obedience to the law of gravitation. I can form some idea, however unsatisfactory, of the development of organic bodies by the operation of physical laws, responsive to the impressions of surrounding circumstances. But that an insect which was born yesterday, and which will die to-morrow, can, without the invocation of a wisdom superior to her own, adopt a systematic course of conduct having for its object the safety and welfare of her future progeny, which will not spring into active existence till long after she herself shall have perished,—this, it passes the bounds of my imagination to conceive.

It is said that Galen was converted from atheism by the contemplation of the human skeleton; but I confess that nothing has so strongly impressed upon my own mind the presence of an all-pervading intelligence in nature, as the wonderful prophetic instincts of insects.—*Journal of Chemistry*.

IN MEMORIAM.

FRANK WHITALL SMITH.

Ob. 8th mo. 8th, 1872.

The Maker made a soul, and sent it forth!
He gave it form and flesh, and bade it go
To dwell among the fallen sons of earth,
Their joys and sorrows for awhile to know.

And to the mother of the child, He said,
Teach him to worship at the Master's feet!
Lay hands of faith upon his sunny head,
And dedicate him to My service sweet.

Boyhood's swift years fled on in even pace,
And while Life's morning opened fair and wide
He learned to seek the tender Shepherd's face,
And knew his Saviour in the Crucified.

It were small praise to say that he was found
 Manly and noble, truthful and sincere ;
 A generous nature giving all around
 The fragrance of a life devoid of fear.
 For love in him proclaimed its dwelling place,
 And the sweet incense of a heart at rest
 Went up continually ; while an answering grace
 The blessed promises of God confessed.
 And when on manhood's threshold fair he stood,
 He took not back the promise of his youth ;
 Earth could not wean him with its seeming good,
 From the pure fountain of Eternal Truth.
 Friends gathered round him ; in his loving breast
 The tide of human sympathy was rife,
 And as he welcomed in each chosen guest,
 They talked together of the Way of Life.
 So He that sat upon the great white Throne,
 Harkened and heard it, and He bade one "write,"
 "I need my jewels ; summon me mine own
 To deck my crown with beams of endless light.
 "For I will spare him as a father spares ;
 From all the weary burthen of the earth,
 He shall be free ; and henceforth only share
 In joyful service of celestial birth."
 Thrice happy mother ! who would not withhold
 From the dear Master what His love had given ;
 Thy precious treasure thou mayst now behold,
 Shining forever in His blessed Heaven !

S. R. S.

Philada., 8th mo. 20th, 1872.

SOME curious statistics about small birds have recently been laid before the House of Commons. The thrush is said to work from 2.30 in the morning until 9.30 in the evening, or nineteen hours. During this time he feeds his young 206 times. Blackbirds work seventeen hours. The male feeds the young 144 times and the female 55 times per day. The industrious titmouse manages to spread 417 meals a day before its voracious offspring. According to one naturalist, their food consists largely of caterpillars.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 1st inst.

GREAT BRITAIN.—The advance in the price of coal has so much increased the expense of running Lancashire cotton mills, that it has been decided to reduce the number of hours of labor in them while the high price is maintained.

The opinion of Chief Justice Cockburn, disagreeing with the decision of his colleagues in the Geneva arbitration, has been published in a London paper. It makes a pamphlet of 250 pages. No statement of its contents has yet been received here. The Chambers of Commerce in several of the leading cities of England have adopted resolutions congratulating the government on the happy termination of the Alabama arbitration, and copies have been forwarded to the United States. W. E. Forster, in an address to his constituents at Bradford, said that the object of the Geneva tribunal was not merely to preserve peace, but to preserve friendship with the United States. The state of feeling before the settlement of the claims was such as might at any time have caused a war, and forbearance on both sides was necessary to bring the dispute to a settlement. The decision not only gives America £3,000,-

000, but gives her peace, and gives both countries new international rules of great value, besides establishing a precedent that cannot fail to be beneficial to all nations. Robert Lowe, in a speech at Glasgow, expressed the hope that England would enter, in her relations with America, upon a new era, in which all jealousies and animosities would disappear, and the only rivalry of the two nations would be in the work of extending the interests of civilization and peace.

The government authorities detained a steamship which was intended to sail on the 28th ult. with a number of emigrants for Canada, because it was too late in the season for their departure.

Much attention has recently been drawn to the treatment of steerage passengers in the steamers to America, and many communications alleging abuses have been published in the newspapers. The agents of several steamship lines have published cards denying such charges as regards their respective vessels.

FRANCE.—Gen. Manteuffel, commander of the German troops now in France, and the French authorities, have agreed that the evacuation of the Departments of Marne and Haute Marne shall begin on the 15th inst.

President Thiers is reported to have under consideration the recommendations of the Councils General respecting proposed constitutional reforms, and the elaborate reports which he has received from French representatives abroad, relative to the workings of constitutional governments in various countries. It is believed that he will propose to the Assembly, when it meets again, the appointment of a Vice-President of the Republic, the creation of an Upper Chamber, and a new electoral law. He is reported to have declared, in a recent conversation, that all Europe desires peace, and that France will have her revenge, not by arms, but by work.

Notwithstanding the large number of cases already disposed of, 18,000 Communists are still in prison in France awaiting trial. It is said 10,000 will soon be discharged without further proceedings, only persons charged with assassination, robbery or arson, being held for trial.

Emigration from Alsace and Lorraine continues, and is said to be even increasing. The population of Metz is now reduced to about one-third of what it was before the late war, so great has been the emigration since its occupation by Germany.

SPAIN.—The Minister of Finance presented the budget for 1872 and 1873 in the Cortes on the 27th ult. He estimates the revenue from all sources at 558,885,776 francs, and the expenditures at 545,394,711 francs.

A Carlist leader, with 600 men, recently besieged Puigcerda, a fortified town in the province of Gerona, near the Pyrenees, but the commander refusing to surrender, and reinforcements coming to his aid, the Carlists retreated.

GERMANY.—The government has been, for some time past, involved in a conflict with some of the Roman Catholic clergy, especially with the Bishop of Ermeland. The government having interposed in some of the Bishop's proceedings relative to excommunications, the latter protested against the interference of the secular authorities, and a sharp correspondence ensued. The Bishop adhering to his position, and refusing to recognize the sovereignty of the State over the Church, the Emperor has formally sanctioned the bringing of a suit against him, and an order has been issued, stopping his emoluments.

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For Friends' Review.

Why, seeing times are not hidden from the Almighty, do they that know Him not see His days?—Job xxiv. 1.

Many of the followers and disciples of the Lord wonder that they cannot pierce the future and see the end from the beginning.

They utterly fail to "remember the years of the right hand of the Most High." Having striven to walk according to His counsels, they almost look to be sharers in his Council, and to be shown the things which the Father hath reserved in his own power. Such have not perfectly learned the lesson of trust, that what they know not now, they shall know hereafter. All the decisions of the infinitely Just and Wise will be vindicated before the universe, and as for the time, let it suffice us that with Him a thousand years are as one day.

In a general way we may regard it as certain that the wicked shall see the eternal justice of God vindicated in some portion of their lives, and that none but these need fear His doomsday or His time (for such is the

meaning of the text). We are prone to expect that the oppressor, in meeting righteous vengeance, will see it displayed in such stated manner and time of judgment, that men, regarding the terrors of the Lord, may see and wonder and tremble. Yet the infinite justice of God is not modified by the fact that His ways are not as our ways, and the tongue of the eloquent may well be speechless in an attempt to answer Him whose logic is never at fault, when He asks in majesty: "*Are not my ways equal?*" and when terrible and righteous retribution seems to fail because creatures of imperfect vision do not "see his days," nor the irrevocable certainty that He hath "*appointed a day.*" [Acts xvii. 31.]

W. J. A.

DECLINE OF THE SECT SPIRIT.

Few things have given us more pleasure than the gradual decline of sectarianism in its intense and offensive form; a decline patent to all observers for a quarter of a century. In the generation which preceded ours, Christians were prone to applaud the denomination of their birth or choice, as quite apart from every other, and certainly above all others, in its claims to be considered a living branch of the true Vine. It was the fashion then for the leaders of each sect to glorify it as the mountain of the Lord's house, the rock hewn without human hands and destined to fill the whole earth.

Among intelligent Christians of our day there are but few who cherish such anticipations. A spirit of candor, now widely diffused, has compelled a majority of thoughtful persons to recognize the good which others have done and are doing. It is seen that all evangelical churches are efficient in their efforts, and evidently honored of the Lord in their endeavors to set forward Christ's kingdom. The natural conclusion is, that they are therefore a part of that kingdom, and should be treated as such by all other members or defenders of it. And this is the prevailing spirit, which we doubt not is to be further diffused, till "the blessed company of

all faithful people" will be acknowledged as the Church, or mystical body of Christ.

A drift of this kind, however, or of any kind, if positive and strong, always occasions a counter movement. It is true in the natural world, and equally so in the spiritual world, where the conflicting elements are voluntary and moral. We have examples in the great Reformation which furnished the occasion and the field for Jesuitism, and in the evangelical revival of the last century which was the occasion of the ritualism of to-day. So in respect to the sect spirit. The conspicuous absence of this temper in the ablest and best men of the different denominations is the occasion of arousing and intensifying it in the narrow and selfish souls. Hence the revival of the old cry, "Great is Diana of the Ephesians," "our craft is in danger," and if this movement is not speedily arrested and turned back, "our occupation will be gone." But it is too late. The cry will not now be generally heeded. The image so long worshiped as heaven-descended, is at last proved to be a natural stone, compounded of the same elementary substance as the rocks which are all around us, and which nobody thinks of converting into idols.

In saying this, we do not argue that the sect spirit has been wholly evil, or that it has been cherished *only* by the bigoted and selfish. But whatever may have been its advantages or usefulness in the past, we are satisfied that it has become antagonistic to the highest welfare of men, the advancement of the truth, the spread of the gospel and the salvation of the world.

The duty of all good men, therefore, is to restrain and discourage it. Let every man be fully persuaded in his own mind, and adhere to the church which commands his warmest sympathies, but let him, at the same time, recognize and rejoice in all that is pure and lovely and of good report, wherever found and by whomsoever set forth.

Among the several bodies which constitute the Christian system, the centrifugal force is superior to the centripetal, not of itself, but through human weakness. It is the weaker element of man that is always leading off, now in this direction and now in that. Impatient of past results, relief is sought in "new departures." We submit, therefore, that the part of patient servants of God, is to check this tendency to disunion and sectarian strife. There will always be too much of it. For the present and for a while to come, Christians will continue to enrol themselves as Episcopalians, Methodists, Baptists, Congregationalists, Lutherans and the like. This we cannot prevent, however much we might prefer a church broad enough, and catholic enough, and liberal enough to in-

clude all these varieties in one. Let us rejoice in the belief that even now and as it is, they constitute but one flock, though not of one visible fold.

What we can do and ought, is to cultivate a spirit of charity in judging our brethren, and endeavor on all occasions to make manifest and set forward brotherly kindness among all who profess and call themselves Christians, so that they exhibit, in any degree, the fruits of the Spirit.

As the world goes and the church is administered, some men are more at home here and others there. But all may have the blessed hope which makes not ashamed, possess the true riches, "lay hold on eternal life" for themselves, and do all that they can to hold forth the gospel torch to light the way of others.—*Church and State.*

MACAULAY AND PENN.

The following paragraph is from the preface to W. Hepworth Dixon's new edition of his biography of William Penn:

"My hope was that Macaulay would in time withdraw his charges as disproved. I had some reason for this hope. His mind was racked by doubts, and he was often busy with this portion of his book. It is within my knowledge that his latest thoughts on earth were given to Penn, and that which he had said of Penn. Some part of what he might have done, the world can guess from what he did. He ceased the work of calumny. In what he wrote after 1857 there is not a single sneer at Penn. His indexes were greatly changed. He struck out much that was false, and more that was abusive. Penn's Jacobitism was no longer 'scandalous,' his word was no longer a 'falsehood.' Penn was no longer charged with 'treasonable conduct,' with 'flight to France,' and with 'renewing his plots.' What else Macaulay might have done can only be surmised; but it is fair to think that changes in his index would have been followed by amendments in his text. I know that he was far from satisfied with his 'Notes' of 1857, and that he was engaged in reconsidering the defence of Penn when he leaned back in his chair and died."

From the Public Ledger.

PASTORIUS.

Francis Daniel Pastorius, the founder of our Philadelphia "Germantown," is the subject of the latest and one of the sweetest of the poems of John Greenleaf Whittier. It and other poems are contained in the last volume issued from the prolific press of James R. Osgood & Co. The Pastorius poem, entitled "The Pennsylvania Pilgrim," engrosses about one-half of the little volume. The event in the life of Pastorius, which won the favor of his brother "Friend" Whittier,

is the early and vigorous memorial against human slavery, written by Pastorius, for the adoption of the Germantown Quakers, in 1688. This memorial is set forth in the preface of the little volume under notice, "as the first protest made by a religious body against negro slavery." Whittier quotes from that document, as exemplifying its spirit, the words "have not these negroes as much right to fight for their freedom as you have to keep them slaves?" But this is not the strongest passage in that remarkable production. The copy of the protest which we have before us shows this line of reasoning: "Now, though they are black, we cannot conceive there is more liberty to have them slaves than it is to have other white ones;" "there is a saying, that we shall do to all men like as we will have done to ourselves, making no difference of what generation, descent or color they are;" "and those who steal men and those who purchase them, are they not all alike?" "This makes an ill report in all those countries of Europe where they hear of it, that the Quakers do here handle men as they handle there the cattle;" "we, who profess that it is not lawful to steal, must likewise avoid to purchase such things as are stolen;" "such men ought to be delivered out of the hands of the robbers, and set free, as in Europe;" "then is Pennsylvania to have a good report, instead it hath now a bad one."

Such was the style of the early protest of Pastorius, written, it must be remembered, by a man whose mother tongues were French and German. Although it was adopted by the "Friends" of Germantown, it was not adopted by either the "Monthly" or "Quarterly" Meeting to which it was referred, each of these passing the protest to higher authority as a thing too "weighty" for them to "meddle with" or determine. But the effort made by Pastorius has endeared him to his brother champion of freedom, nevertheless, and it is now the nucleus of "The Pennsylvania Pilgrim," a tender, affectionate, musical and somewhat imaginative tribute to the memory of a man fondly remembered by all acquainted with the early annals of Pennsylvania. The scene of the poem is around Germantown and Chestnut Hill, of all which vicinity Pastorius was either the owner or agent for the owners. The whole of what is now Chestnut Hill, was at one time his sole property. Pastorius, son of a German judge, was a young lawyer, and a very distinguished scholar, having studied at the University of Altorf, at Strasburg, Jena and Ratisbon; and in 1679 he was law-lecturer at Frankfort. In religion he sympathized with the Pietists, who were disciples of Spener and the beautiful Eleonora Von

Merlau. He came to America, however, with a small number of German Friends (whose faith he subsequently espoused), landing in Philadelphia on the 20th of Sixth month, 1683, in company with Thomas Lloyd. He came as the Agent of the Frankfort Company, which had purchased 5,700 acres of land, being part of Penn's Springettsbury manor, and covering what is now Germantown and Chestnut Hill, the settlements being at that early time, or soon after, known as Germantown, Cresheim, Sommerhausen and Crefelt. The rent to be paid to Penn was one shilling per hundred acres for a portion, and one shilling per thousand acres for the rest. Pastorius was Chief Burgess, and he, with three others and eight "yeomen," constituted the sole government, making the laws, levying the taxes and administering justice. The inhabitants laid out orchards, vineyards and other plantations, making flax, and linen, and wine, and all the region about Germantown soon began to flourish under their simple patriarchal rule. Some of these things and events, and the general surroundings of the place and time, crop out in Whittier's poem—enough of them to give a charm to the picture he portrays—but not as many of them as if the poem had been written on the spot, or in the light of what could have been shown to the poet by some of our local antiquaries.

Referring to the protest of Pastorius above mentioned, the poem closes thus:

"And lo! the fulness of the time has come,
And over all the exile's Western home,
From sea to sea, the flowers of freedom bloom!
"And joy-bells ring, and silver trumpets blow;
But not for thee, Pastorius! Even so
The world forgets, but the wise angels know."

UNITY AND UNIFORMITY.

The following comments upon Rom. xiv. by Isaac Penington, have been selected by a correspondent as applicable to the circumstances of the present time. Their tolerant spirit, and advocacy of the true, spiritual unity, are suitable to all times. Like George Fox, I. Penington would have Christians to come out of "sects;" but he recognizes, still, "several forms of Christians," each with "peculiar service," "knowing, owning and loving one another in their several places." The sectarian spirit is very different from this; even opposite to it. Yet it may be apprehended that Isaac Penington saw in his day, as we may see in ours, that, without controversy, divers *folds* are, for the scattered flock, needful, *until* there be a fold large enough safely to include them all.

"Even in the apostles' days, Christians were too apt to strive after a wrong unity and uniformity in outward practices and observations, and to judge one another unrighteously in these things. And mark ; it is not the different practice from one another that breaks the peace and unity, but the judging of one another because of different practices. He that keeps not a day, may unite in the same spirit, in the same life, in the same love with him that keeps a day ; and he that keeps a day, may unite in heart and soul with the same spirit and life in him who keeps not a day ; but he that judgeth the other because of either of these, errs from the spirit, from the love, from the life, and so breaks the bond of unity. And he that draws another to any practice, before the life in his own particular lead him, doth as much as in him lies, destroy the soul of that person ; verse 15. This was the apostles' rule, for every one to perform singly to the Lord what he did, and not for one to meddle with the light or conscience of another and undervaluing his brother, or judging him because his light and practices differed from his, (chapter xiv. 10) but every one to keep close to his own measure of light, even to that proportion of faith and knowledge which God of His mercy hath bestowed upon him. And here is the true unity in the Spirit, in the inward life, and not in the outward uniformity.

* * * * *

"And oh ! how sweet and pleasant it is to the truly spiritual eye, to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places, and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. (Rom. xiv. 4.) For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him, and that he walks in his rank, in his own order, in his proper way and place of subjection to that. And this is far more pleasing to me than if he walked just in that track wherein I walk : nay, so far as I am spiritual I cannot so much as desire that he should do so, until he be particularly led thereto by the same Spirit that led me."

[Extracted from "An Examination of the Grounds or Causes which are said to Induce the Court of Boston in New England, to make that Order or Law of Banishment, upon pain of Death, against the Quakers." First printed in 1660. I. P's Works, in 2 vols., 4to 1761, vol. 1, page 255.]

"ON THEE DO I WAIT ALL THE DAY."

What is the waiting to be ? how close, how constant ? is not this one reason why we receive so little of God's teaching, that even when we have asked for it we forget to watch and wait ? His lessons come to us silently ; they do not force themselves upon our notice ; we miss them unless our eyes are open to see, and looking up to be taught what to see.

"All the day." Is it not a happy morning thought, how will God teach me this day ? very differently from what we expect, for His teachings very often come by contraries.

Perhaps we pray in the morning to be taught patience, and through the day patience is especially tried. There is an east wind in the family atmosphere, a hitch in every body's temper, but if we are waiting upon God we can read the answer to our prayer, and take it as one of peace. God is teaching us patience in His own way ; strengthening it through the opportunity for its exercise. Ye have need of patience ; that is the lesson which every day repeats, but there is a promise which makes the lesson easy : "My God shall supply all your need."—*Extracted from Bowman.*

"IN MEMORIAM" JESSIE MCFARLANE.*

The name of Jessie McFarlane will probably recall to some readers memories so solemn and blessed that they would shrink from any criticism of the life of such a loving and beloved young worker. To strangers the memoir can give, we imagine, but a dim impression of the character of this devoted and glowing young preacher of the Gospel ; for the rather bare details of the numbers she spoke to or the places she visited, with which the little book abounds, are not attractive or interesting. Yet we can discern sometimes, even from the poorly-drawn sketch of some loving friend, that the face portrayed was of no common loveliness. The more delicate shades of expression are hardly given, but we can infer them notwithstanding, and can feel sure that the original must have been one we should have liked to know and talk to.

Some such feeling may follow a glance over this little sketch, and probably the simple narrative found among J. M.'s papers after her death, explaining her introduction into the public work of the ministry, will be felt by most readers to be the most valuable part of the book. There is also a paper on the Scriptural authority for the preaching of women, written by her while still young in the work, which may be of interest to some

* "In Memoriam" Jessie McFarlane." By H. I. G. Morgan & Scott. Pp. 106.

of those laborers in schools and "missions" who are now facing the subject which for so long has been considered among Friends as a settled question. It is likely that several in our day have not been able to accept unhesitatingly our old creed in this matter, as in others, without a personal searching of the Scriptures to find "whether these things were so," and such may read with a special interest the history of this timid girl of seventeen coming away from the deathbed of a sister who had been a teacher to her, and who had left with her the dying request to "work for Jesus" and tell of His love. A few days after, an opportunity was given her to speak to a little meeting of the Saviour's love, and though she had so trembled before at the thought of speaking to others, and considered it almost impossible, she writes afterwards that the words were given so abundantly that she never paused a moment as (nervously holding by the table at first) she stood before this audience of young girls and women, who were in the habit of gathering together to tell and hear of the "great salvation."

After once breaking the ice, Jessie McFarlane seems to have had no hesitation in accepting her mission to speak to others of the Saviour whom she loved so much. It was like the message of old, "Come, see a man which told me all that ever I did!" and though at first she only admitted women to hear her preaching, she found in time that blessing seemed to be received by some hidden listeners, whose entrance into her meeting had been objected to, and after a few months she freely admitted men as well as women. This was in the year 1860, and lady preachers must then have been so rare in Scotland as to make her position—still a girl scarcely eighteen—somewhat a peculiar one: but, after reading her simply-written narrative, most of us will agree with her friend who edits the book, that "the Lord taught her, set her apart for the work, led her into it step by step, accepted and blessed her labors abundantly."

After about eight years of service as an itinerant lady preacher, if we may use such a term, Jessie McFarlane became the wife of Dr. Brodie, of Edinburgh, and the remaining two years of her life were spent in quiet working or waiting, for her health failed so far as to unfit her for the public work which she was to have still carried on as way opened had her strength permitted. She gave herself lovingly and faithfully to the care of some poor imbecile little boys under her husband's roof. On some of these, who, as Dr. Brodie called them, were truly like "the least in the kingdom of heaven," this gifted young lady spent the powers of the last two

years of her life. She still made much use of the hymn-singing which had been such a help to her in her less private work, and some of these poor little boys must still associate some of the hymns given at the end of the memoir with their beloved "Mamma Brodie." The contrast between her public and private work is a striking one, and the "power of ministration" she displayed in both spheres may well place her among the lives worth studying in this nineteenth century.

Never having heard or read one of Jessie McFarlane's sermons, it is difficult to comprehend fully her line of service, but we gather both from the book and from some who knew her, that the glowing brightness of her Christianity was what so specially impressed many young hearers. She could talk well on any subject, and always say something worth remembering before she left it. We have been told by one who knew her well that the brightness of her face alone preached a sermon to many. Travelling alone from place to place, casting in her lot continually with strangers, bearing alike praise and blame, poverty and luxury, unshaken by either, to her, we may feel very sure, the call came, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*London Friend*.

HAT HONOR.

In connection with a recent occurrence in one of our courts, we find the following in a Philadelphia paper:

Many cases of difficulty in consequence of wearing the hat are recorded by Besse and other Quaker writers, one of the most notable of which was in 1670, when William Penn and William Meade, being before the Mayor and aldermen of London, were fined forty marks each for contempt of court in wearing their hats in the presence of that august tribunal. When William Penn became the proprietor of Pennsylvania it was specified in the frame of government and by the charter of liberties that religious toleration should be secured to all. It was with particular design to secure this benefit that in the great law which was agreed upon in England and adopted by the first provincial assembly at Chester, in Article 6th it was provided:

That in all courts all persons of all persuasions may freely appear in their own way and according to their manner, and there personally plead their own cause themselves, or, if unable, by their friends.

Pursuant to this fundamental law the courts of Pennsylvania, which were in the beginning entirely within control of members of the Society of Friends, were held with

Quaker judges wearing their hats upon the bench, with Quaker jurors and Quaker witnesses also wearing their hats; and the right of every man to follow his own inclination in this respect does not seem to have been doubted for many years after the settlement of the province. In 1725 Sir William Keith, Lieutenant Governor under the Penns, and himself a churchman, either denying or ignorant of the Quaker's rights under the great law, undertook to interfere with the exercise of a privilege which he possibly thought was indicative of a want of respect to himself. Contrary to the wishes of the Assembly of the province, as manifested for many years, it was agreed in 1720 that a Court of Chancery should be created, of which the Governor should be the Chancellor, as the representative of the King. In this court, in the year 1725, a curious incident occurred: John Kinsey, a Quaker and a lawyer, who was afterwards Chief Justice of Pennsylvania, in attending upon the court as solicitor in a case then pending, appeared "according to his own way and in the manner of his persuasion," wearing his hat. This excited the disapproval of Sir William Keith, sitting as Chancellor, who ordered that the hat should be removed, which was accordingly done by some person present. The members of the Society of Friends looked upon this as an arbitrary proceeding, and at the Quarterly Meeting, held at Philadelphia on the 2d of April, 1725, a memorial was prepared to the Governor, which commenced with the following language:

May it please the Governor: Having maturely considered the inconveniences and hardships which we are apprehensive all those of our community may be laid under who shall be obliged or required to attend the respective courts of judicature in this province if they may not be admitted without first having their hats taken off from their heads by an officer, as we understand was the case of our friend, John Kinsey, when the Governor was pleased to command his hat to be taken off before he could be admitted to speak in a case depending in a Court of Chancery, after that he had declared that he could not, for conscience, comply with the Governor's order to himself to the same purpose, which being altogether new and unprecedented in this province was the more surprising to the spectators, and as we conceive (however slight some may account it) has a tendency to the subversion of our religious liberties.

The meeting then went on to refer to the character of the first emigrants, the concessions of their religious rights, and to the provisions of the great law which we have already quoted, concluding with a prayer that they should be excused "from any compliances against our conscientious persuasion." On the presentation of the address, the Governor and Chancellor perceived that he had made a mistake. But, without actually ad-

mitting it, he prepared himself against any future difficulty by the promulgation of the following order:

On consideration had of the humble address presented, this day read in open court, from the Quarterly Meeting of the people called Quakers for the city and county of Philadelphia, it is ordered that the address be filed with the register, and that it be made a standing rule of the Court of Chancery for the province of Pennsylvania for all time to come that any practitioner of the law, or other officer or person whatsoever, professing himself to be one of the people called Quakers, may and shall be admitted, if they so think fit, to speak or otherwise officiate or apply themselves decently unto the said court without being obliged to observe the usual ceremony of uncovering their heads by having their hats taken off. And such privilege hereby ordered and granted to the people called Quakers shall at no time hereafter be understood or interpreted as any contempt or neglect of said court, and shall be taken only as an act of conscientious liberty, of right appertaining to the religious persuasion of the said people, and agreeable to their practice in all civil affairs of life.

By SIR WILLIAM KEITH, Chancellor.

It has been nearly one hundred and fifty years since Sir William Keith thus practically confessed his error.

UNITED STATES GEOLOGICAL EXPEDITION FOR 1872.

BY E. R. COWAN,

Assistant Secretary of the Interior.

The United States Scientific Expedition, under the control of Dr. F. V. Hayden, has been engaged this year in making a more detailed survey of those portions of Wyoming and Montana Territories in the neighborhood of the Yellowstone Park and the approaches thereto. * * *

Two large and well-equipped parties have been in the field at work since about the first of July. The largest party made Ogden, Utah Territory, their point of departure. It was under the direction of Mr. James Stevenson, the well-known and experienced principal assistant of Dr. Hayden. There are attached to this portion of the expedition a geologist, topographer, astronomer, and meteorologist, with the necessary assistants for each. There is also a botanist, who has already collected over 1,200 species of plants through that new and interesting region, the Valley of Snake River. * * *

The party under the immediate charge of Dr. Hayden made Fort Ellis, Montana Territory, their point of departure. Leaving Fort Ellis, they passed up the Yellowstone Valley, over about the same route as that of last year's exploration. This party consisted of about thirty persons, embracing a chief topographer, astronomer, meteorologist, and mineralogist, with their assistants and others, who acted as collectors. A careful survey

of the Yellowstone Valley was made, and a map in contour lines of 100 feet each was constructed.

Both parties met in the Geyser Basin of the Madison, August 14th. The two parties united numbered about seventy persons. The results of the explorations up to the time of meeting proved, on examination, to be most satisfactory, and of great importance to science, as well as of great practical value to the country.

The opening up of the Snake River Valley will doubtless prove one of the most important events in the annals of our scientific explorations this year. The barometrical elevations show most feasible routes for railroads connecting the entire Northwest with the Pacific railroads. It will also open up to settlement a vast territory of land equal to the finest in that section of our country. A railroad up the Snake River Valley from Utah, which is now contemplated, will bring into market a tract of pine timber estimated at 2,500 square miles in extent, and a much larger area of grazing and arable lands.

The ascent of the Great Tetan will be recorded as one of the interesting events of the year. Mr. James Stevenson and Hon. N. P. Langford, superintendent of Yellowstone National Park, are undoubtedly the only white men that ever reached its summit. Mr. Stevenson planted the American flag on its highest peak, and measured its height with an aneroid barometer. It was also measured by triangulations from below. The height was ascertained to be 13,400 feet.

The most important discovery made by the Stevenson party was that of the four remarkable passes at the head of Henry's Fork. These passes represent the four points of the compass and are within a few miles of each other.

* * * These passes are so low and smooth that one may ride over them in a carriage at a high rate of speed. There are few if any more interesting geographical points on the North American Continent, where there are, within an area of a few miles, four such remarkable passes, linking the Pacific and Atlantic slopes. There is no obstruction whatever to a railroad over either of these passes.

Dr. Hayden writes that emigrants are already following his track of exploration, in considerable numbers, on the lookout for eligible locations; and he expresses the belief that the railroad corporation which secures the right of way through those passes will hold the key to the development of a State.

Observations for latitude and longitude have been made by both parties every night, when possible. As nearly all the nights in summer in that region have been clear, these observations have been numerous, and their

value in locating important points, as well as in correcting old maps, has been very great.

The Trois Tetans Mountains, those great landmarks, were found to be thirty miles out of place, and to be within the bounds of Wyoming, instead of Idaho, as former maps have shown them.

The Stevenson party returns down the Snake River Valley, after having made a careful survey of the sources of that river and locating all its branches. The party will reach Fort Hall about the 15th of October, and survey a parallel belt to Salt Lake City, thus connecting all the work of the expedition in the northwest with the Pacific Railroad surveys.

The party under Dr. Hayden will complete the survey of the Madison River and its branches, then the Gallatin to its sources, thence over the mountains into the valley of the Yellowstone, down to the Snowy Range to the mouth of Shields' River, thence to the three forks of the Missouri River, thence down the Missouri to Helena, reaching the latter point about the 1st of November.

The latitude and longitude of Fort Ellis have been fixed, and the same will be done at Virginia City and Helena.

Besides the two parties mentioned above, there have been a number of smaller parties operating in various portions of the West, under the auspices of this department and under the supervision of Dr. Hayden.

Prof. Cyrus Thomas has spent the season in the Northwest, collecting agricultural statistics and other practical information. He will visit Dakota and Minnesota during the season, and push his way into the Valley of the Red River of the North.

Prof. E. D. Cope is in charge of a party which he fitted out at Fort Bridger. He will have devoted about three months this season in the field. During the first two weeks he reported the discovery of more than fifty species of extinct vertebrates, new to science. He will examine the celebrated Kansas Bone Deposits.

Prof. James Leidy, the eminent comparative anatomist of Philadelphia, is also exploring the West for fossil vertebrates. He is also making a study of the minute forms of life under the microscope, and will report on the minute fauna and flora of the districts he visits.

Messrs. F. B. Meek and H. M. Bannister, of the Smithsonian Institute, have spent about two months on the line of the Pacific Railroad, making a careful examination of disputed or obscure points in the geology of that interesting region. Their success has been satisfactory, and an interesting report will be the result.

Prof. Leo Lesquereux has spent a greater

portion of the summer in the West. He passed along the line of the Kansas Pacific Railway to Denver, thence along the base of the mountains to Santa Fé. He examined the coal beds near Denver, and also the coal formations from Cheyenne to Ogden. He has discovered a great number of fossil plants, new to science, a description of which will render his report of great value.

The primary object of these special examinations was to determine by unquestionable evidence the relation of the great group of tertiary beds of the West with the cretaceous. It is the intention of these surveys to take nothing for granted; but to accept as scientific truth only that which is susceptible of the most indubitable proof.

The amount of new matter gathered the current year surpasses that of any former year, and fully vindicates the wise policy of Congress in granting more liberal aid to an enterprise which cannot but prove of the utmost value to the country and to the world.

Our latest advices from Dr. Hayden, at this writing, are down to Sept. 1st. Almost two months then remained of his working season, and we hope to chronicle other interesting discoveries before his field labors for the year are concluded.—*The Independent*.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 12, 1872.

THE recent Editor of *Friends' Review* finding it necessary, through failing health, to relinquish official connection with this periodical, would express his continued love for the cause of truth "as it is in Jesus," which it has in weakness endeavored to advocate, earnestly desiring that whoever may be appointed his successor, may be strengthened with might in the inner man, and guided with that wisdom which is profitable to direct.

Thus may we trust that a blessing will attend all the efforts to sustain the *Review* on the foundation of true Christian Quakerism, and that it may be made instrumental for promoting in the Divine fear a holy spiritual religion distinct from those external rites, for which we do not find Scriptural warrant, regarding them rather as remnants of a dispensation which preceded the bringing in of a "better hope."

W. J. ALLINSON.

SUBSTANCE, NOT SHADOWS.—Christ is "the desire of all nations."* Consciously or unconsciously, He is the need of all. Abraham beheld His day, and rejoiced at it. The wise men came from the far East to lay treasures at His feet. He, the Word of God, who in the beginning was with God, and was God, being made flesh, abode with men; being "lifted up, that He might draw all men to Him," He bore in His body the iniquity of us all, tasted death for every man, and was raised again for our justification. Ascending to the Father, He left not His own comfortless. "In Him was life, and the life was the light of men." He was "the true Light, that lighteth every man that cometh into the world." Thus, to the end of the world, by the Holy Spirit, He is manifested to them that believe. Entering by Him as the door, abiding in Him as the vine, following Him as the Good Shepherd, we are to make His life our own; "he that eateth me shall live by me." This is the communion of the body and blood of Jesus Christ, broken and freely shed for us. He is "the resurrection and the life."

Do not all Christians believe these things? Why, then, do not all agree? "One Lord, one faith, one baptism," belong to all. And yet, even within the limits of a single denomination, all are not of one mind concerning the truth. Ought these things so to be? Could they be so, indeed, did all, seeking simply to follow Christ, covet earnestly the best gifts for themselves and for the Church? We feel deeply impressed with the belief that a very great work lies now before the Society of Friends, under the Divine guidance, making it instrumental for the promotion, through the world at large, of *vital, spiritual* Christianity. But, it needs for this, that the living members of the body shall possess and promulgate, without encumbrance, this *vital* Christianity. Away with all dependence whatever upon things "that perish with the using." Everything that is of the flesh is flesh; only that which is born of the Spirit is spirit. Would that all Friends, everywhere, might to-day rally round these root-principles. Least of all ought they, whose predecessors taught, and lived in, dependence upon

*Haggai xi. 7.

Christ alone, to be hampered by any beggarly elements. In no spirit of fanaticism, but in that of deep and solemn earnestness, the petition ascends from many hearts, O, Lord, revive *Thy work* amongst us!

"ACQUAINT THYSELF WITH GOD."—*Thyself!* For the account between thee and thy Creator is a direct and personal one. Do not mistake a general zeal even for His cause and the welfare of His church, for that acceptance with Him of thine own self in particular, in which alone thou canst find happiness in this life and safety in that day when the secrets of all hearts shall be revealed. Present thy own case before Him, in sincere and earnest prayer; receive Christ as thy Saviour with unreserved faith; dwell very near Him: seek continually to know and do His will, listening to the gentlest whispers of the Holy Spirit to thy soul; and in so doing thou shalt promote not thy own welfare only, but also that of the whole body of which thou art a member.

If we were, each one, diligent in doing our own work, how much less time we should have for criticism on the work of others! The accuser of the brethren would find our minds less open to his insinuations; and we should be much more efficient servants for labor in the great harvest-field.

NORTH CAROLINA.—Information from the General Meeting at Springfield, N. C., represents that "the Lord has greatly displayed His matchless goodness and marvellous love, insomuch that a shout of victory has been heard in our camp." Many were led to confess themselves as conscious of a Saviour's mercy, and of desire to be hereafter His disciples; while others came to a more full trust in Him as an all-sufficient Deliverer from sinning, and express their hope henceforth to live by Him, letting Him fight their battles for them.

The fields in North Carolina seem indeed white unto harvest; the thirst in many places to hear the gospel being great, and hearts prepared to receive it. Yet the laborers are few, and there is need not only to pray that more laborers may be sent into the harvest, but also of a greater willingness to hear the Master's call, and devote all to His service.

INDIAN AFFAIRS.—Asa C. and Emmeline H. Tuttle have recently opened the Quapaw mission, with the encouraging attendance of 17 pupils the first week.

Henry Thorndike and wife have assumed charge of the Ottawa mission, formerly under the care of A. C. and E. H. Tuttle.

Dr. James E. Rhoads has been appointed a member of the Associated Executive Committee of Friends on Indian Affairs, in place of John B. Garrett, released at his own request. *Address*, Germantown, Philadelphia.

A large delegation of Kiowas, Comanches, etc., from the Agencies under care of Friends in the Indian Territory, has recently arrived at Washington, for conference with the President and other officers of the Government. It is hoped their observations throughout their tour may so impress them with the numbers and power of the whites, and the advantages of civilization, that they may return to their reservations disposed to peaceful settlement, and to avail themselves of the kind offices of Christian laborers for their physical, intellectual, and spiritual advancement.

WE have received a number of *The Safeguard*, a new illustrated monthly paper, published in Bellefonte, Pa., by R. Crittenden.

It is intended for the praiseworthy object of enlisting all young persons in a resolution to abstain from the *first* intoxicating drink, the *first* smoke, and the *first* chew of tobacco.

The price is 25 cts. a year, with the usual reduction to clubs.

BALTIMORE YEARLY MEETING opens its sessions on Seventh-day next, 19th instant, at 3 o'clock, P. M. Meeting of Ministers and Elders same day at 10 A. M.

MARRIED.

MILLS—STANTON.—At Friends' meeting, Monrovia, Indiana, on the 22d of Eighth month, 1872, Seth Mills, M.D., of Beech Grove Monthly Meeting, to Mary Edna Stanton, of West Union Monthly Meeting.

DIED.

RHOADS.—On the 4th of Ninth month, 1872, at her residence in Marple, Delaware Co., Pa., Elizabeth S., wife of Joseph Rhoads: a member of Chester Monthly Meeting. It was her earnest endeavor to walk humbly with her God, and to know a preparation for the call to give up her stewardship; and those who mourn her loss have the con-

soling belief, that through the merits of her Saviour she now beholds His glory, serving Him day and night in His temple.

WARNER.—In Germantown, Phila., on the 25th of 9th mo., 1872, Hannah A., wife of Yardley Warner, aged 58 years; a member of Germantown Particular and Frankford Monthly Meeting, and a faithful and beloved Minister of the Gospel of Christ. As her end approached, she expressed that the "everlasting arms were underneath," and, strong in the faith of her Redeemer, could say, while the world was receding, "I see the arms of my Saviour open to receive me."

BONINE.—At Vandalia, Michigan, on the 29th of Ninth month, 1872, after a short illness, Isaac Bonine, aged nearly 83 years; a member of Birch Lake Monthly Meeting. For many years, and up to his decease, he acceptably filled the office of an Elder, and was deemed by all to be one worthy of double honor. It may be truly said of him, that he was green in old age, and died in the triumphs of the Gospel, with intellect and usefulness unimpaired.

NOTICE.

A General Meeting for worship, under authority of a Committee of New England Yearly Meeting and Fairfield Quarterly Meeting of the Society of Friends, will be held at ST. ALBANS, ME., commencing on Fifth-day, 10th mo. 24th, 1872, at 10 o'clock A.M. All who desire to attend will be welcomed.

The Yearly and Quarterly Meetings' Committees are requested to meet at Friends' meeting-house at that place, at 7 o'clock the previous evening.

Trains leave Portland for Pittsfield, the nearest station to St. Albans (on Maine Central R.R.), every day, at 1 o'clock P.M.

Friends from a distance wishing to attend the meeting will be furnished with conveyance from Pittsfield to St. Albans.

Those desiring further information in relation to the meeting, can obtain it by addressing Joseph Winslow, St. Albans, Me.

On behalf of the Committee of the Quarterly Meeting,

REUBEN T. JONES,
I. WARREN HAWKES.

Winthrop, 10th mo. 5th, 1872.

WOMEN'S INDIAN AID ASSOCIATION.

Our friends Margaret Richards and Emmeline H. Tuttle are in immediate need of supplies of material and clothing, for distribution among the women and children at their respective stations.

Our Treasury contains only \$69, and we earnestly appeal to interested Friends to enable us to meet the above and similar applications as they occur, by prompt and liberal contributions, which may be sent to Rebecca T. Haines, Secretary, No. 545 North Twenty-second St., Philadelphia.

10th mo. 7th, 1872.

THE Stated Annual Meeting of "Haverford School Association," will be held at the Committee-room of Arch Street meeting-house, on Second-day, Tenth month 14th, 1872, at 3 o'clock P.M.

PHILIP C. GARRETT, Secretary.
Philada., 10th mo., 1872.

CORRESPONDENCE.

WESTFIELD, N. C., 9th mo. 18th, 1872.

Dear Friend:—I write thee this morning to apprise thee of the sad misfortune which

befel us at Westfield on the evening of the 17th. While drying a kiln of lumber for the meeting-house, by accident it caught fire, and in a very few moments about seventy-five dollars' worth of lumber was consumed. This throws a shadow of darkness over us, nevertheless we will try to procure more, and go forward with the work. We would soon have had one end of the house ready for use, but will now be hindered about two weeks. We do not feel much discouraged, but think there is some hidden Providence in it all.

* * * * *

J. Y. HOOVER.

QUERIES ADDRESSED BY THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA TO AUXILIARIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?

2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?

3. How many members, male and female, are there belonging to the Auxiliary?

4. What number of families of Friends reside within its limits?

5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good, clear type, and on fair paper; if so, how many?

6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?

7. How many Bibles and Testaments may probably be disposed of by sale within your limits?

8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously to enable the Auxiliary to supply each family?

10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

11. How many Bibles and Testaments of each kind are now on hand?

From The Independent.

YEARNINGS OF GREAT SOULS.

BY RAY PALMER.

The young, especially young men, are apt to regard a Christian style of living as befitting only the ignoble—as something unworthy of the more intellectual and cultivated classes. When they hear the Divine teacher say, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls," they feel a strong repugnance to such a counsel. It will do for the weak—for women and children, perhaps—but not for those who walk at large in intellectual freedom. Men of genius and learning and knowledge of the world may more rationally ignore it; and it is supposed that such really do so, even when out-

wardly they treat Christianity with a certain measure of respect.

On the contrary, it is easy to adduce any number of instances in which men of the largest gifts and culture, and who have filled the highest positions in the world, have most distinctly recognized those deep necessities and cravings of the soul that are instinctive and ineradicable, and that nothing but a firm faith in God and invisible realities, as revealed in the Christian Scriptures, does ever truly satisfy. Some of these, indeed, have recognized the vast wants of man's higher nature and the Divine provisions for their relief, only to be made more miserable because they would not act as their convictions of the truth demanded. Lord Byron, for example, wrote to Mr. Shepherd: "Be assured that *Video meliora, proboque*, however the *Deteriora sequor* may describe my conduct." Not a finer delineation of the character of Jesus Christ was ever written, perhaps, than that of J. J. Rousseau, who yet was equally wretched and immoral. But many there have been who, pressed with a sense of their own inward wants, have opened their souls to the full influence of Christ and of Christian truth, and have found in these a grandeur they admired, and the healing power they needed, and an inward harmony and rest such as nothing else has been able to afford them. Others still, in the midst of life's highest successes and honors, have spoken emphatically of their dissatisfaction with all such things, and have touchingly expressed their longing for and aspiration toward the higher forms of good which Christianity alone has revealed as within the reach of mortals, and which have seemed most real and attractive to their hearts. We will give some examples that have struck us in our reading.

Says Alexis de Tocqueville, the author of "Democracy in America": "If I were to classify human miseries, I should do so in this order: sickness, death, doubt!" Again: "I have lived long enough to know that there is no one thing in the whole world capable of fixing and satisfying me. I have obtained a success which I had no right to hope at the beginning of my career; yet my happiness is not perfect. Often, in imagination, I fancy myself at the very summit of human greatness. When there, I am not so dazzled but the conviction forces itself irrepressibly upon me that the same painful sensations which I suffer from here would follow me to that sublime altitude." Yet further: "I know not if some cause of which I am not conscious has affected my mind and set it working; but the truth is, I have never felt so much the want of an eternal foundation, the solid basis on which life ought to rest." As the death of this eminent man drew near, his bi-

ographer, De Beaumont, says of him that, "excellent as he was, he was always endeavoring to become better; and he certainly drew nearer every day to the moral perfection which seemed to him the only aim worthy of man. The great problem of the destiny of man impressed him with daily increasing awe and reverence; more and more piety and gratitude for the Divine blessings entered every day into his actions and feelings."

The Chevalier Bunsen writes to his friend Brandis thus: "That death is the awakening of the soul to a higher life is my innermost conviction. Never do I become more intelligible to myself than when I follow up that thought. It bids me, in view of the actual life, to consider the divinity of the nature I have—urges me to quell the phantoms of the senses, to contend against indolence and inaction as the infirmity of the soul, and preserves me in the clearer consciousness of living under Divine protection. When I behold the nothingness of all human designs and endeavors which are not based on the idea of duty, it becomes ever clearer to me that Divine grace only can enable me to carry out and execute what I have purposed." In another letter to his sister he writes as follows: "Since I have attained to a clear consciousness, by inward experience, that there is no way of satisfying the needs of the soul or tranquilizing the heart's longings but by the inner life in Christ—aspiration after eternal blessedness and consequent direction of the mind and all its powers toward God—I am aware of an increase of power for the work of my calling, whatever it may be, and of joy and spirit in performing it." Again he says: "Nothing is near in this existence but the seemingly distant; nothing true but the highest; nothing credible but the inconceivable; nothing so real as the seemingly impossible; nothing clear but the deepest; nothing so visible as the invisible; and no life is there but through death." Yet again: "There is nothing that can support the fiery trial of temptation and of suffering but the belief in the revelation of God as Love, in the person of Jesus Christ."

Jean Paul Richter has the following characteristic passage: "Man is higher than his dwelling place. He looks up and unfolds the wings of his soul, and, when the sixty minutes which we call sixty years have passed, he takes his flight, kindling as he rises; and the ashes of his feathers fall back to earth, and the unveiled soul, freed from its covering of clay and pure as a tone, ascends on high. Even in the midst of the dim shadows of life he sees the mountains of the future world, gilded with the morning rays of a sun which rises not here below. So the inhabitant of polar regions looks into the long night in which

there is no sunrise. But at midnight he sees a light like the first rosy rays of dawn gleaming on the highest mountain-tops, and he thinks of his long summer in which it never sets."

William von Humboldt, minister of state to the King of Prussia, in one of his letters wrote as follows: "In the New Testament alone we find the peace which the world cannot give—an expression not to be surpassed. What belongs to this peace is quite distinct from any external good fortune or enjoyment. It is derived from an unseen power. But there must be that in the disposition which will separate our interior existence entirely from the world; which will prevent us from making any claim to outward good fortune; which seeks only that peace of the soul which results from a life spent in humble and sincere obedience, as a ship finds rest on the still surface of a waveless and safe harbor. The mere practice of duty will not reach so far as this. The recognition of the most exalted guiding and all-pervading love must be so powerful that the whole being shall be as it were merged in it. Only in such a frame of mind can we appropriate to ourselves the peace of mind promised by Jesus Christ."

Few men have exhibited grander intellectual powers than John Foster. How intense the consciousness of need and the conviction of the reality and the vastness and overpowering interest of the invisible world as revealed, which are expressed in these petitions found in his diary: "Give me all that is necessary to make me in the greatest practical degree happy and useful. I feel myself so remote from Thee, thou grand Centre, and so torpid. It is as if those qualities were extinct in my soul which could make it susceptible of Thy divine attraction. But oh! Thine energy can reach me even here. Attract me, thou great Being, within the sphere of Thy glorious light; attract me within the view of Thy throne; attract me into the full emanation of Thy mercies; attract me within the sphere of Thy sacred Spirit's most potent influences. Oh! do Thou seize my existence at its present point, and henceforward guide and model it to Thyself. Images of excellence, of happiness, of real greatness often appear to me, and look at me with an aspect inexpressibly ardent and emphatic. Monitors! why do ye accuse me? Whither would you lead me? Yes, I will follow. Oh! my Father, give me Thy strength. Inspire, conduct, and crown one of the unworthiest of Thy sons."

Yes, young man, or woman, who hast entertained the secret thought that a religious life, and the great objects of Christian faith with which it stands connected, are things on which you may look down, you are mistaken

altogether. These things are not beneath; they are far, very far above you. They are the things with which the very highest order of minds, in their best thoughts and aspirations, have been wont to occupy themselves. Such minds, about in proportion as they are superior to others, find it impossible to content themselves with merely transient interests and pleasures, and claim alliance with those that are intrinsically great and worthy and enduring. If they fail to choose these, in obedience to the Divine impulse within them and the teachings of Christianity, they are miserable, soon or late; but, if they rise to live among these and fix their hearts upon them, they find in them the complement of their higher nature, are exalted by their influence, and rest in them and are blest. No candid person can read such utterances as those of De Tocqueville, Bunsen, Jean Paul Richter, Humboldt, and Foster, which we have quoted (we might have added to them indefinitely), and not feel himself carried up into the region of exalted thought, and brought into contact with the realities of existence that are supremely interesting and momentous. The grandest concerns of earth are little in the presence of God and immortality—of the invisible world as supernaturally revealed.

For Friends' Review.

AMERICAN SCIENTIFIC ASSOCIATION.

While much of the matter presented at the late meeting of this body was technical, some notes of the papers and discussions, upon subjects of more general interest, may be indulged.

Observatories on Mountain Heights.—Prof. Pierce, of the U. S. Coast Survey, urged the establishment of several stations upon the Rocky Mountains and elsewhere, at high elevations, for astronomical observations. The steadiness and clearness of the atmosphere are decidedly greater in such places; the stars are more brilliant, and some are visible which are not so at the ocean level. With the spectroscope, more lines than elsewhere, (reaching 150), are seen in the spectrum of the sun's chromosphere.

Limited Regions of Animal Life.—Prof. Orton referred to the Andes and the Amazon, as barriers to the migrations of animals. Mountains interrupt them more in temperate than in tropical countries. The Alps, however, appear not to act in this way further than by the differences of climate which they maintain on their opposite sides. By the Andes, an almost entire separation of quadrupeds is effected. Of mammals, only two species, a monkey and a peccary, are found on both sides; no bats, opossums, or rodent animals are common to both. A few birds

and some reptiles are so. The Amazon divides a monotonous plain into similar parts. The river itself is in some places ten miles in width, but with many islands. It is a barrier of limitation for many species. Natives often cross the river in pursuit of particular animals. The howling monkeys are found only east and north of the Amazon: the blue macaw only south of it. Butterflies are seen to fly across it, from the north southward.

Glacial Action. Prof. Perry, remarking upon the evidences in northern Ohio of the ancient action of ice, dwelt upon the point that all glacial rock-marks cannot have been produced during one period; glacial time was long. We find the markings having different directions. Besides those predominating, from north toward the south, some go from west to east, and otherwise, variously. The latter must be ascribed to the movement of smaller ice masses, left after the melting of the great continental glaciers, and determined by the forms of the valleys. Agassiz has written lately of the importance of a similar distinction among the marks of ancient glacial action in South America.

Indian Mounds at Dubuque.—H. T. Woodman had recently examined these, seventy in number, all shaded by oaks of recent growth. Some are large, others inconspicuous. They are arranged in straight or slightly curved lines, about fifteen paces apart. No relics of man's existence have been found connected with them, but flint arrow-heads have been discovered at a distance of some yards from them. A member present remarked upon the probability that, if opened, each would be found to contain at least one skeleton, below the original level of the ground, sitting or kneeling with the face toward the east. Others stated that not nearly all Indian mounds were sepulchral; some have been used in this way by modern Indian tribes. Some may have been mounds of habitation, houses being erected upon them; or depressions, dug at their summits, being roofed over. In these, ashes from fires, pottery, implements, and bones of animals used for food, have been found. Certain mounds are long, in shape like lizards, or other animals, or men. These are not sepulchral.

Geology of Iowa.—Prof. White gave a very clear and full account of the State. Its geological structure is simple, the oldest rocks being near the surface in the northeastern part. There are about 7,500 square miles of coal land not far from the centre of the State. Illinois has 36,000 square miles of coal. Near Dubuque, there are about 50 square miles of rocks containing ores of lead. Other points noted were, that 95 per cent. of the surface of Iowa is soil suitable for cultivation; and that the breezes, prevalent especially in

the winter, cause it to be "the best ventilated State in the Union." Probably Minnesota, at least, might compete with it in this respect.

Forest trees are now encroaching gradually upon the prairies, from the borders of the streams. If prairie fires could be prevented for sixty years, they would become forest-covered. Trees grow very rapidly there. There are more trees in Iowa now than thirty years ago.

Fertilization of Plants by Insects.—Prof. Riley, of Missouri, described the mode in which the capsule-bearing *Yucca* is fertilized only by a recently discovered moth (*Pronuba yuccasella*). The female insect has a peculiar tentacle near the mouth, which, when it plunges its tongue into the flower to reach its nectar, becomes covered with pollen, and carries it to the stigma of the plant. After this, the moth lays its eggs in the young fruit, upon which the larvæ subsequently feed. Thus there is a mutual dependence of the insect and the flower; the latter never produces seed unless through the agency of the moth, and the moth, when first hatched from the egg, lives upon the maturing fruit. This was asserted by Prof. Gray to be the only instance known of such an exclusive reciprocation.

(To be continued.)

CONGENIALITY.

Perhaps the most vast discomfort, not to say misery, endured in this world, consists in enforced companionship. Millions of people will rise to-morrow morning who will have to pass the day with companions who are profoundly uncongenial to them. And the worst of it is that uncongeniality is a thing which goes on deepening and widening.

Is there any remedy to be found for this evil? I think possibly there may be. I think that a person may by thought encourage and develop congeniality. A third part, at least, of uncongeniality depends upon misunderstanding; and that misunderstanding depends upon an insufficiency of imagination which prevents your looking at other people from the point of view from which they look at themselves. That this theory is not far wrong seems to me clear from the fact that great men, endowed with high powers of imagination and large affectionate sympathies, suffer so much less from the real or supposed uncongeniality of those who surround them than other and commoner people do. It is the narrow-minded, fastidious person who suffers most from uncongeniality. A Mirabeau, an Alcibiades, a Bacon, a Shakespeare finds something congenial to him in all those with whom he associates. It is the peculiar property of genius to evolve congeniality in all those with whom it comes in contact. Genius discovers what is the

prime moving power, the *causa causans*, as the metaphysicians would say, in each individual character. It touches that source of affection and sympathy with the magic wand of affectionate imagination; and from the most unpromising rock there comes forth an outburst of congeniality which cannot in its full flow be educed by meaner and less potent hands. But all persons might do something in this direction; and, depend upon it, when you find persons difficult to live with, and thoroughly uncongenial to you, it is that you have failed to discover and to appeal to those primeval and better elements of their characters, which would yield pleasant fruits to an intelligent cultivation of congeniality on your part.—*Arthur Helps.*

THE INFLUENCE OF HABIT.

[So much of an article on this subject as our space will admit is inserted, with the belief that the truth on any subject will not be imperilled by a modest statement of the views respecting it, of those who are in a teachable spirit, and ready to have what is right finally prevail.]

Many persons miss the way by failing to notice this relation between habit and conscience, and allow themselves to be governed by the *effects of habit*, instead of the *voice of conscience*. Notice for a moment the influence of habit. When an individual indulges any word or act for a considerable length of time, the same becomes habitual. At first the mind is averse to, and shrinks from its performance; but as the act is repeated, the opposition vanishes and it becomes second nature. This principle holds good whether the deed is right or wrong.

Take, for example, the profane man. The first oath causes an involuntary pang to pierce his guilty soul. The second and third produce less pain. He continues, until oath after oath falls from his lips with apparent ease and unconcern.

On the other hand, a word or deed may be ever so pure and just, yet when first uttered or executed, the will opposes it. Doubtless we have observed our feelings when attempting to correct the pronunciation of some common word. How difficult at first to speak as freely as in the incorrect way. By continued use, however, the ear becomes accustomed to its sound, and ere long it is spoken with perfect ease.

The mind seems to rise up in opposition to everything not customary, whether it be good or evil.

All new inventions and discoveries have been opposed in every age of the world. Men have been stoned, imprisoned, and even put

to death, because they advocated theories different from those in common practice; and in course of time those same views have been adopted by other men, and found to be of great value. The introduction of railroads, turnpikes, and all important movements, both ancient and modern, has met with the most bitter and determined resistance; and that principally because of their being new and untried at the time. In fact everywhere we may look we may find this contending spirit, which ever seeks to crush each tender plant in the garden of truth, before it can have time to bloom and bear fruit.

Religion, with its forms and doctrines, is rejected by the world, partly from a similar cause. Many of the present usages of our own Society were at one time regarded as entirely wrong. Now they are believed to be right; and moreover we acknowledge that they always were so. The First-day school cause, for instance, has long been struggling for a free admission into society, and into the hearts of good people. Some individuals who now give their hearty sanction to it, once bitterly opposed it. They thought its advocates were not in their proper places. Conscience, they said, taught them to keep clear of its influences, while now they are led to at least adopt the main principles of the cause. Why this change? Does the unerring Spirit thus vary its teachings?

Notwithstanding all opposition the work advances, but the same Spirit that sought to prevent its coming into life, now retards its progress. If the enterprise is worthy of the time, talent and means devoted to it, which we must acknowledge, then, beyond a doubt, they who once opposed it were in the wrong. The same may be said of individuals who object to recent aids and helps introduced into the First-day school. Where these plans are faithfully tried they meet with a hearty welcome from First-day school workers; yet more or less dissatisfaction is found everywhere. What is more painful than any other feature, is the fact that some of the most respectable and influential men and women in the community fail to see any merits in these new systems, and consequently cannot welcome them to our schools. Some denounce them entirely, and before fairly testing them, withdraw their labors and their presence, and even forbid their children to attend the school.

Various reasons for such a course have been given, all of which are founded upon unjust conclusions, drawn by reasoning from false premises. Some reject them because they are prepared by other denominations, and do not contain the plain language. It is right and proper to teach the children to use the latter, but to succeed, the right course

must be taken. It is impossible to remove from the notice of the children all improper language. Replace our present school-books, newspapers, almanacs, &c., with others more suitable, and there still remains the more powerful influence of the world. Such a method will not only be fruitless, but the end in view, if it were gained, is of secondary importance. The systems under consideration contain qualities which are of great service in impressing upon the mind the principles of Truth.

Is it wise to throw these away without a sufficient cause? Let us not deprive the children of bread by being over zealous about inferior matters, but rather use all available means to lead them to the Saviour, then there will be less necessity for looking after forms of speech.

Why is it that persons who profess to be led and guided by the "Spirit of Truth" will thus use all their powers in tearing down the cause they think to build up? Are they not mistaken in their guide? Instead of the true one are they not governed by *habit*? Will not, or does not the same reluctant spirit manifest itself in all new or untried subjects, regardless of their character? Persons who are misled in this way are not aware of the existence and nature of such a property, or else they act from selfish motives, or through prejudice.

Let us examine earnestly our own hearts and determine whether the foregoing statements are true or false. They were not written on the spur of the moment, but are the result of experience and of careful observation.

Do not "believe every spirit, but try the spirits whether they are of God." Keep self down, and permit the sun of righteousness to arise and shine in the heart, that darkness and gloom may flee away, and all things appear in their true light. Follow none but the true guide, and peace will flow as a river, and there will be no sad mistake in the end.

A TAME WASP.

At a recent meeting of the British Association, in Brighton, in the section of zoology and botany, Sir John Lubbock exhibited a tame wasp which had been in his possession for about three months, which he brought with him from the Pyrenees. The wasp was of a social kind, and he took it in its nest formed of twenty-seven cells, in which there were fifteen eggs, and had the wasp been allowed to remain there, by this time there would have been quite a little colony of wasps. None of the eggs, however, came to maturity, and the wasp had laid no eggs since it had been in his possession. The wasp was now quite tame, though at first it was rather too

ready with its sting. It now ate sugar from his hand and allowed him to stroke it. The wasp had every appearance of health and happiness; and although it enjoyed an "outing" occasionally, it readily returned to its bottle, which it seemed to regard as a home. This was the first tame wasp kept by itself he had ever heard of.

SOUTH CAROLINA PHOSPHATES.

It is stated by a writer in the *Nation* that several hundred square miles of South Carolina are underlaid by rocks (overlying a bed of marl) containing a large percentage of phosphate of lime, with other phosphates and carbonates, and a wonderful assortment of animal remains. Since the recent discovery of the value of these rocks for use in fertilization, companies have been formed which have brought millions of dollars into the State by their transportation, either crude or after preparation for the farmer. Of phosphate of lime from all sources, it is estimated that 75,000 tons are annually used in agriculture in the United States, and 200,000 tons in Great Britain.

From the Advocate and Guardian.

THE ANGEL IN THE STONE.

"The story is related of Michael Angelo, that while walking through one of the obscure streets of the city of Florence, he discovered a fine block of marble lying neglected in a yard, and half buried in dirt and rubbish. Regardless of his holiday attire, he at once fell to work upon it, clearing away its filth and striving to lift it up from the slime and mire in which it lay. His companions asked him, in astonishment, what he was doing, and what he wanted with that worthless piece of rock. 'Oh, there's an angel in the stone,' was the answer, 'and I must cut it out.'"

"Oh, there's an angel in the stone!"
Faithless, deriding, passed they by;
Yet was the angel there to him,
Who saw it with the sculptor's eye.

And his the sculptor's task to free
The wings in stony casement lay;
The statue was within the stone,
As once the man within the clay.

Pierce to the core of common things,
Chisel and mallet patient wield,
Thou knowest not what glorious forms
The shapeless masses yet may yield.

Seemeth thy life a common thing?
Thou hast not let the angel out,
The stony bars still hold it fast,
The stony doors still close about.

Work with the Christian's trained eye,
The Christian sculptor chisels deep;
Work with divinely strengthened hand,
Thine angel soon shall wake from sleep.

And lo! it shall Christ's image bear;
How canst thou fail with hope so dear?
O, sculptor, time thy strokes to prayer,
The likeness shall grow strong and clear.

K. M

"All things shall work together for good to those that love God." There is much comprehended in the words, "work together," they teach us that we are not to isolate the Lord's providences, but whatever He ordains, are to be regarded, not as independent, unconnected links, but as a complete, unbroken chain, and it is in their concatenation, in their completeness, in their "working together," that the good results to those who fear God.—*Thomas Pumphrey.*

WHEREFORE, brethren, let us be careful neither to out-go the Guide, nor yet loiter behind Him; since he that makes haste may miss his way, and he that stays behind lose his Guide.—*Wm. Penn.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 8th inst. have been received.

GREAT BRITAIN.—The Solicitor General of England, George Jessel, in the course of a speech to his constituents at Dover, congratulated his hearers that England was at peace with all nations, and declared that the award of the Geneva Board of Arbitration would be paid within a year without increasing the taxes of the country. The explanation of this statement is found in the report that the revenue is found likely to exceed the estimates by about \$20,000,000, this surplus furnishing the means of paying the Geneva award.

By an explosion in a coal-mine at Morley, in Yorkshire, on the 7th inst., forty miners were killed.

The price of coal has again advanced. The mining companies of Belgium are not able to execute the orders received from England for coal, in consequence of the scarcity of miners in that country.

IRELAND.—Agrarian violence is rife in County Mayo. Landholders have been shot at, and other outrages committed, the perpetrators of which have escaped detection.

GERMANY.—The time granted to the people of Alsace and Lorraine to choose between German and French citizenship expired on the 1st inst. Those who decided to remain French being required to leave those provinces, the emigration during the few days preceding that date was immense. Fully 1,200 persons left Strasburg in one day, and 18,000 were said to have left Metz within a fortnight to seek homes under French jurisdiction. The population of that city now numbers only 10,000. It is estimated that 88,000 emigrating Alsatians will take up their residence in Nancy alone, while large numbers will go to other places. The Parisian journals have opened subscriptions for the relief of the emigrants.

An official statement of the result of the "option," shows that of the natives of the two new German provinces, 164,633 have declared in favor of retaining French citizenship. Of this number, 38,800 declarations have become valid by emigration to France, and in addition 12,000 domiciled Frenchmen have left the provinces.

SPAIN.—The celebrated palace of the Escorial, 24 miles northwest of Madrid, was struck by lightning on the 2d inst., and set on fire. Serious apprehensions were felt that the entire building would be destroyed, with its fine library, containing many rare and costly manuscripts, and its gallery of paintings;

but the fire was extinguished after burning two or three towers and a part of the roof. The amount of damage was estimated at 3,000,000 reals, about \$375,000.

On the 7th, while the King was walking in a public square in Madrid, two men who were partially concealed, threw several large stones at him, at the same time crying, "Viva la Republica." The King was not hurt, and his assailants, though pursued by the police, made their escape.

In consequence of the imposition of a tax on show bills in Madrid, the shop-keepers, on the 7th, closed their stores and made a demonstration in the streets. In the afternoon, the Alcalde addressed them, promising that the municipal authorities would reconsider the objectionable taxation. The cafes at night reopened their doors, and all remained quiet. Some disturbances occurred the next day also, but were suppressed by the military force.

ITALY.—The Pope, replying to a deputation which visited him on the anniversary of the plebiscitum in Rome, declared his faith that the triumph of the Church would assuredly come, if not in his lifetime, in that of his successors.

RUSSIA.—The Paris correspondent of the London Times telegraphed on the 5th inst., that the Russian ambassador in that city had received a note from the Secretary of the Russian Emperor's Privy Council, withdrawing the congratulations which the Czar had tendered to President Thiers on his successful administration of the government of France, and expressing the dissatisfaction of Russia at the aggressive attitude of the radical party in France.

AUSTRALIA.—A dispatch from Melbourne to London on the 11th ult. announced the completion of the overland telegraph line across Australia.

JAPAN.—A report was published on the 1st inst. that private advices showed that a change had occurred in public affairs, by which the old Japanese party, opposed to the introduction of foreign improvements, had regained its ascendancy, and that the Americans who had gone to Japan to organize the governmental departments of Agriculture and Law, had been dismissed. A few days later, however, the report was contradicted on the authority of the Japanese Chargé d'affaires at Washington, whose advices, to the 7th ult., stated that the country was quiet, and government affairs were progressing favorably.

The court of inquiry which investigated the burning of the mail steamship America at Yokohama, on 8th mo. 24th, was convinced that the fire was the result of intention, not of accident, but neither the perpetrators of the act, nor the inducements to it, had been discovered. A number of Chinese passengers were on board, of whom 59 were lost, besides 3 Americans and several Japanese.

DOMESTIC.—The public debt on the 1st inst. amounted to \$2,269,541,091.90, and the cash in the Treasury to \$102,546,414.44, showing a balance of debt less cash assets of \$2,166,994,677.46; a decrease within the last month of \$10,327,343.69, and since 3d mo. 1st, 1869, of \$358,468,582.55.

Francis Lieber, the distinguished writer on government and civil law, and Professor of Constitutional History and Political Science in Columbia College, New York, died on the 2d inst., in his 73d year. He was a native of Berlin, and came to this country in 1827. He was the editor of the "Encyclopedia Americana," published in Philadelphia between 1829 and 1832. His other works were numerous and valuable.

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PHILADELPHIA, TENTH MONTH 12, 1872.

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For Friends' Review.

INCIDENTS OF THE SEVENTEENTH CENTURY.

No. 1.

In 1650, Wm. Edmundson served in the army under Oliver Cromwell. He speaks of the dealings of the Lord with him then, but he knew not His secret hand, neither could the high professors of religion around satisfy him what was the source of his secret disquietudes. After much active service, both in Scotland and England, he was quartered at Chesterfield, in Derbyshire, and there he says, "the common discourse of all sorts of people was of the Quakers." He went to a tavern, and there came in a priest, who was boasting of his ill-treatment of two women Friends, who had preached to the people in the market-place. A young man who was present said the principles of the Quakers were true, and told the priest it was a poor victory he had gotten, over two poor women. The priest was enraged, and used threatening language, when the spirit of the soldier was roused, and he asked the priest if he came to quarrel. He answered, "No, not with you." Then Wm. Edmundson ordered him to leave

the room, which he presently did, for he says "the more I heard of this people, the better I loved them." Though he appears to have had prospect of promotion, he soon after left the service. Being afterwards pressed to enter the army again, with advantageous offers, he refused, saying, "My inclinations were after religion, and my conscience began to be awakened by the Lord's hand of judgment mixed with mercy, which preserved me." Soon after he went to a meeting, and by the word preached there he was convinced. Scriptures were brought to his remembrance which he had often read, but understood not, "But now," he says, "being turned to a measure of the Lord's Spirit manifested in my heart, I knew it was the truth, and I thought all that heard it declared must needs own it." It was no light matter to be a Quaker in those days, for profession was soon put to severe tests. The prospect of profitable business in Ireland opened before him, but he says, "I was prevented by a secret Hand that I did not then know, which preserved me from the deceitfulness of riches, which, according to all probability, I should have been laden with, as with thick clay, and thereby been hindered from the Lord's service as some others were. My exercises and trials, both within and without, were many beyond what I can express." He soon after found the service of mammon was no more conducive to his soul's rest than that in the ranks of Cromwell.

About this time a remarkable circumstance occurred, which greatly strengthened him in his belief in the leadings of God's holy Spirit, and in the necessity of unqualified obedience to them. Two women Friends, named Anne Gould and Julian Westwood, came from London in the winter season to visit parts of Ireland in the service of the Lord. Having no helpers, they had to travel on foot, through miry roads, and even to wade large streams. Under these grievous difficulties, Anne Gould, being a tender woman, was much spent, and arriving at a place called Clough, gave way under the temptation that God had forsaken

her, and fell into a despairing feeling. Wm. Edmundson and his brother being at a fair at Antrim, were about to return home, and set out on the journey. They had not gone far, before he was brought under great exercise of spirit, and he says, "The word of the Lord came unto me that my shop was in danger of being robbed that night. I told my brother of it." They concluded to press for home; but "the word of the Lord" now moved him to turn back toward Clough. He knew nothing of the distress of the poor women Friends, and was in a great strait between the two motions of the Spirit; but crying to the Lord he was answered, that that which drew him away from the shop would preserve it. Clough being distant a day's journey, and it being now near night, he lodged by the way, and slept but little, being under great doubts about the unknown service. The next day he came to Clough, and went to an inn. "When I came into the house," he says, "I found Anne Gould in despair, and Julian Wastwood with her; but when they knew who I was, for they had heard of me before, the poor disconsolate woman revived for joy and gladness, and got up, for she was in bed overwhelmed under trouble of mind. I saw my service in coming there was for her sake. I told them how I was brought there by the good hand of God, led as an horse by the bridle to the place where they were. They therefore greatly rejoiced, and praised God. The tender woman was helped over her trouble, and she saw it was a trial of great temptation she had lain under."

Wm. Edmundson then accompanied them to Carrickfergus, placing them on his horse, wading himself through mire, and holding them on through the foul places. When he came home, he says, "I inquired about my shop, whether it had been in danger of robbing? They told me, the night I was under that exercise about it, the shop window was broken down, and fell with such violence upon the counter that it awakened our people, and the thieves were affrighted, and ran away. So I was confirmed it was the word of the Lord that said, 'that which drew me back should preserve my shop,' and I was greatly strengthened in the word of life to obey the Lord in what He required of me; for I was much afraid lest at any time my understanding should be betrayed by a wrong spirit. I feared not the loss of goods nor suffering for truth—its testimony being more to me than all other things." Those two women Friends afterwards came to his house, and their religious service being accomplished, he assisted them to return to England.

At this early period, there was but little organization as a religious Society. Those

who were convinced were drawn together in the spiritual bond, and each labored in the harvest as the Lord sent them forth. But they strengthened one another's hand in God. When Wm. Edmundson told George Fox of the conviction in Ireland, he wrote the following epistle:

"*Friends*:—In that which convinced you, wait, that you may have that removed you are convinced of, and all my dear friends dwell in the life and love, and power and wisdom of God, in unity one with another and with God; and the peace and wisdom of God fill all your hearts, that nothing may rule in you but the life which stands in the Lord God.

G. F."

This epistle was read by W. E. to Friends in Ireland; and in the meeting he says: "The power of the Lord seized on us, whereby we were mightily broken into tears and weepings."

M.

THE TWO WAYS.

The Apostle James says, "Count it all joy when you fall into divers trials, for the trial of your faith *giveth it endurance*," that is, works the Divine principle into the very substance of the mind.

This is surely the great purpose of our Father in His providential dealings. Not a sparrow falleth to the ground without God, and not an event happens without a particular reference to the state and character of the person to whom it happens. We have thus, every day of our lives, many direct and special messages from God to our souls, and surely we show Him small respect if we treat His messages as trifling things. They are full of importance; they are opportunities given to us of dying to self and living to God, and holding communion with Him. In every one of them God is saying, "Seek ye my face," and we ought to be ever ready with our answer, "Thy face, Lord, will we seek." With what an awakenedness of attention should we live, if we *really* believed that every event is a voice from God, and an opportunity of dying to self! My dear reader, allow me to repeat this to you. Every event that happens to ourselves or those around us, strengthens either the love of God or the principle of self within us; because on every event we exercise our judgment or our feelings, and this we must do either according to the will of God, or according to our own will.

Thus we can never stand still for a moment; there is no rest from the conflict; we are continually taking part either with God or against Him. There are but two ways in which man can walk towards eternity—the narrow way which leads to life, or the broad way which leads to destruction. The first is the way of self-forgetting and God-pleasing;

the second is the way of self-pleasing and God-forgetting. In one or other of those ways every man is walking. He is either resisting self or he is not. He may be doing nothing absolutely wrong, according to the world's estimate of duty; but unless he is on principle denying himself, and taking up his cross daily, he *cannot be* Christ's disciple; for there is no room for Christ's love in a heart which refuses to give up self.

Oh! if we felt as we ought that that only is good which draws us near to God, and that self is indeed the great bar which divides us from God, and keeps us at a distance from Him, how entirely should we be reconciled to those events which cross and thwart the principle of self, seeing that they weaken the bar which separates us from God, our only real good; we should then know that there is no evil but sin, and that everything God sends must be a blessing, if received in the spirit of that prayer which says, "Not my will, O God, but Thine, be done!"—*From The Unconditional Freeness of the Gospel: by T. Erskine.*

IMPERFECT OBEDIENCE.

BY ANNA SHIPTON.*

"I have performed the commandment of the Lord. . . . What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?—I SAM. XV. 13, 14.

In a large monastery in Tuscany, now emptied of its former occupants, and falling into decay, there remains one solitary monk, the *cicerone* of the traveller who may be attracted to this spot by the loveliness of its site, or the magnificence of the ruined structure. He complained of the tyranny that had destroyed their ancient habitation and scattered the brotherhood, and ended in lamenting that so many holy men could now no longer serve God!

"Is there, then, no sphere of holiness but in a monastery?" inquired his visitor. "Are there no means by which God can be served out of it?"

The Carthusian looked confused, and after a moment's pause replied apologetically, "It is pleasanter to serve God in the place and way one likes best."

Thus it is with all who speak their own thoughts and do their own wills, and who, finding a way easy to nature, escape the cross. The Lord in love destroys the work that seems so fair, and scatters the possession not laid up in heaven; teaching us that we are pilgrims and strangers, and not citizens of this world.

There is a natural delight in the success of our own schemes, which is not delight in the

Lord. The promise is in "*not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord*" (Isa. lviii. 13, 14.) Let those say, who have been cumbered with much serving, without seeking counsel and strength from Him who is Wisdom and Understanding,—have they not walked in their own light, and in the sparks that they have kindled lain down in sorrow?

Much service is carried on without regard to the *manner* of doing it: the act may benefit others, but we ourselves lose the blessing which springs from fellowship and communion with the Lord in the details. "To obey is better than sacrifice." The Lord would be acknowledged in "all" our ways.

In one of my country sojourns, where the Lord had unmistakably led me, my lodgings overlooked the garden of a pretty ornamental cottage of a tradesman of the neighboring town. I had often watched with interest the young wife and children, as I sat in the twilight. It took no lengthened observation to discover that Jesus had no place in the little household; and I prayed for them. The time arrived for me to leave the place. The night previous to my departure, soon after I had retired to rest, I was awakened by severe suffering, followed by rapid exhaustion. I lay awake marvelling how and why I should have had this sudden return of an illness from which I appeared to have recovered. The night wore away before I began to cry to Him in whose hands are the issues of life and death, and to inquire if I might know why it was thus with me.

Was it to prevent my journey? No: I could not receive it as such. I had slowly and prayerfully sought His will before proceeding to make my arrangements to leave.

It was distinctly brought to my mind that the family for whom I had prayed had never received any testimony from me that God cared for their souls.

I had been content to believe that He would, in some way, bless them through my prayer; but "faith, if it have not works, is dead, being alone." There had been no confession with my lips, in testimony of His love and of His power to save. It was all true. I knew that I needed arousing to a sense of my negligence and carelessness in service.

I accepted the reproof, made confession of my slothfulness, and praised the tender love that would not let me leave my place without the blessing he had ordained for me. For "all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light."

I rejoiced in it; and, to fit me to do the will of the Lord, I prayed for a deep, healing sleep. According to my prayer it was grant-

*From The Lost Blessing. By Anna Shipton. Morgan & Scott, London.

ed me. Can any one who loves the Lord believe that, after a few hours of profound slumber, I awoke refreshed and well, with no recollection of the prayer that had brought it, and the dealing of the Holy Spirit with my soul no more impressed on my conscience than a fleeting vision of the night? Delighted with being sufficiently recovered to undertake the journey, I decided to complete my arrangements for leaving in the afternoon. But God had not forgotten his faithless child. I lost all my energy, began to vacillate as to whether the journey should be undertaken at all, and became restless and distressed.

I sat listlessly at the drawing-room window, the cottage met my sight; and that night-watch of mercy and forgiveness neglected rolled like a cloud over my desolate heart.

The upper casements of the cottage were closely curtained. I had casually heard that there was sickness in the house. The children were at a neighbor's. I missed them from their sunny garden. The mother I had seen pass to and fro. It was, then, the husband who was laid low.

I asked the Lord to let some one come to the door, as a sign that I should go over. The door remained closed; no one went in or out: all seemed still as death.

I opened my Bible; it was a dead letter to me. No line of promise, no word of encouragement beamed on my trembling soul: the shadow waxed deeper and darker. Once more I sat before the Lord, and reviewed the past in His light; and then there came the conviction that I had no right to ask for any sign in a path clearly pointed out to me: the promises were for the upright and pure in heart, and not for the fool who turns aside to his crooked ways.

"Whatsoever thy hand findeth to do, do it with thy might." It is not for us to say, "I felt," or "I thought," when God has said, "This is the way; walk ye in it." I threw on my shawl and walked rapidly to the cottage, rather with a dread of something befalling me than with any other impulse.

All was quiet without and within: it would have been a relief if it had not been so. I knocked, and knocked again, and was thankful for the long interval that elapsed before any one appeared. During that time the unnumbered mercies of my much-forgiving God flowed over my mind and melted my hard heart. I could realize His gracious care over His erring child. My courage until then had quite failed me.

At last the servant opened the door, and I, who had tarried on the threshold as a servant who unwillingly obeys a master's command, crossed it with a light, joyous step, as the privileged child of the King of heaven,

the bearer of His message of grace, the living witness of His love.

I inquired for the mistress: she came down stairs and spoke to me in the passage, evidently not expecting me to enter. She told me that her husband, who had been dangerously ill, was better. When she found that I did not leave, she invited me into the parlor.

I looked around. Everything clearly indicated that its occupants had no knowledge of Him who was so gracious to me. I had no time to lose. I spoke to her at once of the love of God to *her*. As I proceeded, a deeper and deeper interest was expressed in her countenance, and the tears, that started at my declaration of His love to her, fell unheeded as she sat absorbed in the one great fact that came as a startling message to her ear, that the Lord waited to be gracious to *her*. She was overwhelmed with awe and wonder that God could put into the heart of a stranger first to pray for her and her children, and then to come into her house and tell her that He *loved* her.

The short but dangerous sickness of her husband had softened and subdued her spirit, and thus, I believe, opened the door of her heart for the King of glory to come in. She dried her eyes, and looked in my face with a grateful smile, as she said, slowly, like one awaking from a dream, "It is as if an angel had come down from heaven to tell me all this, and make me think of God." And then I told her that a poor, sinful creature like myself could tell more of the power of redeeming love than angels; that the blood of Christ had been shed for the reconciliation of the *sinner* to God; and that, as she confessed herself a sinner, it was for *her*.

The gospel was faithfully preached in the town, and she promised to attend where it was proclaimed. I prayed that she might never forget the hour when her heart had for the first time acknowledged the grace of God; and then, with many a tender adieu, we parted.

I walked down the garden-path with a full heart: the carriage was waiting in the road to convey me to the train. Leaning over the gate, watching me to the last, stood the young mother, with one child in her arms and the other clinging to her side. She was joined by an elderly woman, to whom she seemed to be relating our interview, if I might judge by her evident emotion; and then the bend of the road hid them from my sight. I look to meet her in the land where sickness and tears have no place, and where the will of God is done perfectly.

We hear much of "silent testimony," but we must not shelter our supineness and cowardice under a false name. All testimony

for God must come from the Holy Spirit ; and we must offer our lips for speech or silence, as He may ordain. The heart will realize that the silence is offered as service at His command, as much as when it delightedly exclaims, "My tongue shall speak of Thy righteousness and of Thy praise all the day long." "That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works."

EXPULSION OF THE JESUITS FROM GERMANY.

The late royal edict banishing the Jesuits from the German Empire is one of the boldest steps Bismarck has taken for the consolidation of the Kingdom and in opposition to Romish interests.

The order of Jesuits, the strongest in the Roman Catholic Church, was founded in 1534, by Ignatius Loyola. He, with six of his young associates, students at the University at Paris, had intended going on a pilgrimage to Palestine for the conversion of the Saracens, but being prevented by the war breaking out between France and Turkey, they united in forming, in 1539, a new Order, the members of which, in addition to the usual vows of poverty, chastity and obedience, should be pledged to go as missionaries wherever the Pope might send them. This Order, with a membership limited at first to sixty, was confirmed in 1540 by Pope Paul III, but it has been increased from time to time till it now numbers many thousands, scattered throughout every part of the world.

Expulsion of the order from a country is no new thing. Queen Elizabeth expelled them from England, with death as the penalty for returning. They were banished from France in 1594, from Venice in 1604, from Transylvania in 1588, from Japan in the 17th century, from Portugal and its colonies in 1759, from Spain and its colonies 1767, and at the last named date also from Naples, Parma and Malta.

But the heaviest blow against the Jesuits was in 1773, when they were suppressed by Pope Clement XIV, and the Order itself dissolved. In 1814, however, Pope Pius VII restored them to their privileges, and their Order has since been growing in strength, or at least in numbers, in every part of the world.

The "Society of Jesus" has been one of the most efficient missionary agencies of the Roman Catholic Church. But not content with this, it has aimed at the control of political power among the nations of Europe, a power more frequently used for bad than good purposes. And King William, in driving them from his realm, is but banishing a power, whose presence, he fears, might be the destruction of the State he has founded and would make firm for coming generations.—*The Prompter.*

For Friends' Review.

"IS DETRACTION GUARDED AGAINST?"

The ancient query may have had more immediate reference to the relations of Friends with each other as members of the same church organization ; but it will do no harm to ask ourselves the question in its fullest and broadest significance. At the present time of political excitement, there is need for Christians who seek to wear the mantle of charity, that "thinketh no evil," to keep a constant watch over themselves in this regard.

It *should* be possible for men who differ widely in their views touching the expediency of certain political measures or the general policy of the Government, to accord to each other the sincerity and honesty of purpose which they claim for themselves.

What I wish, is that Friends who feel—as they should do—an interest in the management of the Government, should be very careful in their discussion of *measures*, not to impute to *men* unworthy motives because of an honest difference of opinion. The wisest men seldom stigmatize as fools or knaves all who differ from them. Let the principle of true Christianity blend with the spirit of individual liberty.

J. E. P.

For Friends' Review.

BOOK NOTICE.

THE PENNSYLVANIA PILGRIM.

A new poem by John G. Whittier is sure of having many readers, and of giving pleasure and profit to most of them. The "Pennsylvania Pilgrim" is entirely new, except a single passage allowed to find its way into the periodical press not very long since.

The subject of the poem is one of almost pastoral simplicity ; a beautiful character, but without traits of romantic or popular interest, living among scenes of Arcadian tranquillity.

His was the Christian's unsung Age of Gold,
A truer idyl than the bards have told
Of Arno's banks or Arcady of old.

Pastorius and his associates have been much less known than many men who have done less good in their time. In the language of Whittier's preface :

"The Pilgrims of Plymouth have not lacked historian and poet. Justice has been done to their faith, courage, and self-sacrifice, and to the mighty influence of their endeavors to establish righteousness on the earth. The Quaker pilgrims of Pennsylvania, seeking the same object by different means, have not been equally fortunate. The power of their testimony for truth and holiness, peace and freedom, enforced only by what Milton calls 'the irresistible might of meekness,' has been felt through two centuries in the

amelioration of penal severities, the abolition of slavery, the reform of the erring, the relief of the poor and suffering,—felt, in brief, in every step of human progress. But of the men themselves, with the single exception of William Penn, scarcely anything is known. Contrasted, from the outset, with the stern, aggressive Puritans of New England, they have come to be regarded as 'a feeble folk,' with a personality as doubtful as their unrecorded graves. They were not soldiers, like Miles Standish; they had no figure so picturesque as Vane, no leader so rashly brave and haughty as Endicott. No Cotton Mather wrote their *Magnalia*; they had no awful drama of supernaturalism in which Satan and his angels were actors; and the only witch mentioned in their simple annals was a poor old Swedish woman, who, on complaint of her countrywomen, was tried and acquitted of everything but imbecility and folly. Nothing but commonplace offices of civility came to pass between them and the Indians; indeed, their enemies taunted them with the fact that the savages did not regard them as Christians, but just such men as themselves. Yet it must be apparent to every careful observer of American civilization that its two principal currents had their sources in the entirely opposite directions of the Puritan and Quaker colonies. To use the words of a late writer:*

'The historical forces, with which no others may be compared in their influence on the people, have been those of the Puritan and the Quaker. The strength of the one was in the confession of an invisible Presence, a righteous, eternal will, which would establish righteousness on earth; and thence arose the conviction of a direct personal responsibility which could be tempted by no external splendor and could be shaken by no internal agitation, and could not be evaded or transformed. The strength of the other was the witness in the human spirit to an eternal Word, an Inner Voice, which spoke to each alone, while yet it spoke to every man; a Light which each was to follow, and which yet was the light of the world; and all other voices were silent before this, and the solitary path whither it led was more sacred than the worn ways of the cathedral aisles.'

Near Philadelphia, when it was but a young city,

Round whose virgin zone
The rivers, like two mighty arms, were thrown,

and which Penn evidently designed should continue, if possible, to be "urban yet sylvan," Daniel Pastorius and his genial Anna found their home. Early in the poem, we are made to sympathize with him in his dis-

appointment at the lukewarmness of his friends concerning the evils of slavery.

"Help, for the good man faileth! Who is strong,
If these be weak? Who shall rebuke the wrong,
If these consent? How long, O Lord! how long!"

Anna Pastorius replies to this complaint beautifully, by pointing to an aloe which grew, flowerless, among their garden treasures, "brought from the Spanish main by merchantmen."

"But some time, thou hast told me, there shall come
A sudden beauty, brightness and perfume,
The century-moulded bud shall burst in bloom.

"So may the seed which hath been sown to-day
Grow with the years, and, after long delay,
Break into bloom, and God's eternal Yea

"Answer at last the patient prayers of them
Who now, by faith alone, behold its stem
Crowned with the flowers of Freedom's diadem."

Many of our readers are likely to peruse the whole poem. We need therefore only to anticipate this by noticing a very few passages. One phase of religious sentiment is happily hit, thus:

"Above a wrecked world with complacent face
Riding secure upon his plank of grace!"

Another, more attractive, in these lines:

"For there was freedom in that wakening time
Of tender souls; to differ was no crime;
The varying bells made up the perfect crime.

"On lips unlike was laid the altar's coal,
The white, clear light, tradition-colored, stole
Through the stained oriel of each human soul."

Whittier's partial adherence to the Wordsworthian principle, that nothing real is necessarily foreign to poetry (shown already in his "Snow-bound" and elsewhere,) appears now and then in this poem; as in the line,

"Tasting the fat shads of the Delaware;"

and again,

"Of verse, Dutch, English, Latin, like the hash
Of corn and beans in Indian succotash."

We may be almost alone, perhaps, in enjoying more, the even flow of poetic language uncongealed by such prosaic suggestions. But there is much delightful description in the "Pennsylvania Pilgrim." None is more so than the account of a Quaker Meeting at Germantown in the olden time.

Other poems follow in the volume, some of them of a more popular character than the "Pilgrim." First of these, "The Pageant," depicts in melodious verse the magnificence of a winter scene:

"Where, keen against the walls of sapphire,
The gleaming tree-bolls, ice-embossed,
Hold up their chandeliers of frost.

"I tread in Orient halls enchanted,
I dream the Saga's dream of caves
Gem-lit beneath the North Sea waves!"

* Mulford's Nation, pp. 267, 268.

* * * * *

"What miracle of weird transforming
Is this wild work of frost and light,
This glimpse of glory infinite!

"This foregleam of the Holy City
Like that to him of Patmos given,
The white bride coming down from heaven!"

It ends with a wish, amidst all the glory,
for the warmth of life:

"I sigh for summer's leaf-green gloom
And warm airs thick with odorous bloom!

* * * * *

"And, soft and low, thou wind south-blowing,
Breathe through a veil of tenderest haze
The prophecy of summer days.

"Come with thy green relief of promise,
And to this dead, cold splendor bring
The living jewels of the spring!

The "Singer," next, gives us a touching reminiscence of the poet-sisters, Alice and Phoebe Cary. Then comes "Chicago," which most of us have read before. Well may the concluding lines be remembered:

"Ah! not in vain the flames that tossed
Above thy dreadful holocaust;
The Christ again has preached through thee
The Gospel of Humanity!

"Then lift once more thy towers on high,
And fret with spires the western sky,
To tell that God is yet with us,
And love is still miraculous!"

"My Birthday" has grown familiar already, to many who admire and love the poet. Pure heart-music there is, indeed, in such a verse as this:

"I grieve not with the moaning wind
As if a loss befell;
Before me, even as behind,
God is, and all is well!"

"The Brewing of Soma" is more mystical; its oriental dreaminess lifts only towards the close, with a meaning not easily foreseen at the beginning.

"A Woman" utters the language of Christian tenderness, not marred, if not greatly helped, by the constraints of verse. "Disarmament" follows; a very eloquent appeal:

"O, men and brothers! let that voice be heard.
War fails, try peace; put up the useless sword!"

A Buddhistic legend enlivens this theme, and points well its moral, that "peace unweaponed conquers every wrong."

Of the remaining poems of the volume, "The Sisters," "Marguerite," and "King Volmer and Elsie,"—especially the last, after the Danish of Christian Winter,—are likely to be general favorites. Our poet's genius does not appear to have yet begun to lose its fire with the recurrence of his birth-days.

H. H.

CHRISTIANITY IN COLLEGES.

FROM PRESIDENT WOOLSEY'S FAREWELL ADDRESS.

I hope that as long as the College lasts it will be the abode of religion, of teachers who believe in Christ and lead a religious life, and of scholars who feel that a noble character is something infinitely more precious than learning. I am happy to quote Mr. Huxley's opinion that "some form of religion and morality is essential to true education," and his acknowledgment of what religious influence has done in this good work. May I not say then that the question of a religious education is answered for us in the affirmative by the judgments of those who have no fixed belief in the supernatural origin of religion. Can those, then, who do believe that it is from heaven, hesitate about advancing further still, or be afraid to say that not only the benevolent, purifying tendencies of Christianity, but *its truths and authority* also, require that they should, in all fit ways, imbue their pupils in the common faith? Parents, that is, the great majority of them, expect this, and rather blame the colleges for the neglect of a religious training, than for going too far in that direction. In fact, the training of educated Christian men now, brought as they are under the influences of Church history, of an improved exegesis, and of a growing sense of the common brotherhood of Christians, brings them to nearly the same views—to "the unity of the faith and of the knowledge of the Son of God." For instance, when that noble man, Dr. Wayland, was alive, one who was not a Baptist might have been sure that he would be the guide of young minds into a pure and lofty Christianity.

But some one will present another difficulty—the attitude which religion must take toward some of the doctrines of modern science—for science has its dogmas, some of them half-proved, new-fangled, which it is as much the fashion to admit on insufficient evidence as it is for some schools of philosophers to deny even the possibility of revelation. I can only say in regard to such imagined difficulties, that when the scientific doctrine is not yet received, but is knocking for admission at the door of truth, it cannot have fixed relations to established truth; that the sciences built on observation of nature, and those built on the primary convictions of man and on historical evidence, cannot be really hostile; and that the Christian mind must be a narrow one or a skeptical one which stands in dread of every new discovery, or every new theory, proceeding from scientific men. As for the rest, we must rely on those devout men in our scientific chairs, who are ever ready to avow their faith in

Christ, to encounter those theories of rash scientists which are more to be feared for the spirit they show than for the facts alleged in their behalf.

And now I close this my last official act with the prayer to God that this may ever be a Christian College, in the highest and best sense. May its graduates go forth to bless the world as *men of principle*, and as they advance in life may they ever retain a just and fond affection for their Alma Mater; may its guardians under the amendments of the charter have that unity and devotion to the interests of the departments which will be a sure pledge of successful councils, May its faculties keep in the van of their sciences, teach with a loving spirit, and feel that *life* is more and higher than learning. May its students be manly, truthful, honorable, able by their strength of principle to resist the debasing influences that are abroad in the land—may they, in short, be true Christian gentlemen.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 19, 1872.

PRIESTHOOD OF ALL CHRISTIANS.*—Ministry, in the New Testament (although the words so translated are not the same in all passages of the original) appears to have been synonymous with service; including the bestowal of carnal†, as well as the administration of spiritual gifts. By a very natural usage, it has come to refer, now, almost entirely to spiritual, and mostly to public service. But is not this last restriction too narrow? A lesson is contained in the older and wider meaning, not to be forgotten. There is a household ministry; there is that of the wayside, between brother and brother; and there is that of the dying bed. William Penn wrote in his "Primitive Christianity Revived," of a state of Society to which he then looked forward, thus: "Here every man is a *temple*, and every family a *church*, and every place a meeting-place, and every visit a *meeting*." Our concern herein is now to revive the solicitude always felt by the early Friends, not only to prevent hierarchy, that is, the domination of a clerical order, but,

* 1 Peter ii. 5. Ye also, as lively stones, are built up a spiritual house, an *holy Priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

† Rom. xv. 25, 27.

also, to avoid *undue* demarcation between "ministers" and other living members of the church, by anything approaching a human ordination, which shall be *exclusive*. The "liberty of the Spirit" ought to be maintained for all. Thus wrote George Fox: "And friends 'quench not the spirit, nor despise prophesying,' where it moves; neither hinder babes and sucklings from crying Hosanna; for out of their mouths will God ordain strength. There were some in Christ's day that were against such, whom He reprov'd; and there were some in Moses' day who would have stopped the prophets in the camp, whom Moses reprov'd, and said by way of encouragement to them, 'Would God that all the Lord's people were prophets!' So I say now to you. . . . So every one may improve their talents, every one exercise their gifts, and every one speak as the Spirit gives them utterance. Thus every one may minister, as he hath received the grace, as a good steward to Him that hath given it him; so all plants may bud, and 'bring forth fruit' to the glory of God: 'for the manifestation of the Spirit is given to every one to profit withal.'"

As members one of another, we are to minister as of the ability that God giveth. With some, this may be at times only a silent sympathy. Burden-bearing may be ministry, in that it lightens the load and aids the labor of those whose work is manifest: Excellent often is the service of those who seem to be only "helps." Upon every work of Christian love rest the dignity and blessing conferred by Him who said to His disciples that He was among them "not to be ministered unto, but to minister."

OUR NEIGHBOR'S NEEDS.—Almost every congregation numbers within its membership some who, from physical infirmity, poverty in the things of this world, or other cause, must exercise more than ordinary faith, and make special effort to meet regularly and punctually with their brethren to worship God.

Both from sympathy with such, and a desire that the spiritual gifts, the physical and intellectual powers, and the earthly possessions of every believing child of God, may be

used to His glory, we invite the consideration of our readers to the necessities of this class. While one servant ministereth by the preaching of the word, another by that of letters, and a third glorifieth our Maker by patience in the midst of suffering, may it not be thy service, dear reader, to share the burdens of others, by facilitating their attendance at meetings for worship? Sympathy may be the need of one, help in the performance of some household duty that of another; while a third may require only a conveyance to the meeting-place, which his or her own means are insufficient to command. The class alluded to embraces some to whom the gifts of ministry have been committed. Affliction, suffering, poverty, may have been in the Divine hand instrumental in qualifying these for their public ministrations. But it is especially desirable that such be punctually in their seats, and that their minds be as far as possible relieved from thought of worldly cares. Let us, in these respects, seek to bear each other's burdens, assured that in so doing we "fulfil the law of Christ."

POLITICAL BITTERNESS.—The extent to which personal slander is employed in political contests is a mournful feature of our times. It is well to remember that, while one party may be in the right and the other in the wrong, men equally honest may be found on both sides. We may deplore the error of those whose views differ from ours, but we are never warranted simply by that difference to impugn their sincerity. Political variance should not impair the harmony of our social relations with estimable people; still less should it affect our dealings with them in the affairs of the church.

In his action as a citizen, the true Christian will manifest a deep sense of personal responsibility, and a sensitive and enlightened conscience. Where great moral questions are directly presented, in unmistakable forms, we may expect great unanimity in the action of men of the same household of faith. But cases often arise where the line between right and wrong is not so clearly drawn, and upright men are found disagreeing in regard to the merits of measures and the fitness of candidates. Here the conscientious voter will

examine the points at issue as carefully as he can, and act in accordance with his best judgment, with a view singly to the welfare of the State. If others as conscientious as himself come to a different conclusion, he will not deny them credit for their purity of intention.

It is matter of rejoicing that some grave questions have been removed from the field of controversy in this country. In the abolition of slavery and the admission of colored men to the right of suffrage, we acknowledge reverently the hand of a benignant Providence. May all seek to be guided aright in the exercise of the high privileges and solemn duties of citizenship; and may faithful advocacy of the Right be conjoined with Christian charity!

"THE OLIVE BRANCH."—No paper has been lately received by us more interesting than the first number of "*El Ramo de Olivo*," published in Spanish by our friend Samuel A. Purdie, with the heading, "*La Sociedad De Los Amigos, Matamoros, Méjico*." Its mottoes are, Isaiah ii. 4, "Nation shall not lift up sword against nation," &c., and Luke ii. 14, "Glory to God in the highest, on earth peace, and good-will toward men." On the first page we find a hymn to the Saviour, an article from the "*Messenger of Peace*," of Boston, a copy of Resolutions passed by a Conference at Providence this year, and a concise but animated account of the Life of William Penn. This contains a letter from the latter to the Indians, and his address to the Indians under the "treaty-tree." Citations of Scripture follow, with verses in praise of the Christian faith and of peace, and other suitable matter; including, on the last page, a neat wood-cut representing a house in Palestine. In the Editor's salutation, beginning with "Beloved friends," he assures his readers of his desire for the welfare of all the citizens of Spanish America, in the spirit of Christianity; "desiring to avoid all controversy between sects or churches;" aiming only at the elevation of their minds and the salvation of their souls. A like announcement is made at the close of the sheet, to the effect that the paper is "publicado en el interes de *La Paz Entre*

Las Naciones; La Educacion Universal; Y Religion Sin Controversia."* Most heartily do we desire its success, and that of the mission which it represents; as of "a light shining in a dark place."

OUR INDIAN DEPARTMENT this week furnishes an interesting and very encouraging exhibit of progress within the limits of the Central Superintendency. It is but a fraction over three years since Friends were placed in charge. Yet despite the facts that the largest tribes were fresh from the battle-fields of the plains and not then settled upon reservations, and that many of the smaller tribes which had previously made some progress toward civilization have been removed to new locations in the Indian Territory, where new fields were to be broken and dwellings built, we are permitted to see most gratifying results of honest efforts for their advancement.

May those who are enlisted in this Christian work be afresh encouraged, and their diligence renewed. And may we all, though the Christian service of most be in other channels, extend to them our sympathy, confidence and support, rejoicing that our brethren are made thus instrumental in promoting the welfare of our fellow-beings, and extending the kingdom of our blessed Redeemer.

KANSAS YEARLY MEETING.—The opening sessions of this body at Lawrence, on Sixth-day, 11th inst., were occasions of more than ordinary interest. On the morning of that day, two large meetings for Divine worship were held, and in the afternoon a joint meeting of men and women for the organization of the Yearly Meeting. A committee of Indiana Yearly Meeting attended, and one of their number read the minutes of that concerning the establishment of this meeting. Temporary clerks were appointed, and a committee to have charge of meetings for worship during the Yearly Meeting.

On Seventh-day the men and women gathered in separate rooms. Upon nomination of the representatives, Dr. Wm. Nicholson was appointed clerk of the men's meeting,

* "Published in the interest of Peace among the Nations; Universal Education; and Religion without Controversy."

and Dr. Samuel D. Coffin and Dr. Jehu H. Stuart his assistants. The London General Epistle was read, and nine others, being from all the Yearly Meetings of Friends except Philadelphia and North Carolina. A committee was appointed to nominate members of a Representative Meeting, &c. After a session of about four hours, the meeting adjourned to Second-day morning.

The attendance of accredited ministers and other members of our Religious Society was large, nearly every Yearly Meeting on this continent being represented.

We hope to receive further accounts in season for our next number.

MARRIED.

STARBUCK—OWEN.—At Friends' Meeting at Ackworth, Warren Co., Iowa, on the 3d of 9th mo., 1872, Gayer, son of Isaac and Rachel Starbuck, to Sarah E., daughter of Samuel and Ruth Owen (the latter deceased); members of Ackworth Monthly Meeting.

BETTLE—TATNALL.—On the 26th of 9th mo., 1872, at Friends' meeting-house, Wilmington, Del., Edward Bettie, of Philadelphia, to Elizabeth H., daughter of William Tattall, of Wilmington.

DIED.

HINSHAW.—On the 5th of 9th mo., 1872, Thomas Hinshaw, in the 41st year of his age; a member of Cottonwood Monthly Meeting, Kansas. His last labor was in relieving the sick and afflicted. He was sick only three days. It is believed that his end was peace.

GENERAL MEETING.

Iowa Yearly Meeting's Committee, with the co-operation of a committee of Winneshiek Quarterly Meeting, appoints a General Meeting in continuation of Winneshiek Quarterly Meeting, to be held at Hesper, beginning at 11 o'clock on Seventh-day, Tenth mo. 26th, and continuing Second and Third days following. We would respectfully invite Friends from other Yearly Meetings and from different parts of our own, to unite with us in this work by their presence and prayers, that the Lord's blessing may attend us. Conveyances will be provided to meet the trains at Decorah (the nearest railroad station,) on Fifth and Sixth-day evenings. Friends on Central Iowa R. R. should take morning express train, which will reach Austin, Minnesota, by noon, via Milwaukee and St. Paul R. R. to Decorah at 5:25 P. M. Those wishing to attend Select Quarterly Meeting should reach Decorah on Fifth-day evening. Friends from the east leaving Chicago in the evening, via Milwaukee and St. Paul R. R., will reach Decorah at 10:30 next morning.

On behalf of Iowa Yearly Meeting's Committee.

JOSEPH ARNOLD, Secretary.

Oskaloosa, Iowa, 10th mo. 5th, 1872.

A GENERAL MEETING for Divine worship is appointed to commence at the close of Vermilion Quarterly Meeting, Illinois, on First-day, 11th mo. 10th, at 3 o'clock, P. M.; a Committee of said Quarterly Meeting, joining with Western Yearly Meeting's Commit-

tee in the service. A cordial invitation is respectfully extended to all; and reduced fare is arranged for by return certificates over the Indianapolis, Bloomington, and Western Railroad from Indianapolis and all intermediate points to Danville, Illinois, and thence on the Paris road to the meeting-house; where Friends will supply all necessary accommodations. Committees meet at 8 o'clock, A. M., the same day.

WM. L. PYLE,
THOS. C. BROWN.

Indianapolis, 10th month., 1872.

A GENERAL MEETING is appointed in Raisin, Michigan, under the care of the Committee of Ohio Yearly Meeting, to commence on Sixth-day, the 1st of Eleventh month next, at 11 o'clock, A. M. A general attendance is requested, and a cordial invitation is extended to Friends and others.

The cars on the Lake Shore and Southern Michigan Railroad stop at Lenawee Junction, where Friends will be met with conveyances on Fifth-day afternoon, or Sixth-day morning.

On behalf of the Committee,

RICHARD HARKNESS, Clerk.

CORRESPONDENCE.

MATAMORAS, MEXICO, 9th mo. 22, 1872.

Editors Review—Dear Friends:—We suppose many Friends will be wishing to hear how the special work of the mission is progressing. In 8th month we were working amid almost irresistible obstacles. After waiting three weeks for an ink-roller, we were furnished with one so soft we could only use it by night, and when trying to use it constantly it became useless. We, however, made some moulds, and by casting our own rollers we have been running the press as constantly as possible for four weeks past, using electrotypes with success. The two tracts completed are *all exhausted and urgent calls for more*, whilst we aim to circulate our "*El Ramo de Olivo*" in every State and territory in Mexico, the postage being 6½ cents per pound, which includes about 50 copies. We shall in future numbers try to adapt our paper to Mexican circulation, as the extremely high rates of postage, (from 4 to 10 cents per copy, same as on 4½ papers,) will prevent its extensive circulation in the other Republics of Spanish America, as we can send larger pamphlet issues at a less sacrifice of postage. The number already issued is received with a hearty welcome in Matamoras; the mails have not yet opportunity to bring responses from the interior. We prepared packages to send to various points in Spain and South America, but are informed that as all have to pass through the British mails from Kingston, Jamaica, we must pay by the single copy, to pass with safety, paying postage to three governments on every number. Although its extensive gratuitous distribution is thus limited, yet among the 9,000,000 Mexicans, we can find a sufficient call to require the

continued generous liberality of the Friends of Peace, Religion, Temperance and Education in the United States; meanwhile we can present the cause of Peace before all the leading statesmen in Spanish America. With this view we are translating Sumner's oration on the True Grandeur of Nations, as viewing the Peace Question in a statesmanlike manner. Other obstacles presented themselves during last month, almost completely suspending our other work.

After one of the most intensely hot seasons ever known here, a tropical fever made its appearance in the city, entering every mansion with its pestilential breath, almost stopping our school and our reunion, whilst the six sick ones who lived in adjoining rooms, including my dear companion, made it impossible to give all our time to the press work during the month, yet the issues were equivalent to about 20,000 tract pages. Our colporteur, after an absence of two weeks, during which time, care of the sick prevented our visiting his remote residence, returned, saying that himself and all his family had been prostrated by the fever, and in this situation he had been summoned to leave his rooms, (not being able to pay the rent due,) and that he was looking for cheaper rooms among the reed structures of the suburbs. He made no request for aid and evidently expected none. We were evidently needing assistance in our type-setting, as the amount of work now pressing upon us makes it evident that three persons must keep constantly employed in our press room, and we were only waiting for his return to propose that one of his daughters should join my wife in type-setting, she being well educated in ordinary Spanish studies, French, and drawing. This and an evident change in our day-school induced us to invite them to occupy a part of the Mission Rooms, leaving our colporteur at liberty for visiting distant points in the State of Tamaulipas. The present working force of the mission will be, besides ourselves, Librada Flores, colporteur; Eligea Flores, assistant in type-setting and tract stitching; Emilia Flores, teacher in all Spanish studies, she having gathered a school of 11 before coming to our rooms, and by their own choice those of our former school who study Spanish only will join her school. The former teacher will continue an English class, giving instruction to its members in Spanish also, if the number who wish to come will justify continuance, but independent of the mission funds. We hope in this way to greatly increase the usefulness of the mission at but a moderately increased outlay. The position of Matamoras in the Zona Libre or Free Trade Belt of Northern Mexico, and its being a great commercial centre, with-

in half an hour's ride of a U. S. Post-office, present facilities for issuing papers, tracts, etc., in Spanish, *such as are presented by no other city in Spanish America*. We can issue papers and send them *by mail post-paid to Yucatan or Oaxaca at less than the duty on white paper passing the Zona Libre*. As we must use *at least half a ton of paper* during the coming year, the cost of publication in Matamoras will be at least \$100 less than at any point distant $7\frac{1}{2}$ leagues from the Rio Grande. We wish therefore to make our mission the publishing centre of evangelical literature for all the Mexican missionary centres. Owing to the prejudice against New York books manifested by many, we wish to issue Epistles and Gospels with a Mexican imprint, and, as seems very necessary, to print them in pica type, the Mexicans being excessively fond of coarse printing. The importance of maintaining an earnest peace effort upon this *hostile border* must be apparent to all, and in no place is a temperance movement more necessary, especially by the printed pages, although the Mexican liquor shops bear such terrible names, as betray their mission; for instance, *El Diablo*, (The Devil,) of Matamoras, and *Las Puertas de Inferno*, (The Gates of Hell,) in Victoria. Feeling deeply our own insufficiency for so important a work, yet believing that the Lord's time to bless Mexico has arrived, and that the sound of His overturning and awakening power is becoming every day more clearly manifest among its lofty mountains and desert plains, we feel willing to do what we can, leaving the results to an increase-communicating God. No country has changed more rapidly in sentiment than Mexico, where 17 years ago "the property of the priesthood was estimated at one-half the real estate of the Republic, they having in the city of Mexico alone property valued at \$40,000,000, being one-half of its real estate;" so that the majority of the population were almost absolute slaves of a merciless priesthood. When the self-emancipated Aztec monk of Oaxaca, casting aside his clerical robes, and breaking the vow of perpetual celibacy, found himself, with the success of the Liberal party in 1857, appointed Minister of the Interior and Clergy, he turned his anguish-stricken eyes to his enslaved Aztec brethren, and with a combined sentiment of *absolute justice*, mingled with *unhesitating severity*, framed the *Law of Juarez*, confiscating the property of the clergy, abolishing convents and the wearing of ecclesiastical robes in the streets, giving liberty of conscience and of worship where so recently was the darkest intolerance. Thus absolutely driven from their stronghold, they established the convent at Brownsville, where

their seven priestly confessors can promenade the streets in security, leaving State and Church not only divorced, but in the most absolute hostility. Since that time the Bible has been called for among the masses until the circulation of Bibles and Testaments had reached 18,000 copies during the year ending 4th mo. 1st, 1871, being the last report we have. Although during seven years past, various foreign Missionary Boards have occupied Mexico, establishing more than eighty congregations, with an aggregate of nearly 1,000 members, yet Mexican laborers are to-day among the brightest instruments of her Protestantism. Thus has been answered the dying prayer of Father Aguilar, who, clasping the Bible to his breast, died with an agonizing prayer for the evangelization of Mexico escaping from his pallid lips as his last audible words, leaving the nucleus around which have been gathered the sixty congregations at the Capital now in charge of H. C. Riley. Then, dear friends, casting aside that *national prejudice* falsely called *patriotism*, let us be willing to do all that *truth requires* to advance the cause of Christ in this land of darkness; all we can to *maintain peace* among the sister Republics; all we can to check that spirit of conquest which desires the *extermination* instead of the *elevation* of the aborigines of the New World, and which would gladly drive the sons of Anahuac into that ruin so clearly apparent as the doom of the natives of our own fair country. Let us be willing that the sister Republic which declared that "The Republic of Anahuac, after 300 years of usurpation, resumes its own sovereignty" (Declaration of Chilpanzingo, 1812,) may maintain her liberty; and let us pray that not only may she maintain her brilliant example as the *first nation to abolish the Death Penalty*, but that the blessing of Peace may crown her with prosperity. We cannot say that the Spanish are not wise rulers when we see the gentle wisdom which decked the brow of Count Revillagigedo when conciliating the natives of New Spain during his viceroyalty, in 1725; whilst the country could hardly be said to be usurped when José Sarmiento Valladares, Count of Montezuma, and his royal spouse Maria Andréa Montezuma, (fourth grand daughter of Montezuma, I. I., Emperor of Anahuac, by his son Pedro Johualicahuatzin Montezuma,) blessed Mexico with their peaceful reign from 1696 to 1704, occupying themselves almost exclusively in the erection of Public Works, such as bridges, highways, and government buildings. Whilst ominous clouds of increasing darkness menace the peace of the two countries, let it not be said that the Society of Friends were indifferent spectators of the angry strife, but, taking the interest of

brethren, strive to conciliate the feelings of the national leaders *in every way truth may open*. We truly remain your Friends,

SAMUEL A. PURDIE,
GULIELMA M. PURDIE.

[Extracts from a Letter from A. M. Purdy.]

DECEASE OF EDWARD M. DORLAND.

Words cannot express the feelings of my heart as I announce to the readers of the *Review* the death of this lovely Christian brother. To know him was to love him. He was pleasant, kind, loving and lovable, his disposition open and genial, ever having a kind word for all with whom he associated. His ministry was peculiarly pleasant, and his prayers—what can I say of them? Truly, if ever a man seemed to talk with his Maker, he did; and many times in our assemblies for worship, have those supplications seemed to be the key to unlock the very gates of Heaven.

We, who have so often held sweet communion with him, and so many times mingled our prayers with his, find it hard to realize that he has gone. He passed away on the morning of the 26th of Ninth month, aged 57 years, after being confined to his bed about three weeks. From the first of his confinement, his constant theme was Christ and the cause of his Master.

Well do I remember how earnestly he inquired of me, on my return from the Bristol and New Bedford meetings, how the cause prospered (he having started on the journey to attend, but being obliged to stop at Utica, and return to his home on account of sickness); and when I related to him the success of those meetings, his eye lighted up, and his cheeks glowed with emotion—especially as we dwelt upon the particulars of the last named meeting.

The General Meetings had his hearty approval, and his heart was warmly enlisted in the work. He firmly believed that they were greatly instrumental in binding the members of the church closer together, and to advance the blessed work of his Divine Master.

At the time of this visit he was confined to his bed and suffering severely. The following morning, in reply to a friend who enquired how he had passed the night, he replied, "Oh! I have had such a delightful season. It has seemed to me that angels have been hovering around and over me, and they have invited me home; and I told them I was ready to go, and I am." The following day I visited him again, and he sweetly recognizing me—although a little flighty,—clasped my hand in his, and as I sat by his bedside with my ear close to his lips, he spoke earnestly for the Master and for the welfare of the Church. His dear compan-

ion said that such had been his constant theme.

One subject in particular seemed to be on his mind, and that was the Mexican mission, and his anxiety for the members of his meeting to raise a small sum, and forward it to our missionary brother there.

His love for the cause of Christ was remarkable, and never was he so happy and joyous as when laboring actively in the vineyard. So Christ-like was he and so filled with that love, that it left no room in his heart for sectarian bigotry. A Methodist pastor remarked at the funeral, that his love for him was like that of Jonathan for David.

There is a sweet feeling of peace as I dwell upon his character, and remember that He, the great Leader, whose eye never closes, and who never sleepeth, is able to carry on His work, and will prepare others for the field that our dear brother was so engaged in. May his mantle fall upon one as strong in faith and as willing to battle as was he; and may those who knew him, now that he has gone, covenant with his and their God, to be more faithful in serving Him whom he so faithfully served.

Palmira, N. Y., 10th mo. 1st, 1872.

INDIAN DEPARTMENT.

Fort Sill, 10th Month 5th, 1872.

One week ago to-day, I received five very fine pictures illustrating Scripture narratives, also a package of texts for our Indian children. The pictures were marked as being presented by the children of Twelfth street First-day School, Philadelphia. Please extend to them the heartfelt gratitude of both teachers and children. Last First day a lesson was given on the "Prodigal's Return," and the children were told where the pictures, &c., came from. They do not know why persons that never saw them should take such an interest in them. They all love pictures, and they help greatly to fasten in the memory lessons taught.

Our school has increased in size until we now have 47, which is all we can comfortably accommodate. We have in school 26 Caddoes, 10 Choctaws, 4 Delawares, 1 Comanche, 1 Cherokee, 3 whites and 2 blacks. No tribe has as yet objected to going to school with any other tribe, and I think *strict* impartiality will keep down all jealousies. We have now had five weeks of school, and all is progressing satisfactorily so far as I know.

A little over one year ago the Government sent tobacco here to be issued with the rations to the Indians. Many of our children used it. I am strongly opposed to the use of tobacco in any of its forms, and I scarcely knew what I should do; but every Seventh-day

issued them tobacco, and *every* Seventh-day gave them a "talk" on the evils of its use—its filthiness, its cost, its injurious effects, &c. The cost of it and what they could buy with the money made them think. After telling them how bad it was, I told them we were going to give it to them as long as they wanted it. So it went on for about two months, when two boys quit, and our worthy Agent hearing of it gave each a knife and silver dollar. Then one after another has quit; some quit awhile, then began again, and again quit. All have quit, and no tobacco has been used by the children for about ten months. It was entirely voluntary, no force work about it, and part of them used it extravagantly. *If Indians and heathen can give up the use of tobacco, can not whites and Christians also?* All the children promised not to use it, and each boy has received a pocket knife.

Last Fifth month, two of our larger boys became angry and had a fight, injuring each other considerably. Neither had any ill will towards us. It occurred just at dinner time, and as I seldom talk to children when they are angry, I said nothing except to separate them. After dinner one of them came into school, the other and older (usually a good boy), did not. I was intending to have them together in the evening, but just as school closed the boy who did not come in was seen across the prairie making for home. My first thought was to pursue; then I thought it best not to set such a precedent, and so let him go, we feeling grieved of course. In just two weeks to a day he returned, sorry enough, and ready to do anything required. The larger boys felt hardly towards him, but after talking to them privately, I called the school together, and talked the matter all over; and all but two agreed to forgive, be friends, and live like brothers, after which the two who had the fight got up before the whole school and shook hands as a token of returned friendship. Thou may imagine we all felt deeply. So ended the trouble, and the boy who ran off has been a changed boy for the better ever since. Enough for the present. We have many little experiences, and are ever glad to have the sympathy of our friends, and their advice too.

We ask the prayerful remembrance of all friends of the work in which we are engaged, for while we have much to encourage, we are not without our trials, our crosses, our discouragements. Oh! for more grace, more faith, love, patience and forbearance. I remain thy friend,

JOSIAH BUTLER.

THE CENTRAL SUPERINTENDENCY.

The following tabular statement exhibits the comparative condition of the Indians of the Central Superintendency for the years

1869 and 1872. It embraces the condensed statistics of the Kickapoos, Kaws, Osages, Quapaws, Peorias, Ottawas, Wyandottes, Senecas, Sacs and Foxes, Absentee Shawnees, Chippewas and Munsees, Cheyennes, Arapahoes, Wichitas, Keechies, Caddoes, Ionies, Kiowas and Comanches, and covers the period of President Grant's *first* official term. The Superintendent (Enoch Hoag) and the Agents for these Indians were nominated at the request of the President, by the Society of Friends.

DATE	1863.	1872.
Population	16,208	17,957
Number of Schools.....	4	14
" Pupils.....	105	404
" Teachers.....	7	16
" Sabbath Schools		11
Amount contributed to Schools		\$3,335
By any Religious Denomina- tion.....		By Friends. \$150
Acres cultivated by Indians	3,220	By Moravians. 9,671
Wheat raised by Indians,— Bushels	633	3,247
Value of Wheat raised by Indians.....	\$1,135	\$3,957
Corn raised by Indians,— Bushels.....	31,700	214,190
Value of Corn raised by In- dians.....	\$24,000	\$106,998
Oats raised by Indians,— Bushels.....		9,243
Value of Oats raised by In- dians.....		\$3,680
Potatoes raised by Indians,— Bushels.....	1,770	15,201
Value of Potatoes raised by Indians.....	\$1,770	\$7,414
Value of other Vegetables...		\$7,355
Hay cut in Tons.....	750	5,584
Value of Hay.....	\$3,590	\$30,870
Number of Horses owned by Indians.....	17,924	42,920
Value of Horses owned by Indians.....	\$702,250	\$1,577,571
Number of Cattle owned by Indians.....	640	6,604
Value of Cattle owned by Indians.....	\$15,200	\$103,804
Number of Hogs owned by Indians.....	1,074	10,763
Value of Hogs owned by In- dians.....	\$3,238	\$30,227

A glance at the above table will show a very decided improvement in the educational and industrial condition of these tribes, and should the same policy be pursued for the next four years, the improvement will be still more decided. No stronger proof of this inference can be needed than the fact that the statistics of each of the four years show a constantly increasing ratio of progress in the right direction—that of 1872 being greater than that of any previous year. Moreover, many of the schools have been in op-

eration too short a time for the full extent of their influence to be felt; and with many of these Indians, the means of industrial improvement have so recently come into their hands that they have but commenced farming operations. Again, several of these tribes have since 1868 moved to new homes in the Indian Territory, and have, therefore, had to contend with all the retarding influences connected with the opening of farms, building houses, &c., in a wild and remote region. No little portion of the corn crop of the present year is upon sod broken last spring. Notwithstanding these adverse circumstances, we find their corn crop for 1872 increased about seven fold over that of 1868, whilst the quantity and variety of their farm and garden products generally are largely increased also. The simple fact that they own ten times the number of cattle and hogs which they had four years ago, indicates an appreciation that their true interest lies in giving up the chase and pursuing the peaceable industries of civilized life.

WM. NICHOLSON,
General Agent of Executive Committee of
Friends on Indian Affairs.
Lawrence, Kansas, 10th mo. 7th, 1872.

NOTES.

This season is said to be an unfavorable one in Great Britain, as to the production of grain, fruits, hops and potatoes. Of the latter, the crop is the worst since 1846; from the "potato disease," as it is called. This is known to be produced by a parasitic fungoid vegetation (*Botrytis infestans*), which destroys the leaves and stem. Although very many remedies for this have been tried, none has yet proven reliable. Dr. Hooker, the distinguished botanist, asserts that the disease does not affect the starch of the potato; if a mode of separating this can be contrived, much nourishment may be saved.

Inquiry is needed to determine whether the disease prevails on one kind of soil more than another; whether leaving the seed in the ground all winter is better than planting it in the spring; and whether the kind of seed used is important. Frequency of thunder storms is said to be accompanied or followed by the potato disease. Periodicity is asserted in regard to it; the interval being about twelve to fourteen years, corresponding nearly with that between the times of the greatest number and magnitude of spots on the sun.—*Nature*.

As to the crops in France, a recent number of the *Constitutionnel* says, that "The year 1872 will be remarkable in France for its abundant harvest, representing a capital of 1,500,000,000 francs. It exceeds by one-

third the average of the ten preceding years. Hitherto, the yield in France has not sufficed for the consumption, and she was obliged to have recourse every year to foreign importation. She has obtained her corn from the Black Sea, and, having no commerce with those countries, has been obliged to pay annually in gold a sum of 450 or 500,000,000 of francs. This year the yield will more than suffice, and thus that large sum will not have to leave France." After her late terrible misfortunes, and striving yet to pay her immense war-debt to Germany, this abundance may well be a source of thankfulness in France, as well as of sympathetic rejoicing in other countries.

FUTURE ECLIPSES OF THE SUN.—Robert T. Paine communicates to *Silliman's Journal* a list of eclipses visible in the United States during the remainder of this century. The first central eclipse will be that of September 29, 1875, which will be annular in part of the State of New York and in four of the New England States. The duration of the ring on the central line will be three minutes, thirty-nine seconds. At Boston it will be only two minutes, twenty-nine seconds. The belt of country over which the annular eclipse will extend will be 110 miles wide. Within it are situated the observatories of Hamilton College, Albany, Harvard University, Amherst College, and Dartmouth College. The first total eclipse will be that of July 29, 1878, when the shadow of the moon will pass over British Columbia, Montana, Colorado, Texas, and Cuba. At Denver, Colorado, the eclipse will be total nearly three minutes.

ONE of the yet unsolved problems of nature, whose difficulty proves greater than might have been expected, is the explanation of the manner in which certain "shell-fish" (especially *Pholades*) perforate rock. The ship-worm, or borer, *Teredo nivalis*, was asserted as long ago as 1733 to accomplish its work by its foot, not its shell. In a late discussion upon the subject, the same statement was made concerning other molluscs, as *Cardium*, *Mastra*, and *Solen* (razor shell.) But two or three observers ascribed the perforation to rotary motion of the shell of the *Pholas*, and to putting the valves together. Bryson, of Edinburgh, some years since, concluded that the boring was accomplished by the foot charged with sandy particles. What is now known of the power of the "sand-jet" to cut rapidly through the hardest granite, makes this more probable. The idea of a chemical solvent being used in the perforation, has now been given up.

Selected.

LUKE, xv. 3-7.

There were ninety and nine that safely lay
 In the shelter of the fold,
 But one was out on the hills away,
 Afar from the gates of gold,—
 Out in the desert bleak and bare,
 Away from the Shepherd's tender care.
 "Lord, Thou hast here Thy ninety and nine,
 Are they not enough for Thee?"
 But the Lord made answer, "One of Mine
 Has wandered away from Me,
 And although the road be rough and steep,
 I go to the desert to find My sheep."
 But none of the ransomed ever knew
 How deep were the waters cross'd,
 Nor how dark was the night the Lord went through
 Ere he found the sheep that was lost.
 Out in the desert He heard it cry,
 Helpless and sick, and ready to die.
 "Lord, whence are those blood drops all the way,
 That mark out the mountain track?"
 "They were shed for one who had gone astray,
 Ere the Shepherd could bring him back."
 "Lord, why are Thy hands so bleeding and torn?"
 "They were pierced to-night by many a thorn."
 And all through the mountains thunder-riven,
 And up from the rocky steep,
 There rose a cry to the gates of Heaven,
 "Rejoice, I have found my sheep."
 And angels echoed around the throne,
 "Rejoice, for the Lord brings back his own."

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Dates from Europe are to the 15th inst.

GREAT BRITAIN.—Some of the Conservative members of Parliament, in their public addresses to their constituents and others, have severely censured the government for its conduct of the negotiations with the United States, and one pronounced the settlement arrived at, on the Alabama question, a dishonor to England.

It is asserted that the telegraphic tolls on dispatches forwarded and received at the expense of the British Government on the subject of indirect claims, amounted to \$400,000.

Eighteen coal masters of South Wales, it was said, had resolved to close their works pending a reduction of the wages of employees.

FRANCE.—Prince Napoleon, cousin of the ex-Emperor, having returned to Paris a few days since, was officially notified that he could not be permitted to take up his residence on French soil, but must leave the city at noon of the 12th. Not having done so, agents of the government and the police waited upon him, and required him to go with them to Switzerland, which he did, repairing to Geneva.

SPAIN.—An attempt at insurrection broke out among the royal troops in charge of the arsenal at Ferrol, in the province of Corunna, on the 12th inst. The garrison of the fortress and the crew of a war steamer in the harbor remained faithful to the government, and reinforcements were promptly sent to their aid. The revolted, however, succeeded in seizing the gunboats which were anchored in the harbor, and also the light-house. They raised the red republican flag; but when the facts were announced in the Cortes, both the Republican deputies and the adherents of the son of the ex-Queen, took occasion to disavow any complicity of their partisans with the movement, and to declare their sympathy with the government against the insurrection. A dispatch from Ferrol on the 14th reported that

two attacks made by the insurgents on a war vessel had been repulsed; that three royal vessels were blockading the entrance of the harbor, and no vessels captured by the insurrectionists could escape; that anarchy was said to prevail among the rebels, and that 1,500 of them who had left Ferrol for Jobos had been intercepted by the government troops who were on their way to the former place, and had retreated.

The Abolition Society of Madrid sent to the Senate a petition for the emancipation of the slaves in Cuba and Porto Rico, which the Senate referred to the King's Ministers. The Cortes, by a vote of 161 against 57, refused to consider the amendments offered by the Republican members, to insert in an address to the King, a paragraph asking for the abolition of slavery.

In a debate in the Cortes on the 12th inst., on the election returns in Porto Rico and the extension of electoral privileges to Cuba, the Prime Minister, Zorilla, declared that no reforms would be introduced in Cuba while a single man remained in arms against the government. As for Porto Rico, the government would keep the promises of the revolution, but would do nothing to endanger the preservation of the colonies.

PERSIA.—It is estimated that 3,000,000 Persians have died during the famine in that country.

MEXICO.—The Congress convened on the 16th ult. The President, Lerdo de Tejada, in his opening speech, praised the late President Juarez, and gave a statement of the administration of affairs since his death. He pronounced the relations between Mexico and foreign powers to be in a satisfactory condition, and said he was inaugurating a system of economical administration. The election for Presidential electors took place on the 12th inst., but we have no report of the result. As no active opposition to Lerdo appears, his election is anticipated.

DOMESTIC.—Wm. H. Seward, of New York, Governor of that State for two terms, from 1838 to 1844, U. S. Senator also for two terms from 1848, and Secretary of State under Presidents Lincoln and Johnson, died on the 10th inst. in his 72d year.

John F. Frazer, for more than 30 years Professor of Natural Philosophy and Chemistry in the University of Pennsylvania, died very suddenly in this city on the 12th inst., in his 63d year. He was for many years the editor of the "Journal of the Franklin Institute," and was widely known by his writings, to men of science.

On the 9th inst., Sioux City, Iowa, and the vicinity, experienced an earthquake, which is said to have lasted more than a minute, shaking buildings considerably, but doing no serious damage. It is reported that at Fort Randall, Dakota Territory, the shock was still more severe. It was felt generally throughout Dakota. On the 12th, two shocks, of several seconds' duration, were felt in San Francisco, but no damage was done.

The 8th and 9th insts. being the anniversary of the Chicago fire, many persons marked it by removing to new quarters in the rebuilt portion of the city, and the Board of Trade took possession of a new hall in the building erected on the site of that formerly occupied by them, and destroyed in the great fire. The Chicago Tribune recently estimated that the number of buildings likely to be completed between the 15th of 4th mo. and the 1st of 12th mo. of the present year, in the burnt district, would amount to one brick, stone or iron building, of 25 feet front, and from four to six stories high, for every hour of each working day; while, in addition, those erected outside of that district equal the average number annually put up in the city.

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For Friends' Review.

INCIDENTS OF THE SEVENTEENTH CENTURY. NO. 2.

"In those days," says Wm. Edmundson, "the world and the things of it were not near our hearts, but the love of God, His truth and testimony lived in our hearts; we were glad one of another's company, though sometimes our outward fare was very mean, and our lodgings on straw; we did not mind high things, but were glad one of another's welfare in the Lord, and His love dwelt in us." The candle was not lighted to be hid under a bushel. The profitable business of "shop-keeping," he says, "he was mightily called upon to leave," that he might "take a farm, to be an example in the testimony against tithes," as "few, if any, stood in that testimony in this nation" (Ireland). He soon had occasion to record, that "suffering increased for not paying tithes, priests' maintenance, and towards repairing their worship houses, for not observing their holy-days, so

called, and such like; they fleeced us in taking our goods, and imprisoned some of us." A meeting being held at Belturbet, the provost of the town came with rude people and broke it up, putting W. E. in the stocks in the market place. The people gathering around, he preached the truth to them, which they heard with soberness. The provost, hearing that the sober people were dissatisfied with what he had done, sent an officer to release W. E., who opened the stock and bid him go his way, but W. E. says, "I told him I had been grossly abused, and made a public spectacle to the people, as though I had done some great offence, but was not convicted of any breach of the law; so let the provost come himself and take me out, for he put me in." The provost soon came, and opening the stock released him. Oliver Cromwell having issued a declaration "that such should be protected in their religion as owned God the Creator of all things, and Christ Jesus the Saviour of man, and the Scriptures," the governor of the garrison and chief officers of the town would try Friends by the declaration. W. E. was accordingly sent for, the provost being there. The declaration was read, and he says, "I was called to answer to the particulars. I answered them so that the governor and they that were with him gave their judgment that we were under protection, and our religion was to be protected."

The governor came from his seat, and taking W. E. by the hand, expressed his sorrow that Friends had been so abused, when W. E. reminded him of the example of the governor at Jerusalem, who in an uproar on like account, came with a band of soldiers and rescued Paul from the rude people, and appeased the uproar,—and said, "Was it not a shame for him that a heathen should outdo him who professed to be a Christian?"

The persecution in that part of Ireland appears to have been principally from ministers of the Baptist denomination, but some of them who had been "persecutors and injur-

preachers of the faith which once they attempted to destroy. One said, "he was ashamed of his brethren that had been so long professing and fighting for conscience' sake, now to suffer conscience to be trodden in the dirt." W. E. says, "My spirit was borne up in the power of the Lord as upon the wings of an eagle that day; truth's testimony was over their heads, and my heart was filled with joy and praise to the Lord; many were convinced, and several of them received the truth and abode in it."

At Cavan gaol, W. E. was kept fourteen weeks in a filthy dungeon among thieves and robbers for his testimony to the Truth as it is in Jesus. The foul air of the place so stifled him that one night he fell down insensible, and the prisoners cried out that he was dead. The gaoler carried him into the air, but when he recovered he was returned to the dungeon. A report having been circulated that he was in prison because the Quakers were for no law or government, he prevailed upon a justice who was friendly disposed to send for him to court. When he appeared, the presiding judge asked who he was and what he came for, when W. E. answered aloud in the hearing of the people, "I have been a close prisoner fourteen weeks for my religion and faith toward God, and I want justice, and to be tried by the law now established, for I know no law that I have broken; and I am one who have ventured my life to establish the government as it now stands, and own the government and the laws." The judge was disturbed and ordered him away, but the declaration he made so impressed the people, and especially the sober professors, that the next day, without further trial, he was turned out of the prison.

At another time, W. E. travelled into the county of Donegal, which was mostly inhabited by Scotch people, who were Presbyterians. He says, "I was moved to ride from house to house, and still asked if there were any that feared God. They looked strangely at me, and wondered I should ask such a question of such religious people. I came to one house and called and the master of the house came out. I asked if there were any that feared God there; he said he hoped so. I told him I was seeking a people that feared God; he said it was a good errand. I asked him if he would let me have a meeting in his house, and tell his neighbors and friends of it. He said that he perceived I was a Quaker, and he durst not do it, for their minister was much set against the Quakers, and himself was an elder of their church. After some discourse of religion we parted lovingly." That night he lodged at an inn and next day came to Londonderry. It was market day, and there were stage-players and

rope-dancers in the market place, and crowds of people. W. E. says, "The Lord's spirit filled my heart; His power struck at them, and His word was sharp. So I stood in the market place and proclaimed the day of the Lord among them, and warned them all to repent; the dread of the Almighty came over them, and they were as people amazed. The people flocked about me. I declared truth to them, directing them to the light of Christ in their own hearts, and they were very sober and attentive, but the stage-players were sore vexed that the people left them and followed me. They got the mayor to send two officers to take me to prison. They came and took me; but the sober people were angry that stage players should be suffered, and a man that declared against wickedness and vanity, and taught the things of God must not be suffered, but haled to prison. They took me to prison; the gaoler put me in a room that had a window facing the market place, where I had a full sight of the people. My heart being filled with the word of life and testimony of Jesus, I thrust my arm out at the window, and waved it till some of them espying came near and others followed apace, so that presently I had most of the people from the stage-players, which vexed them much. Then they got the mayor to cause the gaoler to keep me close; so he bolted me and locked my leg to a place where he used to fasten condemned persons. There I sat in much peace of conscience, and sweet union with the Spirit of Truth. As I sat in a heavenly exercise, I heard the people shout, and say the man had broken his back. It was the man dancing on the rope, which gave way, so that he fell on the pavement and was sorely hurt. Many professors came into prison to see me, and I had much discourse with them and good service for the Truth. After a few days I was set at liberty." M.

WHAT IS RELIGION?

Men are apt to think that religion is but one of the many duties of life, and that it ought to have its own time and its own place like the others; and they set apart for it churches and Sundays and certain special occasions, and having done so, they seem to consider it an intruder if it appears out of these limits. But religion is not just one of the many duties of life; it is itself the life, through which alone all duty can be done.

As the sap of the root circulates through every branch and twig and leaf of the tree, so the love of God, which is the sap of this new spiritual root, ought to circulate through every thought and desire and action of the man. So far as a man is truly religious, he judges of everything by the light of God's will; and this will of God he gives as the

reason of his judgment, whenever he is asked for his reason. Amongst those who *not nominally, but really*, acknowledge the authority of God, such a reason will be considered as the only good reason. God is not really acknowledged where His authority cannot be appealed to as a ground of judgment or of action.—*From The Unconditional Freeness of the Gospel: by T. Erskine.*

ALL THESE THINGS ARE AGAINST ME.

BY HENRY P. THOMPSON.

Jacob was not the only one, nor the only child of God, who has given sorrowful utterance to these words. Nor was he by any means the only one who saw, and acknowledged, that those things which he, at the time, thought against him, were really for him.

An old gentleman, whom I recently met, said to me, "It has been so all my life through. I have had many ups and downs; but as I review my life, those things which, at the time, I thought most against me, have really proved the best for me—best *temporally*,—besides teaching me submission to Him who, I *know*, rules the world."

He then told me that in his early life he had engaged in lumbering. He had bought a tract of land; cut his first season of logs; built mill and boom, and was ready to begin sawing, with ten thousand logs in the boom. These alone were worth ten thousand dollars; more than the owner could count as clear capital. Now came on a heavy storm, the water was unusually high, the boom broke, and the ten thousand logs went down the stream—all lost as he supposed—and, deeming himself penniless he began to consider what he should do. All seemed dark—all seemed against him. But in a few days word came to him that almost all his logs had lodged about forty miles down the stream! And very soon after, a message came from a friend, whom he had before importuned to join him in his lumbering enterprise, saying, "Now I will join you if you wish it, and we'll build a mill where the logs now are, which is the proper place for it." He gladly accepted the offer, and his friend paid him *five thousand dollars*, in cash, as half the value of the logs. And this was the beginning of the success which made him a wealthy man.

Another illustration of the same truth. Bishop Huntington, in one of his sermons, gives an account of a vexatious night's delay at Sandy Hook, because of a dense fog, when starting on an ocean voyage. He says, "Through the live-long night we rode at anchor, murmuring bitterly at the delay to which we were doomed, all unconscious, in our short-sightedness, of the blessings of waiting." After some days at sea, they met, early in the morning, an army of icebergs.

"Directly on the ship's course, they seemed to rise from the waves, and tower threateningly into the sky. It was a fearful, but splendid sight. Icebergs were all around us. It seemed as if they would sweep us from their path, or crush our iron ship, with but a passing touch. The fatal circle was almost complete about us, and we began already to anticipate the crashing of planks, when, under the skilful handling of our experienced captain, our vessel swerved from the meeting that seemed inevitable, and passed the nearest berg at so short a distance, that a biscuit could easily have been tossed to its sides. We stood silent and shivering on the deck, while our good ship, guided by the day-light, kept on her way, until, as the evening gathered round us, the last iceberg was weathered, and our danger was at an end." He adds, "Had not God's hand shut us in safely in the friendly haven, by the curtain of the fog, we should have entered the ice-field in the darkness of the night; and had we done so, this story would never have been written."

So, as we pursue the voyage of life, we meet many things which, at the time, *seem* to be against us, though afterwards the proof is plain that they were for us. Bearing this in mind, let us patiently wait the will of God, doing that which is present duty, and *enduring*, as well, that which Infinite wisdom and goodness alike direct—*S. S. Times.*

For Friends' Review.

A PAID SUPERINTENDENT.

The following advertisement is clipped from a recent number of the *East London Observer*: "Sunday schools.—Wanted, a *paid* Superintendent for a large Sunday School. Address, stating terms, Alpha, *East London Observer* Office, 260 Whitechapel Road, E."

The *N. Y. Evangelist* gives the above item with apparent surprise and reprehension. But what wonder at a paid superintendent, if there may be a paid minister of the gospel, and a paid singer of God's praise?

Where is the line to be drawn, when once a pecuniary consideration is attached to the Lord's work?

Who is it that is to set employees in the Church, "first, apostles, secondarily, prophets, thirdly, teachers,"—who but God alone? (1 Cor. xii. 28.) And if the principle of business payment (disguised under whatever name, as "support of his family") may once be admitted as the slightest element in the ministry of the Word (which is *prophecy*, 1 Cor. xiv. 3, and ii. 4; 1 Peter iv. 11), what should hinder those of the *third* class, teachers, and lastly helps, governments, &c., from receiving their share? Alas! that such a system should be built upon the foundation of the apostles and prophets. J. H. D.

THE LOVE OF CHRIST.

I constantly feel in what a very different state the Church and the world would be if every man who is called a Christian had his heart on fire with *divine love*, and like the Christians of apostolic days, went everywhere preaching the word. I do not mean the speaking in public to many, which must ever be the gift and calling of a few, but I mean the frank, candid, spontaneous, unaffected speech with which one who loves Christ may tell another of the beauty of his Master. Were every Christian thus to act, what an enormous power would be set to work, and an agency which holds at once in its hands all the avenues and influences of our vast social life. What a blessing might not be expected from above, if every man did what he might do for Christ! I use the phrase advisedly, because I am sure that all that God puts in our power to do, God means us to do. He who does nothing in vain, but in His exact economy never wastes a drop of water or a dead leaf, has not given time, talent, money, position, influence, to be thrown away. We only need the zeal—the heaven-given fire of the Spirit—the all-constraining, all-subduing love of Christ.—*O. Feltham.*

From the British Friend.

INDIA.

The Sub-committee for India, of the Friends' Foreign Mission Association, has just issued what they call an "Occasional Paper on Foreign Missions," in which they state that the present condition of the little mission in India, under the care of Friends, has awakened our prayerful consideration. This service was entered upon by the Executive Committee of the Foreign Missionary Association nearly seven years ago, in carrying out what they believed to be a right call on the part of Rachel Metcalfe, to labor in the cause of Christian education in India. From that time to this she has been strengthened to continue her work faithfully and unremittingly, first in the service of an established mission, then on her own responsibility, at Benares; finally at Jubbulpore, where she has at present two girls' schools in full operation. For a time it seemed as if the establishment of a permanent mission had been realized, by our friends E. and I. Beard from America having joined R. Metcalfe in the year 1869. Though their work has been interrupted by severe illness, and our dear American friends have been compelled to retire from the field, we feel that their labor has not been in vain in the Lord.

At Jubbulpore, the central city of India, there is only one mission station, that of the Church Missionary Society. The adjacent district of the Nerbudda Valley, at the foot of the Vindhya Range, teeming with an ag-

ricultural population, is destitute of systematic Christian agency. To this district the minds of our friends in India have been expressly turned, and it has been referred to, by missionaries acquainted with the country, as a promising field for the labors of Friends. We want to sustain our present agency at Jubbulpore, in the first place, with a helper for Rachel Metcalfe in her schools, and also, as stated in the last Annual Report, to be able again to form a little staff of missionaries in that district.

The question presents itself—Why has not our Indian Mission made more progress? May it not be that some whom the Lord has called to service there, have held back from full consecration and obedience? We cannot escape from the responsibility, if we refuse to occupy the place assigned us for service by the Lord of the Vineyard. In the merciful Providence of our heavenly Father, the door remains open to-day. Delay weakens our strength. We know not how soon it may be closed against us, or the field otherwise occupied.

Already one Friend is prepared to go out. During the past year he has been diligently engaged in preparatory study, with the full sanction and encouragement of this committee. Our friends will see, however, from what is stated above, that this by no means supplies the present needs of the mission at Jubbulpore, thankful as we feel for this renewed evidence of a call to this deeply interesting service. On behalf of the Sub-committee for India.

HENRY HIPSLEY, *Secretary.*

London, 9th month, 1872.

A NATIVE AFRICAN'S ADDRESS.

The following address was recently delivered on "Children's Day," at Morristown, N. J., by Charles A. Pitman, Delegate from the Liberia Annual Conference to the General Conference of the Methodist Episcopal Church of the United States:

Dear Christian Friends: My time, like myself, is rapidly passing away. I have no time for apologies. I am here to tell you a brief, but to me a pleasant and very sweet story of an African youth convicted and converted by the power of God's Word and the Holy Ghost. I was once a worshipper of idols, but now I trust in the Lord Jesus Christ. I stand before you as an evidence of the power of God to forgive sin, and as proof that the Gospel can shine down into the lowest depths of heathenism, and liberate the soul from the thralldom of sin. I wish to say also that, under God, I owe my conversion to the labors of the devoted and self-sacrificing missionaries whom you have sent forth, and who have given their lives to the cause of God in Africa.

As nearly as I can ascertain I am now thirty years of age. I am a native of the Queah tribe, and was born in Montserado County, within the Republic of Liberia. In my youth I was a miserable, degraded heathen boy. I knew nothing about God. It is true, we had in our language a word (Greepaw) which indicates a Supreme Being, but it has been applied to all sorts of idols; so that, to my mind, it conveyed no correct idea of the true God. I thought only of those disgusting idols which I saw before me, and which I was taught to call Greepaw. Dear friends, I was lost, and I wish I could give you some idea of what that word means. I was lost—utterly, hopelessly lost; but blessed be God,

“Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed his precious blood.”

While I was still a wretched sinner, one of your missionaries, Rev. Mr. Wilson, came across me, and taking a kindly interest in my case, he removed me to White Plains, and placed me in the Mission school, where I was taught by that devoted missionary lady, Mrs. Ann Wilkins, now in glory. Thanks to her kind and persevering efforts, I was instructed in civilization and religion, was led to see myself a sinner, and was happily converted to God. Since that time I have been trying, in my weak way, to show the genuineness of my conversion, and to do all I can toward proclaiming the tidings of salvation to my benighted countrymen.

Dear friends, you may read about Africa, but until you see it you cannot have a correct idea of its awfully degraded condition. Nothing but the Gospel of our Lord Jesus Christ can save its wretched people; and I can testify by my own happy experience that this Gospel is able to do it. The Gospel is the power of God unto salvation. It can bring even the lowest of our race to the highest elevation. Blessed Reformer, move forward in thy glorious work. When I remember the power of the Gospel, I do not despair of Africa. The day of her salvation will come—it *must* come.

Now, children, I wish to say a few words to you. In heathen Africa there is no [true] knowledge of God, no Sunday school, no education. The people worship alligators, snakes, lizards, lakes, and streams of water, and other similar objects. To these objects they offer rice, fowls, and blood. You, dear children, can do much toward converting these degraded idolaters. By your prayers, your contributions, and your good example, you can aid in bringing them to the Saviour. I hope the Church does not think that the missionary money spent in Western Africa has been thrown away. It has not been lost. A good

work has been accomplished. Many souls have been saved, some of whom are now rejoicing in heaven. There are to-day in Africa a goodly number of Christian men and women, who are daily trying to lead Christian lives and help forward the cause of God. The work is going on, and we greatly need your support. I beseech you to aid us. It is my purpose to spend the balance of my life preaching the Gospel in Africa to my own people, and I beg you all to pray for me.

I hope you will kindly excuse these imperfect remarks. My heart is full, but it will require eternity to tell all about the love of Jesus in bringing me from darkness to light, and making me a child of God.—*African Repository*.

From the [London] Spectator.

BLINDNESS AND THE BLIND.*

This interesting volume is rendered still more interesting by the fact that its author has been blind from early infancy. W. H. Levy is the Director of the Association for Promoting the General Welfare of the Blind. His position has enabled him not only to collect a variety of curious facts with regard to those who are thus afflicted, but also to give the results of much practical experience. The writer considers it advisable that blind children should be treated as far as possible like “sighted” children, and that their freedom of action should be encouraged from earliest youth. It is a mistake to make them too dependent, a most mischievous mistake to forbid them walking out alone from fear of possible mishaps. The blind child should be taught to do everything for himself, and “should be permitted to join in common recreations, such as leap-frog, touch, hoop-bowling, skipping with a rope, shuttlecock, marbles, &c., and even the sports of sliding and snowballing should not be forbidden, as they greatly tend to strengthen the system and to give a correct idea of distance. Riding on horse-back when attainable will be found of great service, and gymnastic exercises are much to be commended.” We are reminded, too, by the writer’s narrative that while blind children may follow most of the sports of childhood, blind men and women are not debarred from a number of pursuits for which eyesight might be deemed indispensable. Thus we read once more of the brave John, King of Bohemia, who died fighting valiantly, and whose motto, “Ich dien,” is now worn by the Prince of Wales; of Ziska, the one-eyed, who lost his remaining eye in battle, but fought and conquered for Bohemia notwithstanding;

* *Blindness and the Blind: or, a Treatise on the Science of Typhology.* By W. Hanks Levy, F. R. G. S., London: Chapman & Hall.

of the blind philologist Scapirelli, one of the most accomplished scholars of his day; of Count de Pagan, who, on becoming blind, devoted himself to the study of fortification and of geometry; of Dr. Nicholas Saunderson, who, although blind almost from his birth, lectured upon optics, and was Professor of mathematics in the University of Cambridge; of Sir John Fielding, half-brother of the great novelist, and Chief Magistrate of Bow Street Police Court, whose "acuteness on the magisterial bench may have been equalled, but has never been surpassed;" of Huber, the eminent naturalist, who invented the glass beehives now in common use; and of James Holman, who travelled without an attendant through a large portion of Europe, penetrated five thousand miles into the Russian dominions, performed a voyage round the world, and actually on one occasion saved the vessel by taking the helm. There was a certain John Metcalf, who seems to have pursued his numerous avocations without much hindrance from the loss of sight. It is at least difficult to imagine what more he could have done, had he been able to see. As a boy, he went birds'-nesting with his schoolmates; as a young man, he followed the hounds, he learned to swim and to dive, and had the reputation of being a good boxer, was a good musician, dealt in woollen goods and also in horses, established public conveyances, became a builder and contractor, built bridges, laid down roads, made drains, and accomplished some difficult engineering works which people who had their sight declined.

W. H. Levy has several interesting facts to communicate with regard to the condition of the blind in Great Britain and Ireland, and about the forty-six institutions established for their benefit. Whether the affliction of blindness is less prevalent than of old he does not say. One of the chief causes of blindness was small-pox, but if the power of this fearful scourge has been enormously diminished by vaccination, there are other diseases affecting the eyesight which would seem to be on the increase, especially among the ill-fed and ill-housed population of our large towns. "The prolific causes of blindness," according to an eminent surgeon, "are small print and gas-light," and the injury arising from these causes is likely to increase rather than to diminish. Cheap newspapers and periodicals, badly printed on bad paper, and bearing, as it were, a mouldy appearance, abound throughout the Empire, and the amount of labor performed under artificial light is of course far greater than of old. "The injurious effects in this latter case," says W. H. Levy, "seem not so much to result from gas-light *per se*, as from the quality of the article employed, it being the cus-

tom in many establishments to incorporate quantities of sulphur with the gas, in order to increase the illuminating power at small cost to the manufacturer. It is true that the Legislature imposes fines for such conduct, but the penalties are altogether too small to prevent the evil." Half the cases of blindness in the world are caused, we are told, by Ophthalmia, and Ireland is said to have suffered more from this cause than any country in Europe. "From 1846 to 1861 no fewer than 199,773 or nearly 200 000 persons suffered from this malady in the Irish work-houses alone," a statement which appears difficult to reconcile with one on another page, that in 1861 the total number of the blind in Ireland was 6,879, a number somewhat in excess of that given in the census of 1851. It is remarkable that in Norway there are three blind people to one in Sweden, but W. H. Levy expresses himself unable to account for this difference. In Iceland the proportion of blind persons is larger than in Norway, but this is accounted for from the island being in the Arctic circle, "as the reflection of the moon upon snow is very prejudicial to sight." It would seem that Greece is the only country in Europe in which no institution exists for the relief of the blind, and W. H. Levy asserts that the European nations to whom the islands of the West Indies belong have also neglected the interests of their blind subjects in that tropical region.

One of the most interesting portions of the volume is devoted to a consideration of the unrecognized senses. W. H. Levy writes:—

"Whether within a house or in the open air, whether walking or standing still, I can tell, although quite blind, when I am opposite an object and can perceive whether it be tall or short, slender or bulky. I can also detect whether it be a solitary object or a continuous fence, whether it be a close fence or composed of open rails, and often whether it be a wooden fence, a brick or stone wall, or a quick-set hedge. I cannot usually perceive objects if much lower than my shoulder, but sometimes very low objects can be detected. This may depend on the nature of the objects, or on some abnormal state of the atmosphere. The currents of air can have nothing to do with this power, as the state of the wind does not directly affect it; the sense of hearing has nothing to do with it, as when snow lies thickly on the ground objects are more distinct, although the footfall cannot be heard. I seem to perceive objects through the skin of my face, and to have the impressions immediately transmitted to the brain. The only part of my body possessing this power is my face; this I have ascertained by suitable experiments. Stopping my ears does not interfere with it, but covering my face with a thick veil destroys it altogether. None of the five senses have anything to do with the existence of this power, and the circumstances above named induce me to call this unrecognized sense by the name of 'Facial Perception.'"

This power of seeing with the face is diminished by a fog, but not by ordinary dark-

ness. At one time, W. H. Levy could tell when a cloud obscured the horizon, but he has now lost that power, which he has known several persons to possess who are totally blind. The service rendered by this facial perception will be obvious from the following remarks :—

"When passing along a street I can distinguish shops from private houses, and even point out the doors and windows, &c., and this whether the doors be shut or open. When a window consists of one entire sheet of glass, it is more difficult to discover than one composed of a number of small panes. From this it would appear that glass is a bad conductor of sensation, or at any rate of the sensation specially connected with this sense. When objects below the face are perceived, the sensation seems to come in an oblique line from the object to the upper part of the face. While walking with a friend in Forest Lane, Stratford, I said, pointing to a fence which separated the road from a field, 'Those rails are not quite as high as my shoulder.' He looked at them and said they were higher. We, however, measured, and found them about three inches lower than my shoulder. At the time of making this observation I was about four feet from the rails. Certainly in this instance facial perception was more accurate than sight. When the lower part of a fence is brickwork and the upper part rails, the fact can be detected, and the line where the two meet easily perceived. Irregularities in height, and projections and indentations in walls, can also be discovered."

A similar sense belongs to some part of the animal creation, and especially to bats, who have been known to fly about a room without striking against anything after the cruel experiment has been made of extracting their eyes. We may add in conclusion, that all the systems of printing for the blind are reviewed by W. H. Levy, and that his little volume abounds with curious details on a subject which has an interest for every one.

EDUCATION OF WOMEN IN EUROPE.

T. W. Higginson writes to the *Woman's Journal* as follows: There is a class of institutions now rising in Europe for the industrial education of women—institutions which should be better known in America. They can generally teach us nothing in regard to literary or scientific education, our High and Grammar schools being far in advance of what they offer. But in systematic industrial training they have much to teach, and in artistic education they are very far beyond us. One of the best of these institutions is the Queen's Institute, at Dublin. * * *

On the door there is this inscription: "Society for the Employment of Educated Women." Overhead you read, "The Queen's Institute, founded 1861;" and above the inner door, on entering, you find written, "Except the Lord build the city, they labor in vain that build it." * * *

The Victoria Institute was founded eleven years ago. Chiefly through the zeal and en-

ergy of the present Secretary, Miss A. B. Corlett, it was originally connected with a purely literary institution, which still flourishes under the name of the Alexandria Institute; but the two grew strong enough to be separated and now the literary department of the Queen's Institute is strictly subordinate to the industrial. * * *

The price for telegraphic instruction is three pounds for six months; for short-hand writing, one guinea per quarter; for wood-engraving or lithography, one pound ten shillings six pence for six months, where only one lesson is given per week. There is also a sort of normal class for training governesses in a "system for training children" once a week, at four shillings per quarter. I can testify from inspection that the commoner departments of work, above named, show great thoroughness of execution. I saw much law-writing that looked like copper-plate, and was informed that the leading "scriveners" in the city kept the institute supplied with work. There were vast packages of envelopes which had been sent there to be addressed. There were also illuminated inscriptions and albums; complimentary addresses illuminated and engrossed, and a variety of work done of this description. Everything seemed to be done with more fastidious neatness than is usually found in men's establishments, although the crowded quarters gave some inevitable air of confusion to the classes and storerooms. It is claimed that this institution first introduced into Great Britain the employment of women as telegraphers. It is also claimed that the art of porcelain painting is something not before introduced into institutions for women. At any rate it is a specialty of this school, and has brought to it more prizes and compliments than has any other branch. The decorated ware of the Queen's Institute is well known in the market, and is in favor with the public. I saw a beautiful set prepared for the Marchioness of Lorne, and some sets have been sent to America. * * * In previous years several high prizes have been won by Institute pupils. The classes for general education have grown out of the requirement by government of a certain standard for telegraphers; and also out of the necessity for training governesses. Pupils are also specially prepared for the University examinations for women, the certificates under these being valuable to teachers. Examinations of this kind are at present the one advantage over us possessed by Englishwomen, but they are weak where we are strong, in schools for training pupils.

The movement in favor of the higher and more thorough education of women is surely progressing in Germany. Industrial associations and schools for women have been estab-

lished in Breslau, Leipzig, Hamburg, Prague, Vienna, Berlin and Bremen.

HOME CHEERFULNESS.—Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing displeases, they are prone to avoid it. If home is a place where faces are sour and words harsh, and fault finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially to their little ones, in such a way as to make them happy.—*Exchange.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 26, 1872.

In parting with the highly valued services of our friend WILLIAM J. ALLINSON, as Editor of *Friends' Review*, the Committee feel the responsibility which now devolves upon them, and heartily respond to the views expressed by him in his words of farewell. Recognizing, with our forefathers in religious profession, no other creed than the Bible, and believing that God has led His church through various dispensations, to the full truth under the present glorious one, in which all former promises of spiritual blessing, whether verbal, or in types and ceremonies, are fulfilled and fulfilling in Christ; and that after the great apostasy, the church underwent a reformation, which was still further advanced in the gathering of the Society of Friends, we desire that the *Review* may maintain and set forth those scriptural principles which early Friends promulgated, and the practices in Christian life and worship which necessarily flow out of them.

While we desire faithfully thus to uphold all the truths revealed to our predecessors, cherishing them as a precious inheritance for which we must give account, and as giving us high privileges mercifully bestowed by our Heavenly Father upon us, we shall yet endeavor to inculcate that Christ is the ever-living Saviour, Bishop and Teacher of His church; and that we should, as they advised, not look back too much to them, but holding all He gave them, look still to Him

for those further teachings He may grant for the needs of each generation of His people; even to Him in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; and from whom we receive the anointing which teacheth all things, and is truth, and is no lie.

BALTIMORE YEARLY MEETING opened on Seventh-day, 19th inst., the meeting of Ministers and Elders convening at 10 o'clock A. M., and the meeting at large at 3½ o'clock P.M. The opening session was regarded as one of special favor. Minutes were read for the following Ministers in attendance from other meetings: Jonathan DeVol, New York Y. M.; Samuel Bettie, Philadelphia; Allen Jay and Nathan F. Spencer, N. Carolina; Caroline E. Talbott, Ohio; Semira H. Clark and Phebe P. Hopkins, Western. Epistles were received and read from all the Yearly Meetings except Philadelphia.

At 7½ P.M. the Meeting for Sufferings convened, and much business of interest was considered and acted upon. This body, though few in numbers, has been actively and usefully engaged the past year in service before the Legislative bodies at Washington and Annapolis.

Meetings for Worship were held on First-day morning, afternoon and evening, all favored opportunities, and the house crowded to overflowing.

Second day was occupied mainly in hearing reports of Committees, and other routine business. A meeting was held in the afternoon, appointed upon request of Ruth S. Murray, of New York, for young women, and one for young men, upon request of Allen Jay and James C. Thomas. Both were seasons of great favor from the Lord. In the evening the house was again crowded, a meeting having been appointed upon request of Allen Jay and Caroline E. Talbott, when the Head of the Church again condescended to grant the blessing of His presence.

Third-day's session was occupied with the consideration of the state of Society, as evidenced by the answers to the Queries addressed to the subordinate meetings.

The Yearly Meeting is still in session as we go to press.

KANSAS YEARLY MEETING (Continued).—Meetings for worship were held on the morning and afternoon of First-day, 13th inst., in both rooms of the meeting-house, at which the attendance was estimated at about 3,000. Meetings were also held at different hours of the day in five houses of other denominations, kindly placed at the disposal of Friends. These were held by appointment of Francis W. Thomas, Rebecca Collins, Chas. F. Coffin, and others.

On Second-day joint standing Committees were appointed on Scripture schools, education and temperance, and a book and tract Committee. Eighteen men and seven women were appointed, to constitute a Meeting for Sufferings, and three o'clock P.M. of the day preceding the opening of the Yearly Meeting was appointed as the time for their annual meeting. They were instructed to keep an accurate record of their proceedings. A Committee was appointed to consider the propriety of holding General Meetings for Divine worship, the instruction and edification of the Church, and spread of the Gospel of Christ within the limits of the Yearly Meeting.

The following statistical report was received: Births, 72; members received at their own request, 19, and at request of their parents, 20; by certificate 310. Disowned, none; resigned, 4; removed by certificate, 103. Number of members, 2,620, of whom 1,324 are males and 1,296 females. (The attention of the meeting was called to the omission of the enumeration in some neighborhoods. It was thought the whole membership exceeded 3,000.) Established meetings, 25; recorded Ministers, 30; meetings without recorded Ministers, 9. Three Ministers were recorded, and three Elders deceased during the year.

On Third-day, a Committee on Indian Affairs was appointed, consisting of 10 men and 8 women, who were authorized to delegate two of their number as members of the Associated Executive Committee.

The condition of the Society within their limits, as portrayed by answers to the Queries, was the considered, and called forth much pertinent counsel. The establishment of Meetings for Worship and Preparatives by the name of *State Line*, within Spring River

quarter, and *Center*, within *Hesper* quarter, was reported.

Each family of Friends was reported as furnished with a copy of the Holy Scriptures. One hundred and seventy-one families were in the practice of reading a portion thereof daily in a collective capacity, and one Quarter reported the greater part of its families as in this practice. Forty-four families were reported as doing so frequently, and 82 occasionally; 45 appear to neglect this important duty almost entirely. Several remote families not inquired of.

On Fourth-day, meetings for worship were held in both rooms.

On Fifth-day, a Joint Committee on Peace was appointed. The committee previously appointed to consider the propriety of holding General Meetings, reported favorably, and nominated 12 men and 12 women, who were accordingly appointed, to hold one or more such meetings in conjunction with similar committees of the Quarterly Meetings.

Seth W. Pearson and Richard A. Cox were appointed correspondents of the Yearly Meeting.

The associated committees of the Quarterly Meetings appointed to have charge of building the Yearly Meeting-house, made a report, from which it appears that the cost of ground, house, furniture, &c., has been about \$31,000, of which about \$25,000 have been collected from Friends in this and foreign countries. When assessments already made upon their own Quarterly Meetings are fully paid, a surplus of about \$1,300 will remain, which it is proposed to apply to fencing, planting trees, &c. The building is described as a substantial and commodious one, having two meeting-rooms, each 76 by 56 feet, one above the other, committee and cloak rooms, &c.

The committee on First-day schools reported an enrollment in the various schools of 2041; average attendance, 1015; teachers and officers, 156.

Essays of epistles addressed to London and Dublin Yearly Meetings, and all on this continent except Philadelphia, were read, and with some verbal alterations adopted. A proposition was made to send one to Philadelphia also, but after considerable discussion, in which some members of that meeting joined

it was decided only to inform Philadelphia of the organization of Kansas Yearly Meeting.

The adjournment was effected about 2 P. M. of Fifth-day, the 17th, when the following record was made:

In the conclusion of this our first annual assembly, we humbly and joyfully acknowledge that our Heavenly Father has been pleased to answer the desires of our hearts in enabling us to transact the business that has come before us with a regard to His will and in love and condescension one to another, and in dispensing largely His spiritual blessings to many. To Him be glory through Jesus Christ.

The meeting now solemnly concludes, to meet at the appointed time and place next year, if the Lord will.

GENERAL MEETINGS are announced to be held as follow:

Iowa Yearly Meeting—At Hesper, Iowa, Seventh-day, 10th mo. 26th, at 11 o'clock, A. M.

Ohio Yearly Meeting—At Raisin, Michigan, Sixth day, 11th mo. 1st, at 11 o'clock, A. M.

Western Yearly Meeting—At Vermilion, Illinois, First-day, 11th mo. 10th, at 3 o'clock, P. M.

[For information as to trains, etc., see last number.]

THROUGH the *London Friend* we learn with much regret that the health of Louis Street is so impaired that it has become necessary for him to leave Madagascar. He and his wife have probably reached England ere this.

INDIANA YEARLY MEETING.—We copy from the *Christian Worker* further interesting details of this meeting, our own expected report of several days' proceedings having failed to reach us.

DIED.

HADLEY.—At Clarksville, Ohio, on 9th mo. 23d, 1872, Jonathan D. Hadley, in the 63d year of his age; an esteemed member of Springfield Monthly Meeting. Although summoned suddenly from health and active life, his friends were much comforted to witness his complete resignation: calming the anxious solicitude of his dear companion and children by many expressions indicating his readiness and desire to answer his Master's call.

LEE.—At her residence, Toledo, Kan., on the 8th of 12th mo., 1871, Rebecca, wife of E. W. Lee, and daughter of I. C. and Matilda Allen, of Tennessee, in her 26th year; a member of Newberry Monthly

Meeting, Tenn. This dear Friend was a sufferer for nearly two years, and at times her suffering was very great, yet she bore it with Christian resignation. Words were often heard from her lips not easy to be forgotten, by which she has left a comforting trust to the bereaved ones, that their loss is her eternal gain.

SUTTON.—In Raisin, Mich., on the 8th of 9th mo., 1872, Sarah U. Sutton, in the 83d year of her age; an esteemed member of Adrian Monthly Meeting. This dear mother through her long life, steadily upheld the principles and testimonies of the Society of Friends; and with her mind unclouded, and a desire to be found prepared for the solemn change, sweetly fell asleep.

HADLEY.—At Sac and Fox Agency, Ind. Ter., on the 29th of 9th mo., 1872, of typho-malarial fever, Rhoda G., wife of John Hadley, of Springboro' Monthly Meeting, Ohio, in the 61st year of her age. Although she had been at the Agency but fourteen weeks, her kindness and sympathy for the afflicted Indians, who often came for bread, enlisted their respect and confidence. She had acceptably filled the station of an Elder for a number of years. Her exhortations and counsel in our very small meetings, as well as in the family circle, are now treasured up by us. She said everything was ready, and willingly responded to the call that was to welcome her into the eternal courts of Heaven.

FREEDMEN'S ASSOCIATION OF PHILADELPHIA.

The Executive Committee of Friends Freedmen's Association of Philadelphia, have opened the schools under its care in Virginia and North Carolina, and desire to call the attention of Friends to the need of funds to carry on the work. The Treasury is nearly empty, and expenses having begun, the Committee hope that those interested in the cause, will continue to forward contributions to RICHARD CADBURY, Treasurer, No. 111 South Fourth Street, Philadelphia. Philadelphia, 10th mo. 21st, 1872.

A GENERAL Meeting, under the care of the Committee of New York Yearly Meeting, and with the co-operation of Nine Partners Quarterly Meeting's Committee, has been appointed to be held at Poughkeepsie, New York, to open on Seventh day the 16th of Eleventh month, at 11 o'clock, A. M.

The company and co-operation of earnest laborers in the Lord's vineyard will be warmly welcomed, and accommodation provided for them. Any Friends wishing to attend may address Wm. B. Collins, or Jacob Haviland, Poughkeepsie, New York.

On behalf of the Committee,

ROBERT B. HOWLAND.

ANNUAL Meeting of Philadelphia Auxiliary Bible Association of Friends, at No. 109 North Tenth street, on Fourth-day, 30th inst., at 7½ o'clock, P. M.

CORRESPONDENCE.

MOUNT KISCO, 10th mo. 7th, 1872.

Eds. Friends' Review—Dear Friends:—The subject of providing Ministers with means necessary for the performance of religious service to which they are liberated, and for the support of their families during their absence, having brought to the consideration of Friends by the *Review* and *Christian Worker*, I thought it might be well to publish the

clause of discipline on this subject adopted by New York Yearly Meeting last spring.

HENRY WOOD.

Believing that it is the duty of the Church to encourage and promote the spread of the Gospel, and of all the members thereof to contribute to this blessed purpose according to their ability; it is directed that when a Monthly Meeting liberates a Friend for religious service in the ministry, that Meeting shall see that he is provided with suitable company if necessary, and with means to accomplish the service.

And that the Gospel be not hindered nor the service marred, should a Monthly Meeting feel unable to furnish the means required, it is to apply to its Quarterly Meeting for assistance; and in no case to send forth a minister without providing the means necessary to accomplish the service to which he is liberated, and also for the proper care of his family, if circumstances require it. Should a Quarterly Meeting feel unable to furnish the necessary means, it may apply to the Representative Meeting, which is empowered to act in such cases according to its best judgment.

When ministers from other Yearly Meetings come duly accredited for the performance of Gospel service among us, Monthly Meetings are to see that they have all the assistance necessary for the proper accomplishment of that service while in their respective limits, and to further them on their course. For these purposes each Monthly Meeting shall appoint a Committee which is to report annually upon the subject.

When the concern is so extensive, that the approbation of the Meeting of Ministers and Elders is required; if approved by that Meeting, the Representative Meeting shall furnish the means necessary for the service.

From the Christian Worker.

INDIANA YEARLY MEETING.

The annual gathering of this body is an event of no small importance to its members. Although we set off, last year, to Kansas Yearly Meeting, which is now in session, 2,503 members, we still have left, according to the return this year, 15,259 members. Of these, we should judge, about one in five attend the Yearly Meeting. Estimating the time and expense of those who attend, we think it cannot cost less than \$20,000 to hold a Yearly Meeting, to say nothing of the sum raised annually to carry forward the work of the church.

The attendance this year was fully as large as usual, notwithstanding the absence of Kansas Friends.

Ministers in attendance from other Yearly Meetings: John Scott, Philip G. Dorland, Adam Spencer, Jacob Baker, Edith Griffith, Deborah C. Thomas, Eliza H. Varney, Mary Elliott, David B. Updegraff, Wm. H. Ladd, James Barton, Huldah M. Beede, and Lucinda Pinkham.

On two or three subjects that claimed the attention of the meeting, there was a diversity of opinion at first, but after free discussion and due deliberation, the meeting ar-

rived at its conclusions with great unanimity. Nothing more clearly indicates the strength of a body than such action as this.

One new feature in the meeting was the attendance for the first time of Daniel Drew, a colored minister of the Society of Friends, from Helena, Ark. He conducted himself with great dignity and propriety, and spoke several times briefly and to the point, which showed him to be a man of good sense, and a sound Gospel minister.

A committee was appointed with power to sell the present Yearly Meeting house and grounds, provided suitable terms could be agreed upon, and purchase grounds and build out of the proceeds a new and more commodious meeting-house at some convenient place in the city of Richmond, south of the railroad. Such a change and accommodations seem desirable on many accounts.

A suggestion was also made, which seemed to meet with general favor, although no definite action was taken upon it, to look toward building a house at Wilmington, Ohio, capable of accommodating a Yearly Meeting, with a view to holding the Yearly Meeting alternately at Wilmington, Ohio, and Richmond, Ind.

The meetings held by the different standing committees, the Bible Association, the Foreign Missionary Association, and the Women's Home Missionary Association, were all very interesting and profitable occasions.

There was more interest manifested in the cause of Peace in the Yearly Meeting than we have ever seen before.

The subject of General Meetings was continued under the care of a committee, six such meetings having been held by the committee the past year.

The following minute will explain the action of the Yearly Meeting on the subject referred to. There was a deep feeling over the meeting while considering the subject.

This meeting has been brought into a feeling of near sympathy with our dear friends in Philadelphia Yearly Meeting, and those professing with them, and after prayerful and earnest consideration, believes it right to set apart the following Friends to visit and extend to them our feelings of loving regard, and our earnest desires for their growth in grace, and that they may partake more and more of the fullness of the Gospel. We separate our dear friends to this service, with an earnest prayer that they may be endued with the spirit of wisdom and understanding, and that their labors may be blessed by the Head of the Church, to the strengthening of the brethren and building them up in the most holy faith: viz: Levi Jessup, Daniel Hill, Luke Woodard and Levi Coffin.

The crowd in attendance on First day was hardly so large as usual, owing to the inclemency of the weather. The wind blew quite a breeze all day, so as to make it very difficult to speak at the out-door meetings.

Some of our ministers attended, by invitation, most of the places of worship in Richmond, and, as far as we have heard, their services were satisfactory.

A devotional meeting was held at Fifth street meeting house at half-past 8 A. M. every day during Yearly Meeting, which was well attended by those not otherwise engaged.

A meeting was also held there on the evening after the close of Yearly Meeting, and was a deeply interesting occasion. Several persons were awakened to new interest in the cause of Christ. We learn that the meeting has been continued every evening since for several evenings at least, and that it is largely attended, and many have professed conversion.

For Friends' Review.

THE ART OF SOCIAL ENJOYMENT.

Passing by domestic enjoyment when confined to one family circle, and likewise ignoring pleasure derived from social contact on public occasions, we consider our theme as including only that phase of society, which consists in the meeting of two or more members of different households, for companionship and recreation.

The art, then, of *true* social enjoyment rests upon the foundation stones of *honesty* and *kindness*; and neither skilled superstructure, nor richness and variety of materials, can compensate for the want of *these*, but will melt away "like the baseless fabric of a vision."

Honesty requires that no one shall seem to *be*, or to *possess*, anything more than the reality,—kindness, that the happiness of others shall be dearer to us than our own.

Meeting together with no pretensions to support, and with unfeigned good-will towards all, we are at once in an attitude of ease, which must be maintained by the tact of the entertainer, and is equally essential for a *tête* or a *levee*.

Every faculty, every requirement, and every accomplishment may be made contributors to social enjoyment; and the more varied and valuable these are, the higher should be their results.

Delicacy that avoids intuitively every topic and allusion that could be painful or annoying to any one present,—respectful notice of a timid or *mal à propos* remark, and attentive listening to conversation, even if not especially interesting at the moment,—are such universally acknowledged rules of society, that they scarcely need mentioning.

Our complex natures are greatly influenced by external scenes and circumstances, and yet for social purposes these may be as varied and indefinite as the shells of the ocean; and in order to please, they must also be, in de-

gree, like them, the out-growth of the living power within. A spacious drawing-room, filled with costly furniture, may be far less inspiring than the little sitting-room, with the ruddy glow on its old-fashioned hearth-stone, its simple, antique chairs and tables, and only here a book and there a fragrant plant for ornament. Sometimes it is wealth and style that seem to minister to this subtle sense of enjoyment, as in the Parisian salon of Madame Schwetchin, or the Dutchess of Sutherland's sea-green tinted breakfast-room, with its maritime view below the ample windows; or it is southern softness and coloring, as in the Italian balconies and garden of the Feronnays; sometimes it is exquisite neatness, or it may be apparent carelessness; sometimes ancient magnificence and grandeur, as where an earl of Leicester dines with eight hundred guests seated at once in his halls and galleries; and again, we may find it in the modest, yet airy and cheerful apartments of an American Friend.

With the increasing love of out-door life that marks progressive civilization, social pleasures are often enhanced by the luxurious drive through a park, a forest ride, or woodland stroll:—and if any are so happy as to have river, lake, or sea at hand, "the light drip of the suspended oar" fills in soothingly the pauses of talk; or the lively melody of young voices will flow out all the more cheerily, as the swelling sail speeds the boat over the water.

Refinement sets aside, as far as possible, mere animal pleasures, but the table still holds a time-honored place among the rites of hospitality. Then let everything be as tasteful as is compatible with freedom of mind on the part of host and hostess, but never let that be infringed upon by a desire for luxury.

But there is a deeper chord that we have left untouched, and which may be indicated by an episode given in the words of an English poet:—

"It happened on a solemn eventide,
Soon after He that was our surety died,
Two bosom friends, each pensively inclined,
The scene of all those sorrows left behind,
Sought their own village, busied as they went
In musings worthy of the great event;
They spake of Him they loved, of Him, whose life
Tho' blameless, had incurred perpetual strife,
Whose deeds had left, in spite of hostile arts,
A deep memorial graven on their hearts.
The recollection, like a vein of ore,
The farther traced, enriched them still the more;
They thought Him, and they justly thought Him,
Sent to do more than He appeared to have done;
To exalt a people, and to place them high
Above all else, and wondered He should die.
Ere yet they brought their journey to an end,
A stranger joined them, courteous as a friend,
And asked them with a kind, engaging air,
What their affliction was, and begged a share.

Informed, He gathered up the broken thread,
 And truth and wisdom gracing all He said,
 Explained, illustrated, and searched so well
 The tender theme on which they chose to dwell,
 That reaching home "The night (they said) is near,
 We must not now be parted—sojourn here."—
 The new acquaintance soon became a guest,
 And—made so welcome at their simple feast,—
 He blessed the bread,—but vanished at the word,
 And left them both exclaiming—"Twas the Lord!"
 "Did not our hearts feel all He deigned to say,
 Did they not burn within us by the way?
 Now theirs was converse, such as it behooves
 Man to maintain, and such as God approves:
 Their views, indeed, were indistinct and dim,
 But yet successful, being aimed at Him."

Philadelphia, 10th mo., 1872.

M. R. H.

(For Friends' Review.)

AMERICAN SCIENTIFIC ASSOCIATION.

(Continued from page 125.)

Colonel Forshey, of New Orleans, delivered an interesting evening lecture on the Delta of the Mississippi. Properly speaking, he considered the Delta to begin six hundred miles above the mouth of the river; with a width below, averaging sixty miles, and reaching one hundred and fifty miles at the mouth. The narrowest part, about twenty-eight miles, is near Natchez. All of this tract, 38,000 square miles, consists of alluvial formation between the uplands. Hard freezing in winter ends where the Delta begins.

This region produces, abundantly, sugar, cotton, rice, and semi-tropical fruits, as well as corn. Its fertility is everywhere inexhaustible. For sixty successive seasons the cotton-fields yield their crops without manure; yet the quality continues to be good. Frequent and terrible inundations do not thwart the efforts of the planter; he can afford to lose one crop in five by floods. The Delta contains 3,500 square miles of irredeemable swamp, with 35,000 square miles of the most productive land in the world. Were there no destructive inundations, it might support from five to ten millions of population. But every acre is liable to overflows; amounting to an average depth of 12½ feet of water. The *maximum* depth is 27 feet. A struggle thus persists from year to year,—already it has lasted one hundred and fifty years,—between the planters and the river, by means of *levees*. New Orleans was laid out in 1717; in 1728 it extended the levees above and below the city; by 1828 they had farther extended as much as three hundred miles above, to Red river. In the year last named, all went under a great flood; the stock was drowned, houses and fences were swept away. Did the planters give it up? No; they combined for more effective resistance.

Again, in 1836, occurred a tremendous overflow. Colonel Forshey began in 1838 his engineering labors at Natchez. The question

was raised, why not fight the whole force of the enemy at once?

Two "schools" debated this question; for and against *great levees*. Against them, it was urged, that the river would be too much dammed or stopped up, with the effect of widening the overflow wherever it occurred. But men wanted more and more land. As the years went on, the levees extended beyond Vicksburg. Yet *the river had not risen to a higher level*. In 1849, Col. F. published his own conclusions, to the following effect:

The channel of a river is made by the abrasive force of its flow of water. If the force increases, it digs out a greater channel; and *vice versa*. If the walls between which it passes are made stronger and higher, it should scoop out a greater (deeper and somewhat wider) channel. Here the Government Engineers, Humphreys and Abbott, do not, in their report on the Mississippi, agree exactly with Col. Forshey. To determine the actual facts, the elevation was compared at the ends of periods of ten years. At the close of the first decade, the level was found to have become four inches lower; at the end of the second, eight inches lower still; a depression of a foot in twenty years. Humphreys and Abbott ascribed this to depletion by *crevasses*; but these are too small for the effect. *The bed does not rise*; a hundred thousand observations attest this.

Then, if this be true, it is possible to conquer the river; but not easily. The people of Louisiana have spent forty-one millions of dollars upon it; the State has been striving to maintain twelve hundred miles of levees. Only an immense fertility could have made this effort possible. Of course, at the mouths of affluents, levees are not practicable. During the war General Grant deemed it necessary to cut and destroy the levees, in order to flank Vicksburg. A single outlet could not be made; all were overflowed. When the war was over, the levees *had* to be replaced, or man was conquered by the waters. Eight million dollars of loan made possible the fencing in of the principal places. The importance of this was shown by the fact that, before the war, the average value of the redeemed lands was thirty dollars an acre; all due to the industry and enterprise of the inhabitants along the banks of the river. Several of the levees are more than eighteen feet in height.

But a perpetual and enormous tax upon the energy of the population is, the ever-increasing damage done to their work by the *commerce*, upon the river, of twenty-one States and five territories. This damage results from the lashings and abrasions of the waves made by steamers passing to and fro; they make the task of maintaining the levees more and more nearly intolerable. The aggregate

tonnage of these vessels upon the Mississippi is about 444,000 tons. Adding their freight, the estimate reaches nearly 2,000,000 tons.

Observation and calculation show an immense displacement of material from this cause. A single steamer exerts a lateral force of 60,000,000 tons in every mile; at each transit more than equalling three times the weight of the mass of a levee nine feet in height; and this is made to act upon the banks, often, fifty times a day.

The immense burden thus imposed, Col. Forshey urged, ought to be assumed by those States whose commerce *batters down the levees*. It would need only a moderate subsidy from the National Treasury, and a small levy upon the river commerce of all the States and territories along its banks. A cry for help comes up, from those who dwell by 1,500 miles of levees already raised, and from millions of the population needing yet more land to be redeemed and protected from the Mississippi.

(To be concluded.)

From the New York Observer.

BIBLE REVISION.

An American Committee of Revisers of the English Scriptures, in co-operation with the British Committee of Revision, was organized October 4th, at No. 40 Bible House, in this city, by the election of permanent officers, and has actually begun its responsible work. The leading denominations and literary institutions of the country were represented in the meeting by ex-President Woolsey, Bishop Lee, Profs. Drs. Abbott, Day, Green, Hadley, Hare, De Witt, Packard, Schaff, Short, Strong, Thayer.

Dr. Schaff reported the result of his correspondence and personal conference with the British Revisers, and distributed confidential copies of the revised version of the Books of Genesis, Exodus, Leviticus, and the first three Gospels, which he had received from England, for the use of the American Committee. The committee then proceeded to elect permanent officers. Dr. Schaff, of the Union Theological Seminary, New York, was elected President. Prof. Day, of the Divinity School of Yale College, Corresponding Secretary, and Prof. Short, of Columbia College, N. Y., Treasurer. The committee then divided into two companies, the one for the Old, the other for the New Testament. Prof. Green, of the Theological Seminary at Princeton, was elected Chairman of the Old Testament company; ex-President Woolsey, Chairman of the New Testament company. Both companies will hold periodical meetings every month in the Bible House.

No provision has been made as yet for meeting the necessary expenses of the com-

mittee. Friends of revision who are disposed to aid in this great work, are requested to send their contributions either to the President, or to the Treasurer, or to any member of the committee.

For Friends' Review.

MANUFACTURE OF ICE.

Through the liberality of a friend of Harvard College we have recently received from Paris one of the Carré machines for the artificial production of ice.

The instrument is of small size, being designed merely for use in the class-room or lecture room, and producing about two pounds of ice at each operation.

It consists of two vessels of galvanized iron, one called the heater, and the other the freezer, connected by a bent leaden pipe three or four feet in length. The heater is cylindrical in form; but the freezer is shaped somewhat like a common earthen flower-pot, though of proportionately greater height, the side being quite thick, yet hollow, and the interior space being in connection by means of the leaden tube with the heater.

The heater is nearly filled with a concentrated solution of ammonia, and when it is placed in a portable furnace and moderately heated by the combustion of a very small quantity of charcoal—the freezer being at the same time immersed in a vessel of cold water—the ammoniacal gas extricated in this confined space assumes the liquid form in the freezer. When this process is carried sufficiently far, which is indicated by the rise of the mercury in an attached thermometer to 130° or 140°, centigrade (266° or 284° Fahrenheit,) the whole apparatus is lifted from its position, the heater plunged in the cold water, and the freezer left in the open air. The water to be frozen, contained in a cylindrical vessel of tin, is now placed within the freezer, the small space between it and the inner surface of the freezer being filled with alcohol; the freezer is wiped on the outside, and covered with a thick woollen jacket, and the apparatus then needs no further attention. The liquefied ammonia rapidly evaporates and is re-absorbed by the water within the heater, the process being hastened by the application of cold water to the outside, and the abstraction of heat attendant on the rapid evaporation is so great that the water is soon entirely frozen.

The first trial of the apparatus, made a few days ago, was completely successful, and resulted in the formation of a cylinder of solid ice three inches in diameter and nine inches long. Almost immediately on the removal of the heater from the furnace and its immersion in water the ebullition of the liquid ammonia was heard, and very soon the lower part of

the leaden tube was completely coated with frost.

The process may be indefinitely repeated, the only consumption of material being that of fuel employed.

SAML. J. GUMMERE.

Haverford College, 10th month, 1872.

THE NEW POSTAGE RATES.

Several notices of the reduction in postage have already appeared, but the following is clear and complete: Under the new law the postage on transient newspapers, magazines, pamphlets, etc., is just half what it was under the old law—that is, such matter can now be sent, in parcels not weighing over four pounds, at one cent for each two ounces. A one cent stamp will therefore carry any magazine or package of newspapers which does not weigh more than two ounces. Book postage under the code is two cents for each two ounces or fraction thereof. Book manuscripts and proof-sheets go at one cent for each two ounces or fraction thereof, but this only between author and publisher, and manuscript for publication in newspapers and magazines must be paid for at letter rates, which remain as heretofore. Nothing weighing more than four pounds, except Congressional documents, will be received into the mail.

Packages of dry-goods, hardware, drugs (except liquid drugs), and other merchandise, not exceeding twelve ounces in weight, can now be mailed to any part of the United States, at a charge of two cents for each two ounces or fraction of two ounces. A pair of boots, if neither boot weighs more than the specified twelve ounces, may be wrapped up in two separate parcels and sent across the continent for twenty-four cents, whereas the transportation of goods of this description by express would cost almost more money than they are worth.

The rates of commission charged for money orders have been reduced as follows: Orders from \$1 to \$10, 5 cents; on orders not exceeding \$20, 10 cents; over \$20 and not exceeding \$30, 15 cents; over \$30 and not exceeding \$40, 20 cents; over \$40 and not exceeding \$50, 25 cents.

From "The Pennsylvania Pilgrim."

A FRIENDS' MEETING IN 1688.

Fair First-day mornings, steeped in summer calm,
Warm, tender, restful, sweet with woodland balm,
Came to him like some mother-hallowed psalm

To the tired grinder at the noisy wheel
Of labor, winding off from memory's reel
A golden thread of music. With no peal

Of bells to call them to the house of praise,
The scattered settlers through green forest-ways
Walked meeting-ward. In reverent amaze

The Indian trapper saw them, from the dim
Shade of the alders on the rivulet's rim,
Seek the Great Spirit's house to talk with Him.
There, through the gathered stillness multiplied
And made intense by sympathy, outside
The sparrow sang, and the gold-robin cried,
A-swing upon his elm. A faint perfume
Breathed through the open windows of the room,
From locust-trees, heavy with clustered bloom.
Thither, perchance, sore-tried confessors came
Whose fervor jail nor pillory could tame,
Proud of the cropped ears meant to be their shame.
Men who had eaten slavery's bitter bread
In Indian isles; pale women who had bled
Under the hangman's lash, and bravely said
God's message through their prison's iron bars;
And gray old soldier-converts, seamed with scars
From every stricken field of England's wars.
Lowly before the Unseen Presence knelt
Each waiting heart, till haply some one felt
On his moved lips the seal of silence melt.
Or, without spoken words, low breathings stole
Of a diviner life, from soul to soul,
Baptizing in one tender thought the whole.
When shaken hands announced the meeting o'er,
The friendly group still lingered at the door,
Greeting, inquiring, sharing all the store
Of weekly tidings. Meanwhile youth and maid
Down the green vistas of the woodland strayed,
Whispered and smiled and oft their feet delayed.
Did the boy's whistle answer back the thrushes?
Did light girl-laughter ripple through the bushes,
As brooks make merry over roots and rushes?
Unvexed the sweet air seemed. Without a wound
The ear of silence heard, and every sound
Its place in nature's fine accordance found.
And solemn meeting, summer sky and wood,
Old kindly faces, youth and maidenhood
Seemed, like God's new creation, very good.

Quarterly Meetings in Eleventh Month, 1872.

(From New York Pocket Almanac.)

- | | | |
|-----------|------|---------------------------------|
| 11th mo., | 2d. | Alum Creek, Ohio Y. M. |
| | " | Centre, Indiana Y. M. |
| | " | Plainfield, Western Y. M. |
| | " | Springdale, Iowa Y. M. |
| | 4th | Philadelphia, Philad. Y. M. |
| | 6th | Fairfield, New England Y. M. |
| | 7th | Rhode Island, New England Y. M. |
| | " | Nine Partners, New York Y. M. |
| | " | Abington, Philadelphia Y. M. |
| | " | Salem, Ohio Y. M. |
| | 9th | Damascus, Ohio Y. M. |
| | " | Walnut Ridge, Indiana Y. M. |
| | " | Miami, Indiana Y. M. |
| | " | White Lick, Western Y. M. |
| | " | Vermilion, Western Y. M. |
| | " | Salem, Iowa Y. M. |
| | " | Lynn Grove, Iowa Y. M. |
| | " | Bear Creek, Iowa Y. M. |
| | " | Western, North Carolina Y. M. |
| | 12th | Concord, Philadelphia Y. M. |
| | 13th | Saratoga, New York Y. M. |
| | 14th | Smithfield, New England Y. M. |
| | " | Butternuts, New York Y. M. |
| | " | Salem, Philadelphia Y. M. |
| | 15th | Calm, Philadelphia Y. M. |
| | 16th | Pelham, Canada Y. M. |
| | " | Short Creek, Ohio Y. M. |
| | " | West Branch, Indiana Y. M. |
| | " | Western, Western Y. M. |
| | " | Fairfield, Western Y. M. |

- 16th Pleasant Plain, Iowa Y. M.
 " Contentnea, North Carolina Y. M.
 " Lost Creek, North Carolina Y. M.
 22d Western, Philadelphia Y. M.
 23d New Garden, Indiana Y. M.
 " Thorntown, Western Y. M.
 " Bangor, Iowa Y. M.
 " Oskaloosa, Iowa Y. M.
 " Friendsville, North Carolina Y. M.
 26th Burlington, Philadelphia Y. M.
 28th Bucks, Philadelphia Y. M.
 30th Union, Western Y. M.
 " Springdale, Kansas Y. M.
 " Eastern, North Carolina Y. M.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 21st inst. have been received.

GREAT BRITAIN.—A suit was recently brought against T. H. Dudley, U. S. Consul at Liverpool, by a man who had enlisted as a seaman on the privateer Alabama, for compensation for his detention at Liverpool as a witness, by order of that officer. The suit resulted against the plaintiff, the court having decided that the Geneva tribunal had settled all questions connected with the Alabama case, and directed a verdict to be found for the defendant.

Agitation has been commenced for the abolition of flogging at Newgate as a penalty for crimes. Many letters have appeared in some of the papers, urging a discontinuance of the practice.

The London Board of Public Works have voted almost unanimously in favor of removing the tolls on the Waterloo and other toll-bridges over the Thames, and a conference with the government for the purpose of carrying out the measure will shortly be held.

FRANCE.—Prince Napoleon has appealed to the Procureur General of France for redress against the Minister of the Interior, the Prefect of Police, and others who took part in his recent expulsion from France. This appeal is made in accordance with the provisions of the penal code; and should it be rejected, the Prince, it is said, will commence personal proceedings in the courts against the parties concerned, and use all legal means to procure a restoration of his rights as a citizen of France.

The German army of occupation has begun to evacuate the Department of Upper Marne.

A postal treaty between France and the United States, reducing the rates of postage nearly one-half, has been approved by the State Departments of both countries, and submitted to the French Minister of Finance, for his consideration of the pecuniary features of the treaty. He is said to have desired a slight increase of rates, but President Thiers exerted his influence to reconcile conflicting views, and a favorable report is anticipated, which, if made, will be followed by a speedy ratification.

The government, it is said, intends to support, at the approaching session of the Assembly, a motion for the appointment of commissioners to investigate the acts of the Imperial Cabinet under Ollivier, preparatory to an impeachment of the Ministers composing it, on a charge of having provoked the war with Prussia. [The motion was made at the last session, by the party of "the Left," or radicals, but was voted down, the government then taking no part either for or against it.

The Count de Chambord, (grandson of Charles X., and representative of the elder branch of the Bourbons,) has written a letter protesting against

the establishment of the republic as a permanent form of government.

SPAIN.—The Cortes has voted in favor of considering a resolution offered by — Becarra, providing for the abolition of capital punishment for political offences.

The termination of the revolt at Ferrol has been officially announced. On the 15th, the municipal authorities of Ferrol requested the commander of the government troops to delay attacking the insurgents, as negotiations were in progress for their surrender. During the night, the rebels began to disperse, some taking refuge on the vessels they had seized, and sailing for another port; some fleeing through the town, of whom about 160 were captured. The government troops entered the arsenal without resistance, and made prisoners of 400 men who remained there.

SWITZERLAND.—A dispatch from Geneva announced the sudden death, on the 21st instant, of the eminent J. H. Merle d'Aubigné, author of the History of the Reformation, in his 79th year.

JAPAN.—It is announced that the railway between Yokohama and Yedo has been formally opened by the Mikado.

CUBA.—A decree has been issued creating new and increasing the old taxes, to meet a deficit in the budget, and provide for the future expenses of the war. It is to go into effect on the first of the year 1873.

DOMESTIC.—T. K. Cree, Secretary, and F. R. Bruno, Chairman of the Board of Indian Commissioners, have just concluded a tour of four months' duration among the tribes in Montana, Idaho, Wyoming and Colorado. They report the prospect as very hopeful. The Crows, the most powerful tribe, except the Sioux, in the north-west, are not only willing that the Northern Pacific Railroad should skirt the whole northern border of their reservation, but offered in large numbers to accompany the surveyors as a protection from the Sioux. The Piegans, Bloods and Blackfeet are so thoroughly subdued by the policy of justice and kindness, that it is perfectly safe for whites to travel unarmed in any part of their territory. The Shoshones and Bannocks of Idaho and Wyoming are beginning to farm, and rapid progress is expected. The Shoshones in Wyoming have made a treaty ceding to the United States 800,000 acres of their reservation, which will be open to settlement when Congress ratifies the treaty. The ceded land includes the Sweet-water gold belt, and a large extent of valuable mining, as well as grazing and farming lands. The Commissioner took care that land enough was left to allow a farm for each of the Indians. The Utes of Colorado and New Mexico, a large tribe, desire a continuance of peace, and hopes are entertained of their early improvement. Many of the reports of war and Indian outrages the Commissioners declare to be false.

It is stated that 1,000,000 pounds of Colorado wheat have already been forwarded to Eastern cities this season, and large quantities are bought for Kansas and Missouri. Heretofore Colorado has imported largely both flour and grain. Numbers of beef cattle also are sent to St. Louis, the demand for cars for this purpose exceeding the capacity of the Kansas Pacific Railroad.

In the vicinity of Omaha, Nebraska, the weather has been extremely dry, and prairie fires have been unusually frequent and destructive. Much of the country within 30 miles of that city has been burned over, many houses and fences being destroyed, as well as hay and grain.

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

160a
VOL. XXVI.

PHILADELPHIA, TENTH MONTH 26, 1872.

No. 10.

THE "NEW"
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Correspondence invited.

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SILK CASHMERE SHAWLS!

We have just received a limited quantity of these desirable goods, of our own importation, in **WHITE** and **MODE**. Also

DRESS FABRICS,

Of our own importation, in colors and shades especially for **FRIENDS**, a few of which we enumerate.

Silk Poplins, Cretons, Henrietta Cloth, Irish Poplins, Olive Alpacas, Tamise, Olive Bombazines, Madonnas, &c., &c.

WE ALSO MAKE A SPECIALTY in Black Silks, Mohairs and Alpacas, which cannot be surpassed in lustre and are of superior makes.

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S. W. cor. of Seventh and Arch Sts., Phila.,

Free to Book Agents.

AN ELEGANTLY BOUND CANVASSING BOOK for the best and cheapest Family Bible ever published, will be sent free of charge to any book agent. It contains nearly 500 fine Scripture illustrations, and agents are meeting with unprecedented success. Address, stating experience, etc., and we will show you what our agents are doing.

NATIONAL PUBLISHING CO., Philada., Pa.

FARM FOR SALE.

Ninety-six acres, in Friends' neighborhood, $1\frac{1}{2}$ miles from Butlerville, on the C. & M. R. R. It is well wooded and watered, in a good state of cultivation, over 200 fruit trees of choice varieties. Wishing to retire, in age, will sell on reasonable terms. Call on or address **BENJAMIN WALTON**, Butlerville, Jennings Co., Indiana. 8-4t

KANSAS LANDS.

In order to provide homes for ourselves and for Friends wanting cheap homes, I have bought a tract of land in Osage County, Kansas, $4\frac{1}{2}$ miles south of Osage City and 40 miles south of Topeka, on the Atchison, Topeka & Santa Fe Railroad. I will give lots near the Railroad to those who will improve them, and sell farm lands low and on easy terms. Address **JOHN M. WETHERELL**, Osage City via Topeka, Kansas. 8-4t

WANTED

An intelligent, active young man, able to superintend farm operations, expert in the use of carpenter's tools and capable of doing a variety of work. A single man is desired, or a married man without children, whose wife can fill some useful place. Good wages offered. Address **ALBERT K. SMILEY**, Principal of Friends' School, Providence, R. I. 8-4t

S. F. BALDERSTON & SON,

902 Spring Garden St., and 516 N. 9th St.

PLAIN AND DECORATIVE

Wall Papers and Window Shades.

Our Spring Fixture for Shades to roll without cords is an improvement generally liked. 22 6m.

CHARLES C. JACKSON, TAILOR,

531 Arch Street, Philadelphia,

Has just received a complete assortment of Cloths, Cassimeres and Vestings of desirable colors and qualities for Friends' wear, which will be made to order on reasonable terms. 12 6m.

MARIA COOPER PARTENHEIMER, PLAIN BONNET MAKER,

Removed from 743 Spring Garden Street to 545 N. 10th Street,

PHILADELPHIA.

1-3m.

WANTED in a Friend's family a middle aged person to take charge of and partly educate three little girls. Apply at the office of *Friends' Review*. 8-4t

RAILROAD Whether you
BONDS wish to
Buy or Sell
WRITE TO

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WALL
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SELLING OUT! SELLING OUT!
TO CLOSE BUSINESS.

JOHN J. LYTLE,

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Having engaged in another occupation, intends to close out his ENTIRE STOCK of

DRY GOODS

AT

REDUCED PRICES.
DRESS GOODS,

SHAWLS, GLOVES,

HOSIERY, &c.

Please give him a call, as he will sell very cheap.

HAVERFORD ALUMNI.

The Sixteenth Annual Meeting of the Alumni Association of Haverford College will be held in the Alumni Hall, at the College, on Seventh day, 10th mo. 26th, 1872, at 3 o'clock, P. M. A Collation will be provided at 6 o'clock, P. M. The Public Meeting, at which an Address will be delivered by CHARLES E. PRATT, of Boston, Mass., will be held at 7.30, P. M.

The College may be reached by the Cars of the Pennsylvania Railroad, leaving the Depot, Corner of Thirty-first and Market Streets, West Philadelphia, at 2.30, 4.10 and 5.30, P. M. Returning trains pass the College Station, at 9.05 and 10.06, P. M.

HENRY BETTLE, Secretary.

Phila., 10th mo., 1872.

9-2t

NEW VOLUME,

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A MEMORIAL OF JAMES OWEN.

James Owen, son of Samuel and Rachel Owen, was born 18th of Second month, 1822, in the limits of Caesar's Creek meeting, Ohio.

He was deprived in his infancy of the tender care of a pious mother; this loss was measurably supplied by the loving oversight of a step-mother; who with his careful and affectionate father, endeavored to train up their children "in the nurture and admonition of the Lord." In the autumn of 1826, the family removed to Hendricks County, Indiana, where they were subject to difficulties and privations incident to the settlement of a heavily timbered country.

In remembrance of the dedication to the cause of truth and righteousness which characterized our beloved friend, evinced by yielding obedience to the restraining and tendering operations of Divine grace, we trust that his example may have an animating influence upon survivors, holding forth the lan-

guage "Follow Christ, as I have endeavored to follow Him."

James Owen was married to Margaret Beals, daughter of Eleazar and Ann Beals, in the year 1840: in whom he found an affectionate and sympathizing help-meet. From memoranda written in early manhood we are informed that he had many conflicts of soul; and the new and varied responsibilities which were gradually coming upon him, in order that he might take his place as a useful member of the church militant, bore with great weight upon his mind at different seasons, as will appear from the following extracts:

11th month 30th, 1845.—"Under a sense of my many backslidings and shortcomings, I feel it upon my mind to commit to writing a few memoranda of the merciful dealings of the Lord with me, a poor, rebellious, finite, shortsighted creature, with fervent desires that it may tend to my spiritual improvement in the things which pertain to my soul's eternal interest; knowing, as I well do, that it is abundantly necessary to use every means whereby we may be stimulated to more diligence. And, oh, may I from this day until the day that it shall please Him to call me away to be seen of men no more, be diligently engaged in working out my soul's salvation with fear and trembling before Him. But, oh, the discouragements I have met with of late are past describing; but the Lord, the everlasting Jehovah, knows the secret recesses of my very heart, yea, there is nothing hid from His all-penetrating eye; then oh, my soul, renew thy strength as in the morning; take fresh courage and press forward through all opposing difficulties, for the Lord is on thy side. He will uphold thee, He will save thee from the will of the enemy, blessed be His everlasting name."

12th month 25th, 1845.—"I have had hard struggling in exposing my exercises, deep conflicts and sore combatings, even to my dear and valued wife; but I believe that the design of our coming together was to be help-meets to each other—help-meets not only

in the things which pertain to this life, but in the things which are eternal, and pertain to our own souls' interest. And oh, that this may be the first and primary object of us both, that of making our calling and election sure."

12th month 28th.—"On getting up this morning I felt such a peaceful calm within, that I was led to look back on the sins of my past life, which indeed are many, and very great; I was so filled with the love of God that I seemed like a vessel that wanted vent. I had not words; language seemed to be lacking to convey to the full, the love of God to my soul."

Having in his own experience proved the efficacy of Divine grace, he was led under the constraining power of heavenly love to testify to others of its sufficiency. His communications proceeded, we believe, from the only true source of instruction, and were accompanied with that anointing which rendered them powerful and convincing to his hearers. Under this conviction he was recorded a minister of the Gospel on the 8th of 9th month, 1849.

According to his memoranda it appears that on the same date he laid a concern before his Monthly Meeting to visit the meetings belonging to Salem Quarterly Meeting of Friends in Iowa, and the Western Quarter, and some of its meetings, also to appoint some meetings amongst those not of our Society, which was united with, and a minute granted him accordingly. During the prosecution of this visit there seems to have been much exercise of mind, yet the way opened for much gospel labor within the limits of the meetings which then constituted the little flock in Iowa.

On the 21st of 10th month, he writes: "First-day we were at Salem, and had a meeting for the youth in the afternoon; many hundreds were present at both meetings, in both of which I was much favored, and particularly in that for the youth; the fountains of the great deep seemed to be broken up, and many did really rejoice together, and give glory to God. Truly I believe I never witnessed such a wonderful display of overwhelming goodness before; in a sense of which tears flowed freely from my eyes for a considerable length of time afterwards. Oh, my soul, what wilt thou say unto the Lord thy God for so great benefits? Ah! truly after language fails thee, the half of his praise will not be told. Therefore go on boldly in the work which He has for thee to do, walking in all humility and self-abasement before Him."

In the year 1850 he was visited by domestic affliction in the loss of his beloved wife, whom it pleased our Heavenly Father to re-

move by death. Although this bereavement was severely felt, his labors of love were not long suspended. Realizing that he must be about his Father's business, he visited in the love of the Gospel the Yearly Meetings of Philadelphia, New York and New England, and some of the meetings constituting them; also some of the meetings belonging to Indiana Yearly Meeting; and in the language of a returning minute, "his company and religious services were truly acceptable to them." Soon after returning from this gospel labor he paid a religious visit to Friends of Indiana and Ohio.

In the 10th month, 1853, he was married to Almira Wilson, widow of Alfred Wilson, and daughter of Isaac and Lydia Hadley, of Ohio, with whom he lived in close and affectionate union until the period of his death.

In the year 1854, he again visited in gospel love, Friends of Iowa, and, probably in view of the rapid emigration of Friends to that State, he was led to believe it was his Christian duty to remove thither, and accordingly left his home in Howard County, Indiana, and settled at Bangor, Iowa, in the year 1855. His deep solicitude for the welfare of souls in that community induced him to undergo many privations incident to frontier life, in order that he might be doing the will of his Father in Heaven. His anxiety of mind for the preservation of the Church and people of God is here expressed in his own language.

Bangor, 10th month 3d, 1856—"It has been long since I made any entry in my journal, but my mind has been much exercised from time to time, and an ever-accompanying sense of my own nothingness, and unfitness to enter upon the work assigned me without the assistance of Israel's holy leader, in my pathway journey. Oh, the weakness and frailty of human nature, augmented by the buffetings of Satan, who is still, as of old, like a rearing lion, seeking whom he may devour, or like a serpent by the wayside, not seen by the careless wanderer until alarmed by a fatal blow. Oh Lord of Heaven and earth, Thou who holds the destinies of man below, wilt Thou, in Thy compassionate regard, and tender mercies to the children of men, graciously be pleased to shield Thy Church and people in the day of battle; cover them during the storm, that they may be given to know, from season to season, that their defence is sure, and that Thou, oh God! art pleased to gird upon them the whole armor of living faith, whereby they may be able to withstand the fiery darts of the wicked one, and turn the battle to the gate. But, oh! Father in Heaven, if Thou dost leave us to ourselves we shall not be able to out-ride the storm, and keep our heads above all the waves that

lave the shores of time. Be Thou the skillful mariner at the helm, to steer our fragile bark, and calm the rising wave; that when our race is run, and our measure filled, we may make a safe landing on those blissful shores where pleasures bloom to fade no more."

In accordance with his convictions of duty, repeated visits of gospel love were made to Friends of Indiana, Ohio, and occasional ones farther east and south: comprising the Yearly Meetings of Baltimore, North Carolina, and also among the freedmen in Kentucky, Tennessee and Arkansas. For many years, even from early life, his mind had been impressed with a belief that it would be required of him to visit in the love of the gospel the Society of Friends and others in Great Britain, Ireland and some parts of the continent of Europe, and after much exercise of mind, he was brought to lay this subject before his friends. He left his home for the prosecution of this visit on the 16th of Third mo., 1869, and landed in Cork, Ireland, in the latter part of the following month. In the course of this arduous engagement, our beloved friend visited most of the meetings of Friends in Ireland, England, Scotland and Norway, and some others on the continent; held numerous public meetings, and visited Friends in their families in many places; and the testimonials with which he was furnished on his return stated that his public ministries had been acceptable and edifying, and his life and conversation consistent with his Christian profession. While closing the labors of this mission to brethren across the Atlantic, he discerned the Master's hand pointing him to yet another part of the great harvest-field, in which more laborers were needed, in view of which he wrote to his friends, while in attendance of Dublin Yearly Meeting, requesting a minute to visit in gospel love Western, Indiana, Baltimore and North Carolina Yearly Meetings, which was not obtained in time to attend the first two named. He proceeded to attend in course Baltimore and North Carolina Yearly Meetings. After visiting Friends of North Carolina in a Yearly Meeting capacity, he appointed meetings within the limits of Randolph and other counties with the rapidity of seventeen per week, and, from returning accounts since his decease, to the great satisfaction of those among whom he labored, and to the advancement of the Redeemer's kingdom. As on previous occasions, the climate of this latitude proved to be detrimental to his health, and while thus ardently serving his Divine Master, he was bidden to lay down his armor, and we humbly trust the language of Paul was applicable to him: "I have fought a good fight, I have finished my

course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them that love His appearing." An attack of typhoid pneumonia with laryngitis urged him to seek a northern climate. He reached home on the 10th of Twelfth mo., 1870. His illness did not, at his first arrival at home, assume a dangerous appearance, yet the disease steadily progressed, preying stealthily upon his vigorous constitution, and it soon became apparent to his attending physician that the struggle was of a doubtful character. During his illness he expressed no anxiety to recover, only that he might work more for the Lord. On some recent occasions he had various causes of trial and uneasiness, and was brought very low in spirit; but the gracious and merciful God whom he had endeavored to serve and follow faithfully, saw his soul in adversity, and in very tender compassion removed the burdens which weighed so heavily upon his sensitive spirit, enabling him to cast all his care upon Him, and to rejoice in His goodness and in His wonderful works to the children of men.

In recounting the labors of our beloved friend, we desire not to exalt him as an individual, but rather, to show that the grace which was bestowed upon him was not bestowed in vain, for we feel bound to express our conviction that by the grace of God he was what he was. We feel it right to record the deep and abiding sense we have of the value of his Christian labors in the ministry at home. Here, as well as when called by his Divine Master to visit distant portions of the heritage, his labors were abundant. The weightiness of his spirit on these occasions, the sound and edifying character of the doctrines which he preached, and the solemnity with which he approached the throne of grace in vocal prayer, are still fresh in the recollection of his friends. In an especial manner did this dear friend have a very near place in the hearts of tender-minded youth everywhere within the scope of his acquaintance. May these reflections concerning this dear departed friend stimulate us to seek a preparation for an admittance into those realms of bliss, of which we trust he is now an inhabitant, "where the wicked cease from troubling, and the weary are at rest." He conversed frequently of heaven and heavenly things as though his mind was almost entirely abstracted from the things of time. On different occasions he was heard in vocal prayer, asking for the preservation of his family. The difficulty of articulation, occasioned by the disease, prevented him from conversing as much as he was inclined to by his genial dis-

position, but he desired that his dear friends should not fear from this fact that there was any cloud hovering over his pathway, saying that all was joy and peace within: "My heavenly Father designs that I shall be happy, happy forever."

On Second-day morning, the day of his death, as he called his family around him to bid them a final adieu, his countenance was lit up with a heavenly glow, and he remarked that he was not dying, but only falling asleep in Jesus; that all was joy in heaven. Shortly afterward he peacefully breathed his last. His remains were interred in Friends' burial ground at New Providence, Iowa, on the 12th of the same month.

At a meeting on this solemn occasion, which was largely attended by Friends and others, the language of the Apostle John was touchingly revived and commented on: "And I heard a voice from heaven saying unto me, 'Write, blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'"

He was in the 49th year of his age, having been a minister over 21 years.

Signed by direction of Honey Creek Monthly Meeting of Friends, held Sixth mo. 10th, 1871.

HENRY M. HADLEY,
Clerk.

For Friends' Review.

INCIDENTS OF THE SEVENTEENTH CENTURY. NO. 3.

At the restoration of King Charles II, there was a general imprisonment of Friends in Ireland, but it is said "The Lord supported and bore up their spirits above sufferings and men's cruelties. They were fresh and lively in the Lord's goodness and covenant of light and life, and contented in the will of God. They had many blessed meetings in prison, the Lord's presence being with them."

Two liberal-minded noblemen, the Earl of Orrery and the Earl of Mountrath, were at that time the Lord Justices of Ireland. Application being made to them for the release of Friends, they ordered that they should be liberated from prison. But the bigoted priests constantly sought occasion for fresh persecution, and having great influence over the sheriffs and under-officers, new writs were issued under various pretexts by the Bishop's Court, which though nominally Protestant, exercised authority much after the Popish fashion and excommunicated Friends. Under their mandates many were again cast into prison. One Priest Clapham, of Mountmellick, carried his malice to such an extent that he endeavored to prevent the miller from grinding corn for the families of Friends, and

shopkeepers from trading with them, under threats of summons before the Bishop's Court, of which it appears the common people stood in much awe. He told his hearers they should shun Friends on the highways, and if any owed them, they need not pay the debt. But in this he overshot the mark, for the people perceiving his evil intent, were alienated from him, and were inclined to sympathize with the persecuted. They offered their servants to Friends to carry corn to the mill, and rendered such other kindness as they could.

Wm. Edmundson being indicted on some of this priest's charges, he was brought before the court "when," he says, "four lawyers, one after another, pleaded for me, though I knew nothing of them nor gave them any fees. The Lord gave us place in the hearts of the people and their bowels yearned toward us, so that as I passed through them in the court house they would say 'the Lord bless you, William, the Lord help you, William.' The indictment was quashed and the priest hissed at to his shame. The Judge also turned against him." Still, under priestly writs, fines and distrains were imposed and the suffering was great. W. E. rode to Dublin and petitioned the Lord Lieutenant and Council for relief. After a fair hearing the Council gave judgment that the priest's proceedings were illegal, which for a time put an end to them, and it went soon abroad that the Quakers had the liberty of their religion, which was a great ease to Friends.

After the decision of the Council the Lord Lieutenant would know why we did not pay tithes to the ministers, "when," says W. E., "I showed him out of the Scriptures that the law was ended which gave tithes, and the priesthood that received them was changed by the coming and sufferings of Christ, who had settled a ministry on better terms, and ordered them a maintenance. He would know what maintenance a ministry must have? I told him Christ's allowance, and I showed him from the Scriptures what it was, as the Lord opened them to me by His spirit and power that was with me, which gave me wisdom and utterance and set home what I said to their understandings. There were three Bishops present, and not one of them replied in all this discourse, though so nearly concerned in it. In the conclusion the Lord Lieutenant bid God bless us, adding, we should not suffer for not going to their public worship, neither for going to our meetings."

Although the texts thus opened by the Spirit and power of the Lord are not given, yet we may readily conclude that among those which were not replied to by the Bishops were the memorable ones with which Jesus commissioned his apostles to preach: "Freely ye have received, freely give," "Provide neither

gold nor silver nor brass in your purses," * * "for the workman is worthy of his meat." "In whatsoever house ye enter, first say, peace be to this house; and if the Son of peace be there, your peace shall rest upon it, if not it shall turn to you again. In the same house remain, eating and drinking such things as they give, for the laborer is worthy of his hire," and afterwards, "when I sent you without purse and scrip and shoes, lacked ye any thing? and they said, Nothing."

Happily for us of the Nineteenth Century, the spirit that would imprison and persecute for conscience' sake is no longer dominant; but it may be that comparatively few, even in our own religious Society, now fully appreciate that to the faithful band of Friends of the olden time, who, despising the shame, gave up the profits and honors of the world for the sake of Jesus and the freedom of His gospel, is largely due that victory over a proud hierarchy, which left men free to worship God according to the dictates of an enlightened conscience, the fruits of which are our inheritance.

M.

INDIAN DEPARTMENT.

From the interest I felt during the sessions of the Associated Executive Committee, I cannot refrain from endeavoring, as I ride along on the cars from St. Louis to Washington, to give from recollection some account of what occurred.

The committee met at the office of Superintendent Hoag, in Lawrence, Kansas, on Fourth-day, Tenth mo. 16th, at 9 A. M. Usually our information comes through the clerks, and sub-committees, but at this time we had the presence of Superintendent Hoag, four of the agents, several physicians, farmers, teachers, &c., and devoted most of two sessions to hearing their verbal statements. They were fresh from their fields of labor. Some of them spoke with great warmth of the privilege of being present, calling it coming up to a feast, and it was felt to be one by all present. They told of the advantage it was to meet the committee face to face, the encouragement it gave them, and the renewal of strength growing out of it. They told of the progress in their work and the increased hold they were gaining on most of the Indians. All the accounts of the agents present led the committee to believe that Christianization and civilization are making fair progress. All appealed for mission workers to come and assist them, and no doubt there is as good a field for such work here as in foreign lands, where hundreds are earnestly laboring. Let this claim a thought from every reader under whose eye this comes.

Most of our school teachers are good Christian workers, and the relation of some of their experiences was beautifully touching. It is evident that the Lord blesses the service of every willing worker as fully in this sterile land as elsewhere. Several of the farmers gave encouraging accounts of an increasing interest in this important branch amongst the tribes who have given up the chase, and some cases of the leading men of the roving tribes having built huts with their own labor, and broken and fenced lands so as to raise corn sufficient for themselves.

Schools, from which the greatest success of our work must ultimately come, are now being established in most of the agencies. This has been a slow work, as the attendance of pupils cannot be assured except by boarding them, and houses must therefore first be built.

The teaching in these schools is no ordinary work, for the teacher has scholars who know not her language, neither does she know theirs. Draw your own conclusion of the difficulties, and you will probably overrate them. Our teachers were questioned upon this, and they said, through the method of object teaching they would learn so as to retain a few words every day which they were made to understand; and then they would learn to repeat short hymns and verses by hearing them repeated a few times, not at first understandingly, but giving them the use of words and soon much of their meaning. Three of the teachers (most devoted ones) who had taught amongst other people, were queried as to the comparative pleasure and interest of the two positions, and they all feelingly gave their preference to their present engagement. From these accounts, we had to conclude that the love existing between the teacher and many of the children was not always surpassed between parent and child. These schools being boarding schools, the teachers are with them either in school or family most of the time, and this with them is not like most of the time with us, as their thought, time and care are almost undividedly given to the work placed in their hands, which is therefore prospered and blessed by the Lord.

Our faithful and indefatigable Superintendent of Indian affairs (Enoch Hoag) gave much general information, from which we could see that much good had been accomplished, and that the preventing of many things being done cannot be reckoned as the least of our benefits to the red men. All the agencies except one were having a controlling influence over their tribes for good. The Kiowa and Comanche agency at Fort Sill has many difficulties to contend with. All the Indians of the several tribes compris-

ing this agency are blanket Indians, mostly of very wild, roving habits, and being near the lines of Texas and New Mexico, they take large latitude, and only appear occasionally for rations, supplies or presents from Government. This agency, it is believed, would have had less complication of difficulty had it been many miles from the military influence.

It was here that Satanta and Big Tree were arrested and sent to Texas for trial for murder, and then tried, convicted and sentenced to be hung, but their punishment commuted and they imprisoned for life. The removal of the agency to a point farther north from the fort, which it is hoped may be soon effected, appears to be necessary.

Lawrie Tatum, the agent at this post, has had a most trying position. He has labored most earnestly, and surmounted many difficulties. A successful boarding school is established here.

At the closing sitting, there was evidently a general feeling that our work had been successful, and that with the more permanent foothold we are constantly getting we may look for increasingly good results.

10th mo. 24th, 1872. EDWARD EARLE.

From Washington despatches to the Associated Press we learn that the Commissioner of Indian Affairs, F. A. Walker, had a talk with the Kiowas, Comanches and Apaches delegation of Indians, last week, at the Department of the Interior. He indulged in very plain talk, in accordance with the views of the administration, as recently expressed by the President. The views of the government were stated to these Indians substantially as follows:—

The government has ceased to accept mere professions of friendship and good faith, and now requires evidence of their honesty of purpose. The terms dictated were:—First. The Kiowas and Comanches here represented must, before December 15, next, camp every chief, headman and brave and family complete within ten miles of Fort Sill and the agency, and they must remain there until spring without giving any trouble, and shall not then leave unless with the consent of their agent. They shall, before that date, give up to their agent all animals they have stolen from the government or any person in their neighborhood, military authorities, agents and traders; and, when they cannot return the same stolen animals, they must make restitution from their own stock.

All these things the representatives of the Indians have promised to do. Every man belonging to any tribal band not at the place named by December 15 is to be considered an enemy of the government, and is to re-

ceive no further benefit from the government. The Commissioner assured those who complied with the requirements of the government that they should be provided for.

The Indians replied:—

We came in to do what our Great Father wants us to do. We told you what our council did. If we did not intend to do well we would not have come here from the Plains.

LOVE AS AN ELEMENT OF CHRISTIAN MINISTRY.

The twenty-fifth anniversary of the formation of the society in Brooklyn, N. Y., known as "Plymouth Church," has recently been celebrated by a series of religious meetings. From an address in one of these by Henry Ward Beecher, who has been their pastor during the whole quarter century, we extract the following interesting expressions. Speaking of the commencement of his labors among them, he said:

"I thought of but one thing—the love of Christ, which to me was the burning reality. Less clearly than now did I discern the whole scope of this; but with burning intensity I plead the love of Christ as the one transcending influence in this world. My purpose was to preach the love of Christ to men for the sake of rousing them and bringing them into a better life. Although I preferred the polity and doctrines of the Church Congregational, I also felt that God was in the other churches, and it was no part of my ministry to appeal to sectarian views—only to try to find the way to the hearts of men, and to labor with them for their *awakening* and *conversion* and *sanctification*. * * * I should not be just to truth and to divine witness if I did not affirm my earnest, thorough and deep conviction that the power of this church has not resided in those things that have most attracted attention. "The kingdom of God cometh not with observation," and the secret of the life and success of this church has been the full faith of its members in our Lord and Saviour Jesus Christ. * * * This has been Christ's church—an assembly of men whose bond of union with each other has been Jesus Christ among them. In preaching Christ in the ministration of this church the emphasis has been given to love, which aforetime was given to theology in New England. In the theology of New England conscience has been the predominant influence, and conscience is intimately connected with fear; but partly from my own experience and partly from other sources, scarcely knowing what I did, I changed the emphasis, and put the emphasis of my preaching upon the great truth of the divine love, made that the pri-

mary, and conscience and fear only secondary, and the love of Jesus Christ has been the first, middle, and all, in every relation whatever."

"FOR THIS VERY PURPOSE CHRIST DIED."

Neither forgiveness of sin nor deliverance from punishment is the great and ultimate blessing which God intends for man in the work of Christ. In fact, the forgiveness of sin is only a preparatory step, as it were, to the great blessing, which consists in becoming "the habitations of God through the Spirit"—in being "turned away every one of us from our iniquities"—in being "holy and without blame before God in love"—in "having eternal life."—*T. Erskine.*

(From *The Advance*.)

CHRISTIAN WORK AMONG THE CHINESE—THE ENTRANCE OF THE WEDGE.

BY I. E. DWINNELL, D. D.

We in California need not go to distant lands nor to historical ages to witness the approaches of Christianity against a huge heathenism, and the beginnings of its overthrow. The dark, compact, massive, hoary paganism of China, juts over like a bold promontory, upon the sunny land of California. We see the cues, ceremonies, processions, priests, Josh-houses, hear the snappings, sputterings, drummings and pipings. The superstitions of three thousand years and three hundred million people, and the pride of the Chinese Empire are back of the promontory. And here is Christianity advancing to meet it and beginning to penetrate it in the person of a few representatives, in themselves feeble and no match for such an undertaking, but with a divine commission and helped by divine energy, bringing the improved methods and facilities of the nineteenth century. It is the beginning of a great conflict at our doors, between two civilizations, two kingdoms, two destinies. Two systems are struggling for the Chinese Empire—before our face, each desirous of having the handling of its fortunes and its souls. The conflict is not yet carried on on a large scale, but the moral principles involved are none the less grand on that account. The heathenism of China is back of the Chinese here, the Christianity of Christendom back of its representatives; and the greatness of a moral issue is in the greatness of the principles involved. The result here will be inseparably connected with the result in China. True, Christianity is approaching the heathenism of China at many points, and vigorously within its own territory, but its approaches here lie in the same line morally as its approaches elsewhere, penetrate the

same mass of heathenism, and unite with them for its speedier overthrow.

The movement here to which I refer is in connection with the schools for the Chinese. Other kinds of effort in their behalf are made, as in Christian families, by preaching and colportage; and they are not without success. But Christian schools, in which English is taught, and is made the medium of instruction, are the main reliance. My observations have been more minute and extended in connection with the one sustained by the American Missionary Association and taught by Miss M. J. Sherman, in this city; and not supposing that this is superior to the others or essentially different, but a fair sample, I shall use it to illustrate the way in which Christianity is penetrating the heathenism of China in this land of the West. This school, from the start, has made its Christian aim prominent. It did not approach the Chinese with a light in a dark lantern, to raise the slide a little as they became unsuspecting and would bear it. The slides were all raised honestly at the beginning, and what light from it could penetrate their understanding shone in. It began with the proclamation, "There is no other God but the one living and true God; and Jesus Christ, his Son, is the Saviour of men; and the Bible is his word." It taught Christianity; it did not assail paganism. It let out the light; the pupils made the applications, and quicker than you would think, they see where it hit. The school, therefore, has never lost anything in influence or moral power by shifting its ground or being misunderstood. It came up in front of the Chinamen as a Christian power, offering to teach them English, and asking to introduce them to Jesus.

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The Christianity put into this school—the day school and the Sunday school—develops three classes, the *curious*, *resisters*, and those *led by the Spirit*. The first class like to know about our religion. They have no questionings about their own, and are not afraid to look into another. They do not long remain in this condition, however, but soon sink into indifference or pass on into one of the other classes. They occupy about the same position, morally, as the indifferent in our Christian congregations, who are always curious when anything new comes along.

The resisters look deeper. They feel the presence of an influence opposed to their belief and practice. They see that two irreconcilable systems, each claiming their devotion, are in issue; and they feel that the foundations beneath their own—the religion of their fathers, of revered ancestors for many generations, of great historical names—are threatened, and they brace themselves

to resist the unwelcome drift. You can see their uneasiness, at times, when struggling to hold to China and afraid of the victory of Christ. One day, after there had been idolatrous rites by his countrymen in the streets, the teacher asked one of this class, "Do you believe in such things?" He replied, "I believe some—not much." Two kingdoms are balancing in their minds, and the will holds the balance down on the China side.

But there is a third class who seem to be led by the Spirit from the first. They are eager to know the truth, and welcome it without betraying opposition. They pass, with significant facility, from truth to truth, knowledge to knowledge, faith to faith. They pass into a new world without showing regret that they are leaving the old one. The joy they have at finding the one true God, and Jesus Christ his Son the Saviour, and in exploring the field of revelation opened in Sacred Scripture, makes them indifferent to the fact that they are leaving their countrymen, and that the superstitions of ages, which bound them to them, are falling off behind. They step into the religion of foreigners with child-like simplicity and confidence. If they have doubtings or tremblings, you do not know them. So easily and triumphantly the Spirit leads them out of one kingdom into another! There is a revolution; two systems, religious, have met, and the one of birth, education, and all earthly ties, is put down, and that of strangers adopted; and yet there is no sound of battle, no carnage, no groans, only songs of praise and prayers of thanksgiving. One of the pupils, who was a member of my family, went along on this high road, and never expressed a regret at the well understood sacrifice of old associations and old ties. As soon as he understood the truth, he seemed to welcome it, and its consequences. He had a wonderful love for it. Invited out to spend the day at the Chinese New Year, he and his friend spent the spare time reading the Bible. There seemed to be an intelligence back of his human intelligence helping him up to the divine meanings; and his eye beamed and his face shone as they came to him. He rejoiced all along the highway, as he passed out of the one kingdom into the other.

The school, though it has been a year and a half in operation, has but just begun its work. Religious impressions have been made on many, and several have become Christians. Much remains, however, to be done to give these last symmetry and maturity of character. * * * *

But the beginning is hopeful. It shows that the wedge is entering the Chinese empire. * * * *

—*Sacramento Cal.*

FIRST PROPOSAL OF A FRIENDS' COLLEGE.

The following is from the early records of Friends in Devonshire; extracted by Robert Dymond:

1. 12mo. 1697. "Att this meeting friends had under their consideration ye propositions made by ye second dayes morning meeting and meeting for sufferings att London as touching ye erecting of a Colledg for imploying and educating friends children in commendable sciences, &c., and its their sence that although itt may be a thing of greate service to many, yet itt being a undertaking too high for ym to make any proposalls there-to in respect of a method in carrying on of ye same, Therefore Henry Ceane is desired to write to ye meeting att sufferings att Exon to let ym know friends sence in ye matter." nevertheless, if friends of other parts of the county desired it, friends here "may be willing to contribute thereto according to their abillities."

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 2, 1872.

EPIDEMIC DISEASE AMONG HORSES.—Our domestic "Summary of News" gives the leading facts concerning the extraordinary *Epizootic* now prevailing in New York city and State, and in some parts of New England, and now beginning to appear in this city. We believe it to be unprecedented as to the number of animals affected, although, so far, much less fatal than some other diseases among animals have been. In character, it much resembles the influenza of human beings. Two lessons may be derived from its history, as recorded by the daily press. One is, the constant dependence of mankind, for outward prosperity, upon the ordinary blessings of Providence; the value of which is often forgotten, because they are so familiar. In Boston and New York, the withdrawal of thousands of horses from their usual work, has crippled business and thrown hundreds of men out of employment. This fact recalls the expression of Richard Owen, the eminent naturalist, that the construction of the jaw of the horse shows design, in its adaptation to the ready service of man. The other lesson, however, is quite equally important. Evidence abounds in the great cities, that where horses are *well cared for*, the disease is comparatively light and brief

in duration, and almost never mortal. When they are kept at work while sick (which may be well designated as inhumanity), they grow worse, and their lives are not unfrequently sacrificed. "Rest, cleanliness, fresh air and warmth," by their preservative power, are shown to be as needful for our humblest servants as for ourselves. When will men learn how, in the ordering of the Divine government, humanity, as well as honesty, is the "best policy,"—as all things work together for good to those who "dwell in love," as children of the one Father of all.

MARRIED.

ABBOTT—LIPPINCOTT.—On the 9th of Tenth month, 1872, at Friends' Meeting House, Salem, N. J., George Abbott, Jr., to Elizabeth C. Lippincott, both of the above place.

HAINES—POTTER.—At Batavia, N. Y., on the 19th of 9th month, 1872, Alfred Haines, of Buffalo, N. Y., to Emily, daughter of Wm. H. and Martha Ann Potter, of Batavia.

DIED.

TRIPP.—In Fairhaven, Mass., on the 19th of 5th mo., 1872, Stephen Tripp, in the 88th year of his age; a member of New Bedford Monthly Meeting. His friends have the comforting evidence that his end was peace.

JEWELL.—At his residence, East Farnham, Province of Quebec, Ninth month 4th, 1872, Henry Jewell, aged 75 years; a valued Minister of Farnham Monthly Meeting. With implicit abiding faith in Jesus, by which he had been sustained through many previous trials, this dear Friend was enabled to bear a long and trying illness with unmurmuring patience and cheerful submission to the Divine will—contemplating his approaching departure, through weary weeks and months, with marked composure and cheerfulness, and serenely awaiting the solemn end of life in humble, child-like confidence that the everlasting arms would be underneath through the valley and shadow of death; and that through the fullness of God's free atoning mercy a place had been prepared for him in a blessed home of eternal rest.

WINDLE.—On the 15th of 10th mo., 1872, of tubercular inflammation of the lungs, Elma, daughter of Henry and Martha D. Windle, in the 20th year of her age; a member of Bradford Monthly Meeting, Chester Co., Pa. "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

A GENERAL MEETING for religious worship, under the authority of New England Yearly Meeting and Sandwich Quarterly Meeting, will be held at Westport, Central Village, Mass., commencing on Seventh-day, 11th mo. 9th, 1872, at 11 o'clock, A. M.

Friends are few and scattered, but all who feel drawn to attend, will be cordially welcomed.

The Yearly and Quarterly Meetings' Committees will meet at the same place on the same day at 9½ o'clock.

Stages for Central Village leave New Bedford at 3 o'clock, P. M., and Fall River at 2 o'clock, P. M., the railroad connections, daily; distance twelve miles

from each place. Friends from a distance may apply for further information to Leonard Macomber, Central Village; Samuel R. Buffinton, Fall River, or Wm. C. Taber, New Bedford. On behalf of the Committee, THOMAS E. STEERE, Clerk.

New Bedford, 10th mo. 24th, 1872.

A STATED MEETING of the Female Society of Philadelphia, for the relief and employment of the poor, will be held at the House of Industry, No. 112 N. Seventh Street, on Seventh-day the 2d of 11th mo. at 3½ o'clock. JULIANNA RANDOLPH, Clerk.

For Friends' Review.

THE BREAK OF DAY.

It can hardly fail to be reviving to some readers of the *Review*, to hear the following beautiful testimony. It was given at the near approach of that solemn hour which, we are told, discovers to the awakened soul every unstable foundation, and which was, in this case, so strikingly robbed of its terrors by the true faith of the Christian. The extract is from a biographical sketch of William James, a Presbyterian minister, who died a few years since in Albany, New York. J. P.

"Since my last to you, I have been gradually sinking; and it is evidently the impression of those around me, as it has long been my own, that there is no exit from my complicated malady but through the gate of death. There is hardly a square inch of my body, below the small of my back, which is not the seat of pain. I do not take the sofa, of late, nearly as much as formerly, and can read nothing of any account. But never was there a person, as low as I am, surrounded with more outward comforts: the best of nursing, the warmest sympathy of friends, delightful letters of affection, particularly from ministers who have been informed of my extremity. But infinitely better still, all is sunshine within. The tree is leafless, but the warm sun of Eternal Love is shining around me, and the two worlds seem to open into each other. I wish I had strength to tell you fully the ground of my peace. For six months or more before this trouble came upon me, I enjoyed a higher degree of communion with God than ever before. To be like Him, to have the cursed root of sin eradicated, I offered myself up in daily sacrifice; willing to suffer everything, for I saw plainly it was only by suffering that the end could be effected. But, with the first clear and real view of approaching judgment, all my evidences were of no more account than the drift-wood on which the drowning mariner tries to rest amidst the surges of the ocean. I never really knew before what sin was, nor what my own character was. I saw myself to be the basest of mankind; of whom I am

chief,' became as easy as the alphabet. Still I felt as a child, quite as anxious that the Father, whom I had so injured, should be glorified, as that I should be delivered from His wrath; and now I fully appreciate, as I had always pretty well understood, the meaning of Christ's death. * * * I do not wonder that the only song in the upper world is, 'To Him who hath loved us, and washed us from our sins in His own blood; to Him,' &c. Soon I shall join in that eternal song."

Soon after this he wrote: "In the hour of my deepest distress, God has been nearest to me. I have been full of spiritual comfort, even when racked with pain; and all, or the greater part of it, founded not on any supposed filial relation to God, but on the sudden overwhelming expansion of the idea that Christ died. He put His sacred Body between the sinner and the curse, so that the severer the trial, the greater and surer the blessing to any one who just believes that simple fact. I rest in the sweet will of God."

On Saturday night, the 15th of February, 1868, he entered into his rest. Though his sickness had been long, and his sufferings severe, his joy was deep and full. "It is all joy, joy, joy!" were among his last conscious words. Three days before he departed, he said, "My faith is perfect. As I have not produced it, I may speak of it thus: It is like the sun, or, rather," he continued, "it is like the natural sense we have of the sunlight,—quite adequate to reveal the things it is designed to reveal." At another time, when his departure seemed full in view, he said, "The other side is sunny. I call it sunny because I see only God in the unclouded heavens." "I expect neither surprise nor disappointment in the future. Whatever may be in it, I know that the same God is there whom I have known here, and I trust Him." "My mind is all ready for a shout at the vision of the exceeding glory." "Nothing is so precious to me as that Christ died for us. I hear a voice saying, 'These are they which have washed their robes and made them white in the blood of the Lamb.'" With such words as these, spontaneously uttered, he was frequently refreshing those who were permitted to watch the shadows departing, while his soul entered more clearly into the dawning and into the day. * * * Thus he that, in his early days, and in his maturer manhood, thirsted for holiness, came to the fountain of the River of Life, and to the paradise of God, where they thirst no more.

"THERE is often a danger in habit even in spiritual things. Before we are aware of the peril, it rocks the soul to slumber, and the Master sees the needs-be of emptying us from vessel to vessel."

For Friends' Review.

ANTAGONISM.

In a late number of the *Friend's Examiner*, Edward Pearson has answered the question, "What led Dr. Newman to Rome?" by analysing his "Apologia pro vita sua;" and gives as reply, antagonism to what Dr. Newman found defective in the Protestant Church, and especially the Church of England, so that although once disposed towards liberalism in matters of Church and State, Newman, blindly rejecting all the truth specially upheld by the Protestant Church, threw himself into the arms of Romanism, and now complacently accepts even the most monstrous of all the assumptions of the papacy, the appropriation of an attribute of the Deity by the Pope in claiming infallibility.

It is in extreme cases like this that we see the full results of tendencies or motives which otherwise might escape recognition. In the present day of mental activity and inquiry,—of spiritual awakening also, we may trust,—many are aroused to see the defects of persons whom they had from childhood been used to regard with great deference, or defects of the religious system of their education. Disappointed and chagrined, they are apt hastily to draw the conclusion that these defects wholly condemn the persons or system in which they are seen, and led by antagonism only, the friends of a lifetime may be discarded as counsellors, and the religious society in which they were educated cast aside for another, with whose deficiencies they are less familiar.

Again, Dr. Newman confesses that he was seeking not Christ, but a perfect representation of the visible Church. Here is a temptation which is a specious one, and powerful at the present time. The "Brethren" of England have made the latest trial of establishing a perfect visible church, but much as they have accomplished in preaching the gospel (though in rather a one-sided manner,) and showing the privileges and heavenly calling of the Christian, their attempt to form a perfect visible church has failed. What, then, is the lesson of these examples? First, not, because of the defects seen in the religious society in which we may have been educated, to reject all the good it embodies; and secondly, never to be led only by antagonism to men or systems, or by the desire to find a perfect church in which we may rest indolently renouncing our duty of private judgment and individual action,—but ever to be led by love for our Lord Jesus Christ, and for the truth as it is in Him. Thus we shall walk in the light and find precious fellowship and communion with those who are doing the same.

J. E. R.

For Friends Review.

AMERICAN SCIENTIFIC ASSOCIATION.

(Concluded.)

Prof. J. Lawrence Smith, of Louisville, Ky., exhibited some small rubies from Arizona, and made remarks upon the existence of the ruby and sapphire in the United States. These precious stones, as well as the diamond, are of very simple composition. The diamond is pure carbon; the others are pure alumina. The ruby is most frequently found in Asia; sometimes in South America. All the gems have been found native in different parts of the domain of the United States. A few months ago, Prof. Smith had sent to him a number of stones from Trout river, Montana, among which were true rubies, sapphires and oriental emeralds. They are small, and not perfect in color, but genuine and entirely transparent. In Arizona, no diamonds have been found, but colorless sapphires, which closely resemble diamonds, and have often been mistaken for them. They are distinguishable by weighing a little more than diamonds, and being inferior in hardness. A sapphire will *scratch* any other mineral *except* the diamond. Very *large* rubies and sapphires, when perfect, being extremely rare, are valued even more than diamonds.

In North Carolina, *corundum* (the common mineral name for imperfect sapphires and rubies) has been found in extensive deposits; especially in Buncombe and adjacent counties. It has been shipped to New York sometimes by the ton. A single crystal of corundum is now in one of the museums (probably that of the Academy of Nat. Sciences in Philadelphia,) which weighs 350 pounds. A single ruby, imperfect, however, has been known to have the weight of a pound. The finest of rubies have a slight bluish tinge; the most perfect sapphires are of the deepest blue. The beauty of these gems is most conspicuous when they (the ruby, sapphire and diamond) are seen together.

Col. J. W. Fester, of Chicago, described some skulls supposed to have belonged to ancient "mound-builders," of three different parts of the Western States. They were longer and with more retreating foreheads than the heads of modern Indians. An effort was made by the speaker to designate them as belonging to a peculiar and very ancient race, resembling somewhat the ancient Mexicans.

F. W. Putnam, of Salem, Mass., observed that several other "types" or forms of heads have been found among the remains of the mound-builders. Those now mentioned must be exceptional, not characteristic; and intermediate forms are known between them and the "short-headed" Indian type. Col. Foster admitted that such variations are met

with among many, if not all races. Alfred Wallace mentions that, among sixty Malay skulls, he found all the known cranial types to be represented.

Prof. G. W. Hough, of the Dudley Observatory, Albany, reported the results of his experiments in regard to "the so-called velocity of the electric current over telegraph wires." On this subject, different observers have varied greatly. Some have given a velocity of from 10,000 to 50,000 miles per second, others (Wheatstone) as high as 288,000 miles per second. If the principle of such experiments were right, there would be a nearer approach to uniformity. Prof. Hough had made his trials over wires reaching from four hundred to two thousand miles, and with the largest battery in the United States. He found that the number of vibrations of the instrument by which the velocity of the current was supposed to be measured varied *according to the number of cups or cells of the battery*. It is, then, not truly velocity, but the *force* of the current that is so measured; and the statements which have been made of a definite velocity of the telegraphic current are not justifiable.

D. Kirkwood presented a paper upon "binary" or double stars. He mentioned the announcement by an English astronomer, Wilson, during the present year, that the two component stars of a double star, Castor, have been found to be moving in *hyperbolas*. If so, they must in time separate, never to approach each other again. Should this observation be confirmed, Prof. Kirkwood would compare the fact with that which is known to be true of comets, drawn into movement in parabolas or hyperbolas by the influence of the sun. He would also regard such facts as best explained in accordance with the nebular theory. Incidentally, he threw out an intimation that the conjecture of Poisson may perhaps be correct, that the temperature of our earth's surface at different epochs may have depended upon the high or low temperature of the *regions of space* through which the solar system has passed.

Prof. Lovering, of Cambridge, discoursed, with experiments, upon "Sympathetic Vibrations." Having before exhibited to the Association the more familiar production of *audible* vibrations by sympathy, he now called attention to some which can be felt, or made known by their obvious mechanical effects. His apparatus consisted of clock-work machines, with revolving shafts, connected by a line of tape, which manifested to the eye the harmonic accord or "sympathy" in a very beautiful manner. These silent vibrations were said to be sometimes of a dangerous character.

Illustrative of this point, the Professor al-

luded to a historical tradition in connection with the building of the first suspension bridge in England. An itinerating fiddler, on approaching the structure, remarked to the builders that he could fiddle their bridge down. The incredulous builders told him to fiddle away to his heart's content. The fiddler tuned his instrument, picked and sawed its strings until he struck the character note of the bridge, when he commenced playing vigorously upon said note. The result was that by degrees such a vibration of the bridge ensued, that the builders were glad to beg him to desist for fear he should make his words good.

Other instances were given, such as the bark of a dog starting certain strings of the piano to vibrating, and the enunciation of a certain vocal note by a German inn-keeper that would cause a glass tumbler to become fractured from the vibration.

Allusion was made to the well-known fact that military bodies in crossing bridges are made to break step, for the reason that the cadence step is considered inimical to the safety of bridges. An instance was given where a disobedience of this general custom ended in disaster. A French regiment, caught in a shower, on arriving at a bridge, was ordered to break step, but disobeyed the order, and while in transit, the bridge gave way and over three hundred were drowned.

Another instance of the effect of sympathetic vibrations was given in the history of one of the mills at Lawrence, Massachusetts. On one or more seasons, the vibration of the building was so great when the machinery was running that the inmates became alarmed for their lives, and the fitness of the structure for the purposes used was seriously questioned. The engineer subsequently found out that when he ran his engine faster or slower on these dangerous occasions, the vibrations ceased.

The following resolutions, adopted by the Association, will probably interest our readers:

"WHEREAS: A surplus from the so-called Chinese Indemnity Fund, amounting now, as is believed, to about \$450,000, remains in possession of the Government of the United States. And

"WHEREAS, A bill is now pending in Congress which proposes to appropriate this surplus for the education of Americans and Chinese in the language, literature and sciences of the respective nations, to facilitate commercial, diplomatic and scientific intercourse between the two peoples, and for the increase and diffusion of knowledge among men.

"Resolved, That the American Association for the Advancement of Science heartily endorses the purpose of the aforesaid bill, to devote to the uses of education and science in China any portion of the so-called Chinese Indemnity Fund which may equitably remain in the possession of the Government of the United States."

H. HARTSHORNE.

THE ENEMIES WE IMPORT.

BY PROF. SAMUEL LOCKWOOD, PH. D.

It would seem as if every grain brought its bane. The Agricultural Department at Washington has done a good deal for agriculture in the importation and distribution of foreign seed, slips and plants. In this way have been secured to the country many of the choicest improved plants from abroad, and many entirely new to our gardens. But it is to be feared that, in some instances unavoidably, and in others from want of care or skill, or both, the eggs and larvae of foreign insect-pests have been introduced, and are to-day troublesome to the husbandman, and a source of mischief and loss to the interests of the nation at large. If that man, or that art, is a public blessing that makes a spear of wheat grow where the land was sterile before, or makes that bear twofold that before did little more than barely reproduce its kind, surely, then, that is a pest and misfortune that appears as a new destroyer of the anticipated harvest. So far as size is considered, the little fly introduced into the provender of the Hessian soldier, in 1776, is contemptible; yet it was destined to become an enemy more formidable than the troops that brought it. So diminutive, indeed, is this pest, that many a husbandman has never seen it to know it, and, in fact, only knows it from its sad depredations on his honest labor; which are such that all the combined whirlwinds and destructive storms that have ever swept over portions of our land have not robbed the national wealth so much as this almost invisible, tiny creature, that dances in the sunbeam, and which tradition calls the *Hessian fly*.

In Freehold, N. J., in the autumn of 1870, I detected a new-comer making terrible havoc with the cabbage. This esculent was entered from without, and almost honey-combed by a small green caterpillar, that I had never seen before. It was soon determined to be the *Pieris rapae*, or cabbage-caterpillar of Europe. The parent was a pretty butterfly, mainly white, with black spots on the wings. It first appeared on this continent at Quebec, and made its noxious power felt in the destruction of the cabbages to the amount of many thousands of dollars in that neighborhood. It soon came into Northern New England, and in 1869 was found in the gardens within a few miles of New York. At Freehold, of course, it was stretching south. It soon reached Philadelphia. Last summer it was at home at Baltimore, and this June it has appeared at Washington. The terrible little beauty is thus belting the land with a scourge.

Among the insect pests that have become celebrated because of its fearful capacity of

increase, the grasshopper deserves mention. It is well known that in Russia this insect appears in such prodigious numbers that the wheels of the vehicles roll crushingly through the masses. Mr. Glover, the entomologist of the Department of Agriculture, states that a new grasshopper has appeared. Besides several larvæ and part of an entire insect found when cleansing the pots in the greenhouse of the department, a pair of these strange creatures, a male and a female, has been obtained. They went lustily to work on the leaves of the coffee-plant, bananas, etc., in the greenhouse, "much in the same manner as is done by our native katydids, by eating holes in the leaves and gnawing away the edges. Their jaws were remarkably strong and sharp, and when the insects were incautiously handled they bit so severely as to draw blood. The male was about 1.75 inch in length from the tip of the cone, or horn on its forehead, to the end of its wing-covers when closed. The female measured 3.05 inches to the end of the ovipositor, which itself was at least 1.25 inch in length. The general color of both male and female was a light pea-green, and the wings were delicately veined with distinct nerves, resembling the venation of leaves. A very marked feature in this insect, when alive, is that the labrum* and clypeus† are bright yellow, contrasting strongly with the jet-black of the mandibles, which, together with the cone or horn on the top of its head, gives it a remarkable appearance. This cone or horn, which is placed obliquely upward on the top of the forehead, forming a line with the face, is yellow beneath, black at the tip, and ends in an acute point, which is somewhat bent downward at its summit. No insect resembling it having hitherto been found in this neighborhood, there is but little doubt that it has lately been imported with or on some foreign plants sent from South America or the West Indies; and, as many exotic plants have been received from Balize, British Honduras, it is probable that this grasshopper came in the egg-state, on some of the plants from that locality, and was hatched out last summer in the greenhouse. This fact alone admonishes us how careful we should be when importing new and valuable plants from abroad, for, if a large insect, nearly two inches in length, and fully the size of a katydid, can be so easily introduced, how much more readily the small and inconspicuous noxious insects hidden under the bark would be likely to escape notice, until they had perpetuated their species, so as to become partially naturalized and injurious to our plants! There is no danger, however, that this grasshopper will spread,

and, as it is apparently very tender and accustomed to a tropical climate, most probably it would not be able to withstand the rigors of our winters in the open air, and as all were killed or caught as soon as seen in the greenhouse, there is very little probability of any being left to perpetuate their race." Mr. Thomas has described this insect under the name of *Copiophora mucronata*, in the "Australian Entomologist."

More curious and perhaps more interesting to scientific consideration is the appearance, in the hot-houses of the Agricultural Department, of a new earth-worm. The species is very large, and, compared with our common angle-worm, it is very curious. It has multiplied in the hot-houses of the department so as to have become a real pest. It is believed to have been introduced from Japan in the earth with the plants imported in the expedition under Commodore Perry. Mr. Glover seems to think it is the same as the worm now doing much damage to the pot-plants in the hot-house conservatories of England, and quotes Mr. Fish in the *English Gardener's Chronicle*, who speaks of "the eel-worm" as "probably a tropical relation of the common earth-worm, as it cannot live out of-doors in the climate of England, and scarcely subsists in a greenhouse, but revels in the temperature of a plant-stove or orchideous house. It differs from the common worm in its mode of locomotion, and in several of its habits. It comes out at night on walls, stone floors, etc., and is as quick as an adder in its movements when disturbed. It seems impossible to eradicate it; it appears to breed with extraordinary rapidity, and is endowed with great muscular power, so much so that it is somewhat difficult to hold a large specimen between the thumb and finger. Lime-water, which is a sovereign remedy against the common earth-worm, appears to have little influence on it, and the only effective mode of destruction is to turn out the soil from the pot and catch and kill the intruder, taking care, however, not to knock or jar the plant, as this worm, instead of coming to the surface on being disturbed, like the common worm, will instantly recede to the centre of the ball of earth and remain there undisturbed."

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—Pop. Science Monthly.

A LARGE fragment of a carved column dug up at a depth of 23 feet on the supposed site of the Temple of Diana at Ephesus has been set up in the Græco-Roman room at the British Museum. It is about 6 feet in height and 18½ feet in circumference, and is supposed to be part of one of thirty-six Ionic columns, which, with ninety-one others, supported and adorned the structure.

* Upper lip. † Front of the head.

NOTES.

THE Yellowstone National Park comprises 3,575 square miles. It has been compared to a huge slice out of one of the most mountainous parts of Switzerland. One of the heights, Mount Washburne, is 10,575 feet above the sea level. Yellowstone Lake (330 square miles), one of the most beautiful lakes in the world, is about 7,000 feet above the sea. Besides the picturesque courses of the Yellowstone and other rivers, this region contains wonderful cataracts, multitudes of hot springs, steam springs, mud geysers, mud puffs, water geysers, and other objects of remarkable interest. Earthquake shocks are not uncommon, and are sometimes severe.

Some of the springs are thus described: "The water is perfectly transparent, and down in the clear depths can be seen distinctly the minutest ornament upon the inner sides of the basin; and the exquisite beauty of the coloring and the variety of forms baffle any attempt to portray them, either with pen or pencil; various shades of red, from the most brilliant scarlet to light purple; yellow, from deep bright sulphur through all the shades to light cream color; and green of various shades. These springs also are full of a kind of vegetation, which, under the microscope, proves to be composed of diatoms. There are also in the quiet springs, and in the little streams that flow from the boiling springs, great quantities of a fibrous silky substance, apparently vegetable, which vibrates at the slightest movement of the water, and has the appearance of the finest quality of cashmere wool." Some of the springs abound most in lime, others in silica. Dr. Haylen met with one steam jet, a large column, 500 feet in height. Some of the water geysers reach 200 feet. The "Grand Canon" is a deep natural channel, with walls 1,000 to 1,500 feet in height.

The Chicago *Tribune* gives the following account of what the drill passed through in boring 1,220 feet in that city:

The drill had an easy time of it through the first fifty feet, boring with great readiness through clay. Then came 335 feet of slate and rotten rock, which was pretty easily disposed of. Then five feet of quicksand, which caved, and made things generally uncomfortable; then a 12-foot mixture of sand and stones; then the drill worked its way slowly through 102 feet of hard rock, after piercing which the water made its first appearance, and the well was filled; then came 110 feet of white limestone rock, which was pierced slowly, but having made its way through, the diligence of the drill was rewarded with a "soft thing," in the way of 290 feet of clay. More limestone to a depth

of 25 feet followed, and then a mixture of slate and shale, and after that 40 feet of soapstone; then slate again to a depth of 105 feet, and again 400 feet of white lime rock. Here a stratum of 25 feet of brown sand was struck for the first time, and after it sandstone rock; another layer of 10 feet of shale, 20 feet of lime rock, and 15 feet of slate and rotten rock. This caved almost as badly as quicksand, and an iron pipe of the size of the well was let down to cover the treacherous spot. Below this was 75 feet of lime rock again, and then, at a depth of 1,195 feet a crevice, lined, as before described, with metallic flint, containing water, thirty feet below which the flow nearly doubled.

Dr. Reid, of Terre Haute, in a paper upon ancient dentistry, says: "Among the ancients great success was obtained in this art. Casselius was a dentist in the reign of the Roman triumvirs, and gold was used for the filling. But nearly 500 years B. C. gold was thus used, and gold wire was employed to hold artificial teeth in position, and it does not seem then to have been a new art. A fragment of the tenth of the Roman tables, 405 B. C., has a reference to preventing the burial of any gold with the dead, except that bound around the teeth. Herodotus declares that the Egyptians had a knowledge of the diseases of the teeth and their treatment 2,000 B. C. In Martial, Casselius is mentioned as either filling or extracting teeth; but he specified that he would not polish false teeth with tooth-powder. Lucian mentions an old maid that had but four teeth, and they were fastened with gold. These facts cover a period of 600 years."

Cloves are the unopened flowers of a small evergreen tree, that resembles in appearance, the laurel or the bay. It is a native of the Molucca or Spice Islands, but has been carried to all the warmer parts of the world, and it is now cultivated in the tropical regions of America. The flowers are small in size, and grow in large numbers, in clusters, to the very end of the branches. The cloves we use are the flowers gathered before they are opened, and while they are still green. After being gathered they are smoked by a wood fire, and then dried in the sun. Each clove consists of two parts—of a round head, which is the four petals, or leaves, of flowers rolled up, enclosing a number of small stalks or filaments; the other part of the clove is terminated with four points, and is, in fact, the flower-cup of the unripe seed-vessel. All these parts may be distinctly seen if a few cloves are soaked for a short time in hot water, when the leaves of the flower soften, and readily unroll. Both the taste and smell of cloves depend on the

quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and the odor and taste are, in consequence, much weakened.—*Harper's Weekly.*

A Nevada paper, speaking of the rarity of the atmosphere of Virginia City, says: "Persons arriving from places near the level of the sea, who are at home rapid walkers, soon find themselves brought up with a round turn, and either raise blood or bleed at the nose. Little brisk walking is ever seen in the city. People do not seem so active as they really are, for the reason that they have been compelled to adopt a gait which, if not lazy, is at least rather leisurely. Hot weather is felt more severely, and is much more debilitating than at the sea level. When the thermometer marks 80 degrees in this elevated region, the air is of much less value than it is at the sea level under the same heat. Pigeons that fly very strongly in California are almost like unfledged birds when brought here."

WE believe it is given at times to all that are faithful (who have no natural defect) that they may pray vocally, or in the hearing of others; but how often is more than we can determine, seeing it is not revealed. But if any fail through unfaithfulness, their sin is nothing the less if they omit prayer.—*Robert Barclay.*

ANIMALS NOT NATURALLY AFRAID OF MEN.

One of the companions of Agassiz during his late expedition, writes as follows of the Galapagos Islands:

"One of our most interesting adventures was landing in a little bay full of seals, so tame, or rather so little afraid of men, that we could tramp past groups of sleepers on the beach without awakening half of them, and without apparently frightening half of those that we did awake. They seemed to be fond of crawling under bushes just above high-water mark, and sleeping, two or three in a place, huddled close together. Under one bush lay a mother and her two cubs, so fearless that one of our men held a piece of cracker to the old one, and she smelled it in his fingers as fearlessly as if she had been a pet dog. The cubs quarrelled with each other as to which should cuddle nearest the mother, and they all three snarled and snapped at the flies in the manner of a sleepy dog, and all this while a party of ladies and gentlemen, creatures as large as the seals, and which the seals could scarce have seen before, stood looking on within touching distance. These seals had much more length of arm, and used their arms more in the manner of a quadruped than I had supposed any seal could do.

I saw them walk on the beach with the whole chest clear of the ground, and even jump upon the sand. Their favorite gymnastic exercise, however, was to lie upon their backs and roll in the manner of a horse. The tameness of these seals and of many of the land birds was very surprising; the Blunt-noses (lizards) were more shy than we had expected. I repeatedly put my fingers within half an inch of little yellowbirds and phebes, and within six inches of mocking-birds. On James Island the birds were so numerous and so tame that while I was trying the experiment whether whistling to a yellowbird would divert his attention so much as to make him allow me to touch him, six other birds—including two mocking-birds—came up and alighted on twigs within two yards of the yellowbird, to see what was going on between us. As for the flies, their tameness and pertinacity of adhesion at the Galapagos goes far beyond all travellers' accounts. I knew a good housekeeper in New England who affirmed that house-flies could not be driven out of a room unless you struck and killed one or two, in order to show the others that you were in earnest. You cannot drive the Gallapagos flies from you even with that expedient. The birds and seals are not frightened by being stoned or shot; they don't know what stones and guns mean, and the flies are not frightened or discouraged by having any amount of their comrades killed."

LET a man exercise himself well in the Holy Scriptures; let him make his heart familiar with what is there given for his learning, and he will find them mellowing into still greater adaptation to his wants, and drawing to him in more vivid clearness and power.—*Seiss.*

PRAYER ANSWERED IN DISAPPOINTMENT.

"One jewel more," I asked, "to make me glad."

He took the one I had.

"Come quickly, Lord, and heal this wounded heart."

Still more He made it smart.

"At length from trouble bid my soul repose."

Yet thicker came the blows.

"Grant me a life of active zeal," I said.

He laid me on sick-bed.

I asked to soar in sunlight as the lark,

But groped on dull and dark.

"At least give peace in victory over sin."

More loud grew battle's din.

"Oh, let me rest with thee in pastures green!"

Only steep crags are seen.

"Why with keen knife, dear Lord, dost prune me so?"

"That grace may quicker grow!"

"Why in my portion mix such bitter leaven?"

"To fit thee more for heaven."

"Lord, take thy way with me, thy way, not mine."

"My child! all things are thine—

*All in the end, though grievous, shall prove best,
And then—eternal rest."*

NEWMAN HALL.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 28th ult.

By the late treaty of Washington, the question at issue between the United States and Great Britain, respecting a portion of our northwest boundary, was referred to the arbitration of the Emperor of Germany. The Ministers of the two countries at Berlin presented to that monarch, about the 1st of Twelfth month last their respective statements on the subject. Copies were interchanged, and six months later, rejoinders and final arguments were submitted. The question was referred by the Emperor to three experts, for their opinion, which has been given, and his decision, founded on a careful consideration thereof, has been officially made public. The treaty of 1846, defining the boundary between the United States and the British Possessions, stipulated that the line should be continued along the parallel of 49° N. latitude, westward from the point to which it had been previously determined, "to the middle of the channel which separates the continent from Vancouver's Island, and thence southerly, through the middle of said channel and of Fuca Straits, to the Pacific Ocean." Respecting a part of this "channel" the two governments entertained conflicting views, the United States claiming the Canal de Haro, west of the island of San Juan and Great Britain, the Rosario Straits, east of the same, as the proper channel. The decision of the Emperor is that the claim of the United States is most in accordance with the true interpretation of the treaty.

Some of the English papers express dissatisfaction with the award. The London *Times* says: "The decision is unsatisfactory, unclear, and indecisive, but we accept it with loyal submissiveness." The *Post*, a Tory journal, considers the award as damaging to the interests and diplomatic reputation of Eng and as was that of the Geneva tribunal, and declares that it gives to the United States the key to British Columbian waters, and that this settlement scarcely tends to improve the relations now existing between the two countries. On the other hand, the British Minister at Berlin, in exchanging with the American Minister congratulations upon the termination of this long standing dispute, said that the last cause for difficulty between England and America had been removed, and henceforth peace and friendship would prevail between them. The American Minister at Berlin, by direction of the President, has written to the Emperor a letter of acknowledgement of the care and attention which he has given to the case.

GREAT BRITAIN.—The licensing act, requiring drinking saloons to be closed at 9 o'clock, P. M., on the first day of the week, was enforced in Liverpool for the first time on the 27th ult., which caused considerable excitement among the frequenters of those places. Crowds collected at various points, and were addressed in opposition to the act by persons partially intoxicated; and the police were at length obliged to arrest the most prominent malcontents.

SPAIN.—The Minister of Justice has announced that a new amnesty bill for recent political offences will soon be submitted. A resolution in favor of the abolition of capital punishment for such offences has been defeated in the Senate. The latest account was that at a meeting of Deputies constituting a majority of the Cortes, it was resolved that the motion offered by Becerra, mentioned last week, should be withdrawn.

In the Cortes, on the 21st, a member called attention to the inefficiency of the telegraph service in

Spain, asserting that he knew of cases in which dispatches from Madrid had been 48 hours in reaching Paris, and 36 hours to Barcelona. He wished to know, if the government, which had charge of the telegraphs, could not do better; whether the business could not be transferred to private hands. A proposition has been introduced to permit the use, in telegraphic dispatches, of cipher words, which has hitherto been forbidden under the censorship.

ITALY.—An inundation of the River Po has caused great devastation, especially in the provinces of Mantua and Ferrara. Whole towns and villages have been submerged, with a large extent of the most fertile land in Italy. In some places, the water reached the roofs of the highest buildings, and many houses were undermined. Thousands of people were driven from their homes. The suffering was great and wide-spread. Relief was going forward from other parts of Italy.

GERMANY.—A conflict has arisen between the two Houses of the Prussian Diet. A bill, called the country reform bill, providing for local self-government in the rural districts, which was adopted by the Chamber of Deputies in the last session, came before the House of Lords at the beginning of the present session, and has met with determined opposition. A majority of the Deputies threatened to resign if the other House should reject the bill, and the Emperor has declared himself in favor of it, and strongly urges the upper House to pass it.

DOMESTIC.—Quite recently, accounts reached us from Toronto, Canada, of the prevalence of a disease among horses, affecting so large a proportion of the animals in that city as very seriously to interfere with all kinds of business. About the middle of last month, it appeared in Buffalo and Rochester, N. Y., and a few days later in other cities further east in that State, and also in Boston. Advancing steadily, it reached New York about the 21st ult. A day or two afterward, its appearance was announced in Chicago, Cleveland, St. Louis and many other places, while it spread rapidly over New England. The first cases in Philadelphia were reported on the 28th. In all these places, the disease is described as attacking a number of animals simultaneously, and rather suddenly. The first indication is a cough, followed by watery discharges from the eyes and nose, inflamed throat, fever and other symptoms resembling catarrh in human beings, and in some instances inflammation of the lungs has occurred. A very small proportion of the cases have proved fatal, and with care and proper treatment, the disease usually runs its course in a few days. In some of the cities mentioned, it was estimated that nine-tenths of the horses were affected more or less severely. The result was that street cars, and other public conveyances depending on horses, were either partially or wholly stopped for some days, and express companies, ice and coal dealers, merchants, milkmen, and many others, were subjected to great difficulty and inconvenience, many branches of business being almost paralyzed for the time. In Buffalo, on the 28th, the disease had so far abated that the streets had resumed their usual appearance.

The delegation of Kiowas, Comanches and Indian tribes of the south-west, who have been in Washington, visited this city also, remaining several days. At a public reception given them on the evening of the 28th ult., a letter from the President to G. H. Stuart was read, emphatically contradicting the report which has been circulated in some quarters, that a change in the Indian policy of the Administration was contemplated, and declaring that if any change be made, it must be only in the direction of the civilization and Christianization of the Indians.

FRIENDS' REVIEW.

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VOL. XXVI.

PHILADELPHIA, ELEVENTH MONTH 2, 1872.

No. 11.

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Extracts from a Memorial of Brinton Darlington, issued by Bloomington Monthly Meeting, Iowa, approved by Springdale Quarterly and Iowa Representative Meetings.

Brinton Darlington, son of Stephen and Rachel Darlington, of Fayette Co., Pa., was born Twelfth month 3d, 1804 * *

"As years passed on business increased, and with increase of business came increase of worldly cares, until (as he wrote long afterwards,) I was tempted with some degree of self-satisfaction to take a retrospective view of what I had accomplished, accompanied with thoughts of what might be accomplished if I continued to prosper.

"Soon after, the woollen factory, of which I was one of two owners, took fire, and was consumed with all the machinery and a large amount of wool and other valuable stock. As the fire was raging, I was led to contemplate the unwearied and constant labor I had bestowed to accomplish what was now in a few moments being all destroyed; and I then solemnly thought I would not again so

entirely and exclusively devote my time to business of a pecuniary character.

"After deliberating long upon what would be proper to do under existing circumstances," he removed with his little family to Iowa, and settled near Muscatine in the spring of 1842.

The loss of nearly all his property was keenly felt. "Yet," continue his memoranda, "I believed I could make a comfortable living, and with the endeared society of her I so truly loved, I would not mourn over the loss of property, believing we might, perhaps, be as happy as ever."

"At that time there were no Friends within sixty miles" of their residence. For five years, their solitary life appears to have been almost wholly devoted to domestic cares and pleasures, when his beloved companion was suddenly removed by death after three days' illness.

A few months after his bereavement, he was brought down with typhoid fever, from which it was thought by his physician and attendants that he could not recover, and on his own part he "had no desire to live." Yet he "felt it a solemn thing to die," and longed for an evidence of pardon and acceptance. "While in this condition a friend came to see me, and remarked that he presumed I was prepared for the solemn change. I have thought of that remark and occasion more times than I can enumerate. But I could not, and did not even attempt to reply. I was speechless! I felt a living concern for my motherless children, and an earnest travail of spirit that they might be nurtured in the principles of our beloved Society, which at that solemn period appeared precious in my view." * * *

It the spring of 1848 he removed to Salem, Iowa. He was awakened to the necessity of "seeking a deeper religious attainment," of ceasing from every evil action, and from evil thoughts. Soon new trials awaited him. He "met with stumbling blocks in the way." He was greatly discouraged and deeply grieved by the arrows of the archers. But he was not left many days in the despondency into

which he was plunged. In the stillness of the night, a sweet calm overspread his soul; "all within was serene and happy," and "the language arose in his mind with great force and composure, 'Let others do as they will, as for me, I will serve the Lord.' This was accompanied by the words, 'Father, forgive them, for they know not what they do;' and it was not in words alone, but the *feeling* was deeper than any words could convey. Then I realized, in a remarkable degree, how very foolish it would be for me to omit performing *my* duty because others did amiss; and I felt of a truth it was possible to forgive, and sincerely love, those who I thought had done me great wrong. The heavenly feelings of that period have often been brought to my recollection, and served many times to stimulate me to look and trust more to my Heavenly Father, and less to frail, erring man."

* * * * *

In 1852 they removed to Muscatine, where a door of eminent usefulness was opened before them. The early records of Red Cedar (now Springdale) and Bloomington Monthly Meetings, and of Springdale Quarterly Meeting, will show that very important was the part they performed in the establishment and building up of Friends' meetings in this part of the State.

From the last date we are able to write of our dear friend as he became identified with the interests of the cause of Christ here, and as he is enshrined in our memories.

In his Christian life he grew to a large stature. Bearing the ripening fruits of the Spirit, enriched by its gifts, and adorned by its graces, he was honored among men, and beloved in the Church. Unassuming and retiring, he esteemed others before himself; but he shrank not from the duties and responsibilities laid upon him, and in the sacrifices and burdens of the Church he took a noble part. When his Preparative Meeting in its early organization became delinquent in raising its proportion of Society expenses, he resolved the obligation must be met, even if he paid it himself. His brethren felt the stimulus of his unselfish example, and promptly acted, and from that day the influence of it has not been lost.

As an Elder he was judicious, sympathetic, and tender in encouraging and counselling; sound in judgment, meek and gentle and weighty in spirit, decided and efficient in action. "Not as lord over God's heritage, but an ensample to the flock."

Keenly alive to the interests of the Saviour's cause, he accepted as his portion a share both in rejoicing and suffering for its sake. He once remarked (but not despondingly) that in attending large meetings he expected to have to suffer. This was said in

allusion to the imperfections and weaknesses manifest in the Church. Few dwelt more upon the things that are lovely, or with steadier faith and hope encouraged the weak, and cheered on the laborers.

For several years our friend felt impressed with the prospect that some service would be required of him as a Christian missionary, among some of the Indian tribes. The *duty* grew into the cherished *desire* of his heart. And when at length the door into that field of labor was set open by our Government to the Society of Friends, he was ready to offer himself to enter in, though it should be to lay down his life there. His heart glowed with interest and love for the red men, and though feeble in health, and greatly dependent upon the comforts and affections of his home life, and for the privilege of communion with his friends, he welcomed privation and hardship and toil, that he might discharge this debt of love which his Lord had laid upon him. The important and difficult Agency for the Cheyennes and Arrapahoes was assigned him.

He left home to enter upon the duties of this office in the spring of 1869. On his way he was strongly urged to accept a military escort from the border to the interior of the Indian Territory, by some who represented the dangers of the journey as very great. Unmoved by this test of his adherence to the principles of peace, he unhesitatingly and decidedly declined the offer. He soon won the respect and confidence of the Indians under his care. Wild and warlike chiefs yielded to his gentle sway, and followed his counsel. During the three years at the Agency, amid the arduous duties and responsibilities and trials of his position, his character was eminently manifested as a *man of prayer*. As in all his Christian life, his trust was in the Lord for defence, for support, for direction, and for success.

While living in a tent, he wrote of his experience as a "strange admixture of deep exercise of mind at times; at other times a serenity and calm that might truly be termed *perfect peace*. Although my privations have been considerable, and baptisms many, yet I never was engaged in any service in which I have experienced sweeter peace than I have been permitted to enjoy in this land. I desire to be enabled to resign all into His care and keeping who has been so merciful and good to me hitherto, trusting that He will not forsake me in this lonely and desert land."

He had strong faith in the efficiency of Christian means to elevate the Indians. "The hope and belief rests with me," he wrote, "that if the Government and the Church do their duty, gratifying results will be witnessed."

Twice he visited his home and spent a few weeks. Excepting this, he devoted himself to the duties of his Agency, often bearing its burdens and directing its affairs when unable to sit up. * * *

As the time of his release drew near, his spirit seemed to perceive the shadow of the coming event, as he intimated that future earthly prospects were veiled from his view. He was unable to speak much during his last illness. His work was done. Words were not needed to assure his friends that the seal of Divine acceptance was upon him.

He died in peace on the 1st of Fifth month, 1872, at the aforementioned Agency in the Indian Territory.

The hands of loving children ministered to his latest needs; and amid the mourning of a little group of Friends, and the tears of his Indian people, he was laid in his lone grave.

SURVEY OF MOUNT SINAI.

In October, 1868, an expedition set out from England for the survey of the peninsula of Sinai. It was composed of competent men. * * *

They have established beyond a doubt the locality on which the law was given to the Israelites by Moses, and also the localities of several of the encampments of the fugitives from Egypt. It may not be generally known that there are five mountains, which have been named as the Mount of the Law, but such is the case. Of these, however, the claims of two are insignificant, and have been summarily disposed of by the present explorers. A third possesses many of the features demanded by the sacred narrative, but fails in some essential points. The two remaining mountains, Musa and Serbal, have long been the subjects of hot disputes, each having received a large measure of support, men like Lepsius and Burckhardt advocating the claims of Mount Serbal, but the voice of the expedition is unanimous in favor of Mount Musa. One of the chief arguments against Serbal is the nature of its conformation and surroundings. It is not a single mountain with one summit, but a ridge three miles long, broken into ten or twelve principal peaks, not one of which is conspicuous in height or size above the others, and at the base of this ridge are rugged valleys from which it would have been difficult, and in some places impossible, for the people to have seen "the top of the mount." Then the features of the ground itself are such that it would have been almost vain to attempt to locate the whole mountain or any part of it by barriers, as Moses commanded to be done. "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount, or touch the

border of it: whosoever touches the mount shall be put to death." The people *all* saw Moses go up into the mount, and they beheld the fire and smoke on the top of it, and heard the trumpet; they were also kept from ascending the mountain by the "bounds," or barriers which Moses had erected. Hence it is plain that Serbal does not fulfil all the requirements of the scene, nor, indeed, the principal ones, viz.: those relating to the congregation of the people in such a manner as that all should see and hear what was going on, and the possession of but *one* summit by the mountain. But Jebel Musa possesses all the requisites. It has a bold granite cliff, 2,000 feet high, which forms the northwestern end of its mountain block, and is called, after its principal peak, Ras Sufsafeh; and it confronts a smooth, gravel plain, about 400 acres in extent, which slopes down to the foot of the cliff in such a manner that spectators assembled on it would have been in the *best* position for seeing and hearing the sights and sounds described in the narrative. This plain is named Er Rahah. The cliff rises so suddenly and abruptly from the plain as to answer exactly to the Apostolic description of "the mount that might be touched," and it would have been an easy matter to set "bounds" round it. Captain Palmer observes that "the cliff, the plain, and the adjacent heights form a great natural theatre, a scene which would at once rivet the attention, no matter where met with, and even though no special interest were known to be attached to it." He states that the acoustic properties of this vast theatre are very remarkable, the advantages offered by the physical formation being so heightened in effect by the desert stillness and the intense clearness of the atmosphere, that sounds can be heard at astonishing distances. And as regards the sufficiency of space for the immense congregation, ("six hundred thousand on foot that were men, beside children, and a mixed multitude with them," Exo. xiii. 37, 38,) Captain Palmer estimates that a million of persons, at the ample allowance of a square yard each, would occupy about 207 acres, which is little more than half the area of the plain of Er Rahah; and that two millions might have stood there without losing sight of the peak of Ras Sufsafeh. Captain Wilson states that space for encampment is abundant in the valleys round about within a radius of six miles, and that all the conditions required to illustrate and confirm the Bible account, are here to be found so exactly that no reasonable doubt can now remain as to the site of the Mount of the Law. And thus has been most satisfactorily cleared up, after centuries of dispute and conjecture, the mystery of Mount Sinai.—*Pub. Ledger.*

A MEETING OF THE FRIENDS OF PEACE IN
BALTIMORE.

The Friends' Meeting-house, corner of Eutaw and Monument streets, was crowded last night with ladies and gentlemen, it having been announced for several days past that Mr. William G. Hubbard, of Ohio, would deliver an address upon the subject of "Peace." Dr. Thomas opened the meeting by reading a portion of the 5th chapter of Matthew, after which prayer was offered by Mr. Hubbard. After prayer, Mr. H. was introduced to the audience by Dr. Thomas, and in substance said that the greatest events of the present age were the liberation of the Russian serfs, the emancipation of slaves in the United States, the liberty of Italy and the deposing of the Pope from his temporal power, the passage of the Fifteenth Amendment, the laying of telegraphic cables, the opening of the Suez Canal, the building of railroads in all parts of the civilized world, the Treaty of Washington and the success of conclusions arrived at by the Geneva Conference, all of which he designated as but points in the world's progress. While grand and glorious in their results, they are but the outcropping of the underlying strata of thought. He then entered upon the subject of war, and said that the people of the world have been divided into families, calling themselves nations, and have been at war with each other from time immemorial; that said wars have destroyed fifteen times the number of people that now inhabit the world, but he indulged in the hope that a better state of affairs was approaching.

He regarded the settlement made by the Geneva Arbitration as the greatest peace question that ever agitated the minds of any two great nations. That Conference settled a mighty question without the shedding of a single drop of blood, whereas half a century ago such a question would have been arbitrated with the sword. This he alluded to for the purpose of showing that the mind is better suited for the settlement of difficulties than by calling into requisition the sword. "Mind," said he, "is better than muscle." He asked, "What is war," and "what better mode can be adopted for the accomplishment of good results other than by war?" He said that what we need most is facts. We must look at the monster war candidly, and tear away the tinsel that hides his terrible face, and compel him to stand out in all his hideousness. At present the old monster is asleep, but he will awake upon the slightest provocation and devour millions of human beings if we do not chain him while he slumbers.

He then gave with effect Carlyle's picture of the horrors of war. He in-

stanced the Geneva Arbitration as a point where calm judgment accomplished what war could not, and asked, "What would have been the result if the nation had heeded the advice of General Butler and others." "Suppose," said he, "the two nations had gone to war, and the United States proven the victors, what would we have accomplished? Would we have gained all the points demanded? We demanded \$15,000,000 as compensation for damages caused by the rebel cruisers. Had we gone to war it would have cost the United States much more than that amount before a gun had been fired, not calling into question the thousands of lives that would have been destroyed."

He then touched upon intemperance, and said that it and war were demons. Each day the newspapers are filled with accounts of murders and suicides caused by liquor, and to its agency thousands of females trace their downfall. His remedy for averting the horrors of war and intemperance was to educate the public mind to Christianity. The speaker closed his speech by saying: "Let us pray for the grand work of peace. Let the ready writer use his pen in its advocacy; let the preacher proclaim it from the pulpit; let mothers weave the principle into the minds of their children. Woman rocks the cradle and rules the world. We want no flag but the flag of humanity to fight under, and we want no fire of murderous guns to accomplish our ends."

After Mr. Hubbard had finished, Mr. Francis T. King addressed a few words to the audience, expressing the belief that the question of peace is one that is destined at no distant day to occupy the minds of our statesmen, and he believed that the result of the Geneva Arbitration will give a new impetus to the peace movement, not only in this country, but throughout the entire world.—*Baltimore American*.

PHILADELPHIA SOCIETY FOR ALLEVIATION
OF THE MISERIES OF PUBLIC PRISONS.

It is not at all unlikely that some of those who read these lines may thereby hear of the Society for the first time. Yet it has been in existence for nearly a hundred years. Under its present title it was organized in 1787, in the old German School House on Cherry street, but it is the lineal successor of the Society of nearly the same name that was organized in February, 1776. Richard Wistar was its first suggester, and Bishop White was its first President, and continued to be so for forty years. At the time of its organization the principal prison of the city was at the corner of Third and Market streets, with underground dungeons, and what were the con-

dition of prison discipline at that period and the miseries of prisoners are described in the following words in a paper written by Roberts Vaux: "What a spectacle this abode of wretchedness and guilt presented, when in one common herd were kept by day and by night persons of all ages and sexes! No separation was made of the most flagrant offender and convict from the prisoner who might, perhaps, be falsely suspected of some trifling misdemeanor; none of the old and hardened culprits from the youthful, trembling novice in crime; none of the fraudulent swindler from the unfortunate debtor; and intermingled with all these, in one corrupt and corrupting assemblage, were to be found the disgusting object of popular contempt besmeared with filth from the pillory—the unhappy victim of the lash, streaming with blood from the whipping post—the half-naked vagrant—the loathsome drunkard—the sick, suffering with pain, and too often the malefactor, whose hours of probation had already been numbered by his earthly judge."

That all this has been changed, and substituted by the humane and improving, yet still sufficiently severe "Pennsylvania system" of separate imprisonment, and separate treatment of prisoners, is due in the first instance to the unobtrusive society which is the subject of these remarks. Among its earliest acts was a memorial to the Legislature suggesting the separation of the sexes, and the separate treatment of the prisoners, with the view to "redeem the unhappy objects." The three great faults in the then existing prison practice which they called attention to were the mixture of the sexes, the allowance of spirituous liquors, and the indiscriminating confinement of prisoners of all grades in one mass. This was the germ of what has expanded into the admirable legislation of our State on the subject, and the equally admirable administration of it by the Inspectors of the Eastern Penitentiary, where the members of this Society are privileged visitors to the prisoners. They *do* visit those who are in prison in the truest sense of the Scriptural text; they try in every practicable way to "redeem" them; and when the prisoners are discharged they still, to the extent of their resources, aid them with means to enable them to make a decent appearance and to get honest employment. Wherever the active members of the Society have fallen short of their desires to aid the prisoner, it has been mainly on account of lack of the means which they now ask the Board of Public Charities to assist them in getting from the Legislature.—*Pub. Ledger.*

"THAT which we here feel as beauty, we shall one day know as truth."

For Friends' Review.

FRIENDS' BURIAL-GROUNDS.

The Society of Friends has always insisted on the uselessness of costly monuments. When the soul departs from the body, nothing is left but the material remains. Our departed friends are not there—they have gone to the invisible world; and it is not in accordance with sound reason to pay great respect to and visit often their graves, as if they still lingered there. It is to be feared that much indulgence in such thoughts tends to give a gloomy feeling to the mind, instead of the cheerfulness resulting from contemplating the glories of immortality and redemption.

It is nevertheless essential that a decent respect be shown to the remains of the deceased, and to everything connected with the burial. Our conduct in this respect is to be in accordance with Christian sympathy, and not with stoical coldness. A proper regard for the feelings of young people and children, requires us to avoid making funerals positively repulsive. They have, perhaps, lost a friend or near relative; the remains are taken to a neglected grave-yard, the fence old and shattered, the grounds grown up with weeds and grass, and the whole bleak and desolate. Their feelings have met with a sufficient shock from the sickness and death; it is too much to add to their pain by making the grave-yard revolting.

From an examination in many parts of the country, I am warranted in saying that Friends generally have been too careless in this particular. More than half their burial-places are the most neglected pieces of ground to be seen. Expensive tomb-stones are sometimes seen enveloped in a wild vegetable growth. A great improvement would not be difficult. A small contribution from each of the many who have deposited the remains of their friends in those grounds would keep them in good condition. If large, pains should be taken in the first place to have them properly laid out. Most of the treatises on landscape gardening give plans by which the laying-out may be done in a convenient, neat and economical manner. For small grounds, ample curved walks should be provided; and for large ones there should be suitable carriage roads. Ornamental trees should be properly distributed through them. They should be mowed several times during the summer, so as to give them a finished appearance, and so as to render it comfortable for females attending burials to pass through them without annoyance from the tall growth, especially in wet weather.

If such care were properly given, and as much pains taken with such grounds as the farmer devotes to an equal space of his fields,

or the villager to his ornamental door-yard, young people would not be so likely to acquire a repulsive dread of a grave-yard, but the neatly kept grounds would not detract from nor interfere with the reflections likely to arise on such occasions on the Christian faith and the joys of eternal life. T.

THE ORIGIN OF ROMANISM.

A correspondent asks us to tell him the date of the origin of the Roman-catholic church. It is impossible. The Roman-catholic church is like all other ecclesiastical institutions, a growth. As the great cathedrals go up stone by stone, and piece by piece, so the Roman-catholic church has gone up, one century contributing one doctrine, another another, until the whole fabric was completed, if indeed it be now completed.

If one asks a boy at school for the source of the Mississippi river, he replies that it rises in Northern Minnesota. In fact, the Red river, the Missouri, the Ohio, the Tennessee, the Cumberland, the Monongahela, the Allegheny, and hosts of smaller streams all combine to make the father of waters. It rises in at least half a score of states. So the Roman-catholic church rises in half a score of distinct springs, whose confluence makes the organization and the theology of that church what they are.

Its doctrine of the unity of the God-head is as old as the days of Moses.

Its doctrine of the divinity and mediatorship of Jesus Christ, is as old as the first century.

Its doctrine of papal supremacy dates from the fourth century. Prior to that time, all bishops bore the title of Pope, and "vicars of Christ," or "vicar of God."

Its doctrine of the celibacy of the clergy was repudiated by the Council of Nice, A. D. 325, and to the present day is not enforced in the Eastern Roman-catholic churches.

Its system of penances first saw the light about the middle of the third century.

The veneration of the Virgin Mary was first introduced by a small sect of women, in the fourth century; the introduction of images and paintings was forbidden prior to the seventh; their veneration was not allowed before the eighth.

The very word "transubstantiation" had no existence till the beginning of the twelfth century. The doctrine was not decreed till the fourth Council of Lateran, A. D. 1215.

Indulgences were at first simply a remission by the bishop of an ecclesiastical penalty. As a release from future penalty, they were not recognized till the fourteenth century.

The doctrine of papal infallibility was unheard of prior to the Reformation; and it was never attempted to be imposed on the church

till the Council of the Vatican, 1870, and can hardly yet be termed a dogma of the church, since that Council has not yet completed its labors, nor officially dissolved.

We cannot, therefore, give our correspondent the date of the origin of the Roman-catholic church, because it dates all the way from the third century to the nineteenth. It is, however, safe to say that none of the denominational peculiarities of the system which we know as Romanism, can be traced to a point prior to the third century, while the more objectionable features are of a much later date.—*Christian Weekly*.

THE CHURCH AS AN INSTRUMENT.

Why is the Church not more blessed in turning sinners from *self* to God?

The fault is not in God, nor in the world that lieth in wickedness. The one is ready to pour out His Spirit in answer to believing prayer and faithful service, and the other, I firmly believe, is ready to receive that Spirit. But are not we, to whom the oracles of God are committed, holding the truth in unrighteousness. We are called *saints*, but we are neither holy nor separated, nor consecrated, to the service of God. We are called *disciples*, but we neither learn nor teach the truth as it is in Jesus. We are called *brethren*, but we do not love as brethren, either our Father, or his erring children. We are called *Christians*, but we do not follow Christ, nor are we constrained by the love of Christ. We are called *believers*, but we do not believe even what we profess, much less what we ought to believe. And "how can we believe who receive honor one of another, and seek not the honor that cometh from God only," who labor for the meat which perisheth; who love the world, and the things that are in the world; who run greedily after the error of Balaam for a reward; who persist in trying to serve two masters? "What shall we say unto my Lord? What shall we speak? or how shall we clear ourselves? We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us." "Come and let us return unto the Lord; for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days He will revive us; in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord; His going forth is prepared as the morning: and He shall come unto us as the rain, as the latter and former rain, unto the earth." "Return unto Me, and I will return unto you, saith the Lord of hosts. Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me

now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

God grant that the fulfilment of this promise may be speedy and decisive; and to this end that the whole Church may assume the appointed attitude, and possess the necessary spirit. At any rate, let every one who reads these pages begin at once to seek a revival of grace in his own heart, an increase of love and holy zeal, and then communicate the fire thus kindled in him to others, beginning at his own home, his own church, and his own neighborhood.—*The Christian*.

DEATH OF MERLE D'AUBIGNE.

Jean Henri Merle D'Aubigné, the historian of the Reformation of the sixteenth century, died on the 21st of Tenth mo., just past, at Geneva. He was born in 1794, at the village of Eaux Vives, on Lake Leman, in the Canton of Geneva. He was descended from a leading Huguenot family, of which two of his progenitors were the distinguished Matthew Merle and Theodore Agrippa D'Aubigné. After graduation at the University of Geneva, Jean Henri studied theology and church history under Neander, at Berlin. Having been "ordained" in 1817, he became the pastor of a French Calvinist congregation at Hamburg. In 1823, he was appointed to a similar duty in Brussels, where he resided for seven years, being during that time the favorite preacher of the King of Holland. Returning to Geneva in 1830, he was appointed Professor of Church History in the theological school of the Evangelical Society, a position which he continued to hold until his death. He published a volume of sermons while in Hamburg; but his most important work, the "History of the Reformation," was begun in 1835. Its concluding volume was issued in 1853. It soon became popular, and has been read extensively in this country as well as in England, being translated also into most of the languages of Europe. Between 1862 and 1868, he wrote the "History of the Reformation in Europe in the time of Calvin." Among his other works are "The Protector, or the Republic of England in the days of Cromwell;" "Germany, England and Scotland, or Recollections of a Swiss Minister;" and "Three Centuries of Conflict in Scotland, or Two Kings and Two Kingdoms." He also wrote many minor treatises and addresses, and papers contributed to the "Archives of Christianity." He acquired a considerable fortune, and resided in a beautifully situated villa within sight of the lake, near Geneva.

LET love be without dissimulation.

For Friend's Review.

REFORM OF INEBRIATES.

Dr. Joseph Parrish, of Media, Pa., has published, on behalf of the Directors of the "Sanitarium" of that place, an account of the results so far obtained in the institution, since the commencement of its operations in 1867. Two hundred and seventy-five persons have been admitted, of whom one hundred and twenty-six were citizens of Philadelphia. Of the latter number, among those whose subsequent history is known, it appears that, omitting four who have died, fifty-five have left the institution and maintained their sobriety to the present time. These results, with others less definitely traceable on account of more remote residence, are very encouraging. The Directors are desirous of obtaining, by subscription, a fund of fifty thousand dollars, for the purchase of the property and increase of its accommodations. Such an institution cannot be made self-sustaining, unless by high charges, that would exclude persons of small or moderate means; which is not desired. It therefore commends itself to the benevolent, as a means of very great usefulness.

If ever the Church of our Lord Jesus Christ is to become a unit again, it will be by the practical recognition, the actual reception, of the baptism of the Holy Ghost, by whom, dwelling in its members, it will come again fully under the one Lord and Leader, into one body, the fullness of Him who filleth all in all.—*W. E. Boardman*.

PROPORTIONATE GIVING.

A Bible collector, in giving his views upon this subject, sends the following illustration: "When I was in Caledonia, Racine county, this summer, I called upon a man for his contribution to the Bible cause. He is not a wealthy man. He does his own work on the farm. He looked over his book, and said his contribution would be seventy dollars. I asked him, 'Why this remarkable benevolence?' He said, 'Six years ago, I felt I was not giving enough to the Lord, so I resolved to give in proportion to his blessings, and I hit upon this plan:—I will give five cents for every bushel of wheat I raise, three cents for every bushel of oats, barley, etc., ten per cent. for the wood, butter, etc., that I sell. The first year I gave twenty dollars; the second, thirty-five; the third, forty-seven; the fourth, forty-nine, and the fifth, fifty; and this year my Bible contribution amounted to seventy dollars. For twenty years previous," he continued, "my doctor's bills had not been less than twenty dollars a year, but for the last six years they have not exceeded two dollars a year. I tell you, 'there is that

scattereth and yet increaseth,' and 'the liberal soul shall be made fat.'" How many will follow that man's example?—*Selected.*

If we only meet men with confidence, and are not repelled by differences of manner, and peculiar modes of viewing things, we everywhere feel how nearly related the individuals of our race are to one another.—*Perthes.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 9, 1872.

THE NEW BIRTH PRECEDES THE DOING OF RIGHTEOUSNESS.—"He that winneth souls is wise," not he who tries, however earnestly, and fails to win them.

Success in conveying instruction concerning the glad tidings of salvation must greatly depend upon the presentation of truth in a proper order. Care should be taken not to exhort the unconverted sinner to duties which spring from a new birth in the soul, but rather to show him first the holy demands of the law of God, both written and unwritten, whereby he may see himself a sinner, and, when he is conscious that he is not whole but sick, to point him to the great Physician. He should be shown that he needs just what our Father has so mercifully provided for him, a Saviour—one who has borne the chastisement of our peace, who has paid the debt of past sins; one able to atone for them because He was both the son of man and the Son of God, and who, releasing those who repent and believe in Him from the punishment due to these past transgressions, will give them power, by His Spirit sent to dwell in their hearts, to walk in newness of life. "Whosoever (thus) believeth that Jesus is the Christ is born of God," has the beginning of a new nature, from which, as a good tree, proceeds the fruit of good works.

Isaac Penington says, "Mark, the new birth precedes the doing of righteousness, and the doing of righteousness is a certain evidence of the new birth. 'He that doeth righteousness is born of God;' this fruit can arise from no other but the pure, living, heavenly root."

FISHERS OF MEN.—It was said of our Lord, by Mark, the Evangelist, that *the common*

people heard him gladly. There was a time in the history of the Society of Friends when, through its ministry, a power was manifested, drawing into the gospel net large numbers of people; "and for all there were so many, yet was not the net broken." Let us notice, for instance, the following brief account from George Fox's Journal.*

"I passed to a General Meeting at Langland's, in Cumberland, which was very large; for most of the people had so forsaken the priests, that the steeple-houses in some places stood empty. And John Wilkinson, a preacher, that I have often named before, who had three steeple-houses, had so few hearers left, that, giving over preaching in the steeple-houses, he first set up a meeting in his house, and preached there to them that were left. Afterwards he set up a silent meeting, (like Friends) to which came a few: for most of his hearers were come to Friends. Thus he held on, till he had not past half a dozen left; the rest still forsaking him, and coming away to Friends. At last, when he had so very few left, he would come to Pardsey-Crag (where Friends had a meeting of several hundreds of people, who were all come to sit under the Lord Jesus Christ's teaching) and he would walk about the meeting on the First days, like a man that went about the commons to look for sheep. During this time I came to Pardsey-Crag meeting, and he, with three or four of his followers yet left him, came to the meeting that day; and were all thoroughly convinced. After the meeting, Wilkinson asked me two or three questions, which I answered to his satisfaction; from that time he came among Friends, became an able minister, preached the gospel freely, and turned many to Christ's free teaching. And after he had continued many years in the free ministry of Christ Jesus, he died in the year 1675."

We must look back with admiration upon a time when meetings gathered amongst Friends "to sit under the Lord Jesus Christ's teaching" were enabled to draw whole congregations from their steeple-houses, and at last to bring with them their preachers also. Why is it not so now? Is it not, on the contrary, true, that both in England and in most parts of this country, very few additions by conviction are made to the Society, even among those who, through the influence of Friends' mission-schools, are

*Philada. ed., p. 279.

known to have become Christian men and women? Among the freedmen in the South, and the Indians in the West, are there many converted under the teaching of Friends, who adopt as a whole the principles of the Society? It may be doubted if any considerable number of whom the latter can be said, are known in either of the darker races in any part of the world.

Two explanations are sometimes ventured upon for these striking, if not humiliating facts. One, that the vocation of the ministry of the Society of Friends has been since its origin mostly to elevate the type of Christianity among Christian believers, rather than to reach and arouse the unconverted: Another, that when preachers and teachers are filled with the one purpose of *bringing souls to Christ*, they have no time nor occasion to propagate their peculiar opinions, such as those which determine denominational differences.

To the first of these views, while admitting that the lifting of a higher standard of worship and ministry *is* a part of the vocation of the Society, it remains to be objected, that the history of its first gathering seems to show that this is *not all* of it. Many men and women were then drawn *from the world* into the fold; notable examples of whom were Humphrey Bache and Thomas Lurting; and, more remarkably, even a woman who, on one occasion, threw stones at George Fox, while her own husband endeavored to protect him. There is much seeming force in the second of the above proposed explanations; but it does not satisfy us as making it clear why, if Friends' views of Scriptural truth and Christian life are nearest to the primitive gospel standard, newly awakened minds, earnestly seeking after the best things, do not more frequently prefer them to those which are less simple and spiritual among those around them.

Must not something be wanting, in the Society as it is *now*, its life and work in many places, that it makes so few converts, while other denominations number, annually, their hundreds and thousands? Solemnly we believe, that its habit towards those not its own by the accident of birth-right, has been, often, too exclusive instead of inclusive; that it

has, in the aggregate, as yet exercised too little faith in the vital power and plastic adaptiveness of its own principles; and that, dwelling, sometimes but too formally, upon its precious privileges, it comes to neglect and almost ignore some of its most serviceable gifts and available opportunities. A prophetic ministry is, indeed, a most blessed possession, vouchsafed (in confirmation of Scriptural promises) to every truly waiting people, and, amidst great weakness, manifested among Friends in many places from season to season. But it ought not to induce the neglect of other gifts, or of the use of other instrumentalities, towards the second of the great objects of every church's existence, the conversion of the world. In a word, all that we are and have, not only in the preachers's gallery but *out of it*, as in the school-room, the lecture-room, and the press, ought to be animated, inspired and directed by the love of Christ and of those whom He would save. Then, waiting upon Him, in answer to our prayers, many might be made "wise as serpents and harmless as doves;" we might, as Paul was, be made "all things to all men, that we might by all means save some;" and the time may yet come, when the Society of Friends will be known to be no more a small and diminishing, but a growing body, whose light so shines around it in Christian love as not to forbid, but to attract, those who love the Lord Jesus Christ in sincerity, and to aid vigorously in the work of spreading His kingdom throughout the world.

POCKET ALMANAC FOR 1873.—To avoid error in stating the times of holding Quarterly and other meetings in America, it is needful that correct information of all changes be furnished to the N. Y. Tract Association of Friends. Some of the errors heretofore made have been for want of *official* information. Clerks of the several Yearly Meetings will oblige the Association by forwarding by *early mail* copies of the Minutes of the recent meetings to William Wood, No. 27 Great Jones Street, New York. Minutes of New England and Canada are the only ones received as yet.

DIED.

SMITH.—Suddenly, on the 9th of Tenth mo., at the residence of her son-in-law, Morron Johnson, Hannah R., widow of Joseph T. Smith, aged nearly 75 years; a member of Union Monthly Meeting, Jasper Co., Missouri.

SPENCER.—On the 3d of Second month, 1872, Isaac F. Spencer, in the 53d year of his age; a member and overseer of Marlboro' Monthly Meeting, N. C. In the death of this dear Friend, the meeting, the community and family circle have sustained a serious bereavement. He was truly a father in Israel, a follower of the meek and lowly Jesus. His last hours were spent in prayer to God. Some of his beautiful expressions were these: "O Lord, bless Thy name for evermore;" "Glory to God in the highest." It seemed that he was fully resigned to the will of the dear Lord, saying, "What is all the world by that great crown," and now we have the great consolation that his end was peace.

SWIFT.—At New Bedford, Mass., on 8th mo. 18th, 1872, Phebe S., widow of Benjamin Swift, in the 84th year of her age; a beloved member of New Bedford Monthly Meeting. From early life she was closely attached to the principles of Friends, and had a low estimate of herself and her religious attainments. She was a bright example of meekness and patience, and a sincere, exemplary Christian. Although for several years from failing health she was deprived of attending meeting, her mind remained strong nearly to the end, and we reverently believe she was prepared to join in the angelic anthem of "Glory to God in the highest, peace on earth, and good will to men."

MORRISON.—On the 25th of 8th mo., 1872, at Springdale, Cedar Co., Iowa, Gussie May, wife of Julius W. Morrison, and youngest daughter of Elihu and Lucretia C. Talbert (the former deceased), in her 19th year; a member of Hesper Monthly Meeting, Winneshick Co., Iowa. Her bereaved husband, relatives and friends have a comforting assurance that she was prepared to enter into that rest which Christ giveth His beloved children.

HOBSON.—On 4th mo. 23d. 1872, at the residence of his son, at Bright, Oxford Co., Ontario, in the 78th year of his age, Benjamin Hobson, Sen.; a member of Pelham Monthly Meeting, and formerly of Rich Hill, Armagh Co., Ireland. While cut off from any direct intercourse with Friends, this dear Friend gained for himself the confidence and esteem of those around him by his earnest endeavors to act according to his profession. His family and friends have the consoling belief that his end was peace.

WOODY.—In peace, at the Kiowa and Comanche Agency, Ind. Ter., on the 1st of 9th mo., 1872, Isabel C., daughter of Mahlon and Agnes Woody, in her 24th year; a member of Elwood Monthly Meeting, Ill.

WOMEN'S FREEDMEN'S AID ASSOCIATION.

Our resources are already heavily taxed to meet demands for clothing for immediate needs, and Friends who may have half-worn garments to bestow are invited to send them to No. 116 North Fourth Street, for the benefit of the freedmen.

Philada., 10th mo. 29th, 1872.

CORRESPONDENCE.

NEW GARDEN, N. C., 11th mo. 1st, 1872.

Dear Friends:—Our Yearly Meeting opened this morning under the sweet influence of that love which binds the children of God to Him, their holy head, and one to another in the fellowship of the Gospel of Christ. We have the acceptable company of the following dear Friends, ministers from other Yearly Meetings, viz.: Lindley M. Hoag, from

Iowa Y. M.; Caleb Johnson, Miriam A. Johnson, Mary Malott, from Indiana Y. M.; Enos G. Pray, Jehu Newlin, Wm. G. Johnson, Samira H. Clark, Phebe P. Hoskins and Fernando G. Cartland, Western Y. M.; Caroline E. Talbott and D. B. Updegraff, from Ohio Y. M.; Alfred H. Jones, from New England Y. M. The Meeting of Ministers and Elders yesterday was a season of baptizing by the one Spirit into the one body, and the name of the Lord was glorified and His children edified and strengthened for renewed service, and we have faith to believe richer blessings are yet in store for us.

In haste, I am your friend and brother in Christ,

ISHAM COX.

NEW VIENNA, OHIO, 10th mo. 25th, 1872.

Esteemed Friend:— * * * Having attended all the meetings of Friends, and visited many of their families in Tennessee, besides laboring pretty extensively amongst others, especially the Freedmen, I am prepared to say that not only in North Carolina "are the fields white unto the harvest, the thirst being great, and hearts prepared to receive it," but I am informed by conversing with intelligent Christian men from South Carolina, Georgia, Alabama, Mississippi, Western Tennessee and Kentucky, that there is not only a "thirst," but an extreme necessity for Divinely anointed and appointed disciples of Christ to go forth amongst them and preach the Gospel in all its primitive purity. There are now thousands in those Southern States who are starving and dying for the words of life and salvation. A great many of them who have attached themselves to other Religious Societies have become dissatisfied with those external rites; they, like Friends, do not find Scriptural warrant for them, regarding them, as we do, rather as remnants of a dispensation which preceded the bringing in of a "better hope." Their great desire is a "holy spiritual religion," such as will enable them to experience the love of God and the communion of the Holy Ghost, and to realize that in Him was life, and that that life is the true light to them, even in this world as well as that which is to come. No one, until he goes there and visits them from house to house, and gains their confidence, can realize the amount of ignorance and superstition that exists amongst both black and white. Then there is not only a need to pray that more laborers be sent, but to pray that the Lord would touch the hearts of those whom He permits to stay at home, and whom he blesses with such an abundance of the good things of this world. * * * Those who stand in the greatest need of spiritual food are very limited in temporal means,

and cannot support missionaries while they are laboring among them. They will always feed missionaries, and are glad of the privilege of sharing the best they have with them, but they cannot pay money in many places, even to those who teach school for their children. I am satisfied that there are a large number in our Society who have already heard the Master's call, and would willingly obey that call and devote their whole time and talents to His service in that field if they could have any assurance that they would not by so doing reduce themselves and families to poverty and want. * * *

Then it remains for us, as a Society, to decide whether we will withhold a helping hand, and risk the innocent blood that crieth against them that obey not God. I know that our Society has already done a great deal, but I honestly believe they have neglected more than they ought to have done.

In the bonds of Christian fellowship, always desiring the glory of Zion, I remain thy friend,

DAVID S. PYLE.

64 CALLE DE MATAMOROS, MATAMOROS, MEXICO.
10th mo. 14th, 1872.

Editors of the Review:—I have merely time whilst sending the enclosed translation to report the progress of our book and school work. Since completing "Grellet," we have finished "Scripture Testimony on Peace," and are now re-printing the Evangelical Hymns of the Tract Society; their edition, as that of about one half their Spanish publications, being exhausted. Our edition contains Scripture texts and cuts, and will be very readily distributed. We have added the four hymns, translations of "Glory to God in the Highest," "Just as I Am," "A Charge to Keep," and "The Name of Jesus," by A. J. Parks, of Codereita Mission. The Mexicans are excessively fond of sacred poetry. Our translations of "Penn's Exhortation," and "Dymond on Military Glory," have been carefully revised; the latter we expect to issue in our next paper, the former in a tract. We have translated "The Glories of Mary and The Word of God," sent us by J. Dennis, Jr., and shall print it early in next month; a most happily selected antidote to the worship of Mary. The title has been rendered, "Las Glorias de Maria y La Santa Biblia," to avoid any misunderstanding, as "El Verbo de Dios" is always understood to mean Jesus. "La Palabra," which is feminine, we nowhere find used in the singular number for the Holy Scriptures. With the increased facilities afforded by our changes in last month, we can double the speed of publication, but the number of tracts in progress of revision will keep our press crowded

to its utmost ability. Since changing the Spanish school so as to have opportunity for admitting those wishing to study grammar and written arithmetic, the school has more than doubled, and is steadily increasing. With sufficient means for assisting in the admission of poor children, we could have a vastly increased circle of influence in the central part of the city. Every evening our teacher spends two or three hours in revising all our translations. Every sentence is submitted to a grammatical analysis, and after a careful discussion the best style of expression is selected. The ability of our teacher in Spanish composition will enable us to rid our translations of the foreign style which always marks translations made by a foreigner. Whilst we are constantly rejoiced by the interest manifested by Friends, yet every week develops new or increasing needs of funds for publications, for educational purpose, seating for our re-unions, now rapidly increasing, and for extending our book work to Victoria, where we now have 200 Bibles and Testaments, transferred to us by the American and Foreign Christian Union. Dear Friends, you certainly will at this opportune hour enable us to profit by the proffered aid of Tract and Bible Societies to have a Publishing Centre of Evangelical Literature on the soil of Mexico.

Your friends,

SAMUEL A. PURDIE.
GULIELMA M. PURDIE.

INDIAN DEPARTMENT.

THE PRESIDENT'S POLICY.

The following letter will set at rest, in a very satisfactory manner, some rumors of a proposed alteration in the present policy of the Government.

EXECUTIVE MANSION, Washington, D. C. }
October 26th, 1872. }

GEORGE H. STUART, Esq.:

Dear Sir: Your favor of the 24th instant, saying that a change in the Indian policy of the Administration is reported to be contemplated, is just received. Such a thing had not been thought of. If the present policy toward the Indian can be improved in any way, I will always be ready to receive suggestions on the subject. But, if any change is made, it must be on the side of the civilization and Christianization of the Indian. I do not believe our Creator ever placed different races of men on this earth with the view of having the stronger exert all his energies in exterminating the weaker. If any change takes place in the Indian policy of

the Government while I hold my present office, it will be on the humanitarian side of the question. Very truly, yours,

U. S. GRANT.

INDIAN CAPTIVES.

On the 24th inst., Clinton Smith, aged about 13 years, and a boy about 8 or 9 years old, were delivered to me by the Comanche Indians. The younger one does not certainly know his name, but thinks it was Toppish, but whether that was his first or last name is uncertain. Both of these children were captured in Texas by the Apache Indians of New Mexico, and subsequently traded to the Comanches. C. Smith was taken about 18 months ago, and the small boy thinks that he was captured about three years ago. The latter has lost all knowledge of the English language, and does not know his parents' name, except that his father was called Tommy, who with his mother, a brother and sister, was killed by the Indians when he was taken.

Both of the captured boys are now in the agency school, but we expect the father of C. Smith will soon come after his son.

LAWRIE TATUM,
U. S. Indian Agent.

Office Kiowa Agency, }
I. T., 10th mo. 29th, 1872. }

BINGHAMTON INEBRIATE ASYLUM.

The Binghamton Inebriate Asylum, to describe it in a single sentence, is a great temperance hotel, for men who want to escape temptation. It is a little state of two hundred and forty acres, under the Maine law, with no adjacent grog-shops, and no corruptible constabulary. It occupies a large stone building on the banks of the Susquehanna, on a gently rounded hill, with a magnificent panorama of natural scenery on every side. The air is delightful, the rooms are large and commodious, much more so than those of the hotels of Long Branch, Newport and Saratoga. Except on rare occasions, when a special crowd compels a "doubling up," every inmate has his room to himself; the table is better than the average summer hotel table, though the food is plain and not highly seasoned; the meats are good, the vegetables plenty, the desserts simple, the coffee a more genuine article than one often finds anywhere outside of his own home. The inmates are gentlemen. There are, with few exceptions, no strong marks of vice or dissipation on their faces, and none of animalism or degradation. It would be difficult to find eighty finer looking heads than I scanned to-day at the breakfast-table. There is nothing to distinguish them, as a mass, from the men you

might see any day on the steps of the Fifth Avenue Hotel, except that as a class they are men of spare bodies and large brains. There is nothing in the house and its surroundings to distinguish it from a popular summer resort, except that there are no ladies on the piazza or in the parlors, no children on the lawn, no bar in the basement, and no wine on the dinner-table.

Two words appear to me to comprise the remedies on which the managers of the Binghamton Inebriate Asylum depend—total abstinence and hope.

The moment a man enters here he leaves all liquor behind. He pledges himself to do so, and his honor is the only guarantee of the fulfilment of the pledge. It is true that for two months he is expected not to leave the grounds; but he is placed under no surveillance. At the end of that time he is at liberty to go to town on asking permission of the superintendent, which is always freely accorded. If he falls into temptation he is put back into his old position. If he proves incorrigible, he is liable to be expelled. But with few exceptions the men here are in earnest to reform. They are men who have resolved again and again to break off the habit of drink, but have found their wills practically powerless to resist their appetites.

Some of them have been very low; some have been cast off by almost every friend; not a few have tried, in their despair, more than once to destroy themselves. "Half a dozen times," said one to me this morning, "I have gone to the ferry-boat with a stone in my pocket fully resolved to jump off before the trip was over." They have come here that they might flee from the devil, since they could no longer hope to resist him. Their object is to break the continuity of the habit; their hope is that the habit once broken, they may successfully resist it henceforth.

Any man who could find a refuge in a country farmhouse, far from convivial companions and far from the sight and smell of the accursed thing, and surrounded by friends possessing the moral power to keep him from it, would, in so far, be in a little Binghamton Asylum. He would have almost as effectually as here the first and principal remedy—total abstinence.

Whether or no he had the second, would depend on the wisdom of his friends. That remedy is hope. The all but universal experience of the inebriate is reflected in the inspired utterance of Paul, "What I hate, that do I." Their almost universal cry is, "Oh wretched man that I am, who shall deliver me from the body of this death!"

It is true they do not always, nor even generally, recognize intemperance as a sin against

God, but only as a sin against society and themselves, and a bitter curse. But that they fully recognize; of deliverance they have almost despaired; and there is not one who is finally freed from the trammels and bondage of appetite, who might not truthfully say, "I am saved by hope."

For the first object of this institution is, always, to awaken hope. "You are men," it says in effect, to them; "the testimony of your experience is true; whatever the cause, the fact we recognize; you are no longer your own master; you can no longer resist; we will help you, will put you out of the reach of temptation, will guard you till the will becomes strong, and the appetite weak, will give you a chance to resume your lost power of self-control. You can resume it; there is life, and hope, and a future for you." And it is this hope of the future, based on, and strengthened by a life of three, six, or nine months of total-abstinence, that gives vigor and nerve to resolutions which had become unnerved by despair.

I wish I had room to repeat some of the stories which have been told me here, of the merchant going back to his business, the lawyer to his profession, the doctor to his patients, and even the clergyman to his pulpit, of the son to his mother, of the husband to his wife, concerning each of whom it might almost be said, "He was dead, and is alive again." * * * *

If any reader of this article has a friend given over to drink, my word to him is this. Do not despair till you have tried the two-fold remedies of the Binghamton Inebriate Asylum—total-abstinence in some quiet retreat where temptation comes not, some little Eden from which the serpent is shut out, and hope as a strength and an inspiration.

I have said nothing of the religious element which ought to underlie every reformatory. There is a faithful chaplain, there are regular religious services, and above all, there are sympathy and love, though I should be glad to see the Institution more positively and affirmatively a Christian home in its atmosphere and influence. * * *

—*Christian Weekly.*

EAST TENNESSEE CHRISTIAN ASSOCIATION OF FRIENDS.

Benjamin P. Cosand, Jeremiah A. Grinnell, David Bowles, Jas. F. Beals, Dr. J. D. Garner, Wm. P. Hastings, John P. Morris, S. S. Grinnell, and F. Elliott, met in Friends meeting-house, Maryville, Blount County, Tenn., 10th month 11th, 1872, and formed themselves into an association for the purpose of laboring for the religious, moral, and intellectual improvement of the poor white

people in eastern Tennessee and the adjacent parts of North Carolina and Georgia, and to receive and distribute donations of books, tracts, and money for that purpose. The association to be known as "*The East Tennessee Christian Association of Friends.*"

Dr. Jephtha D. Garner gives the following account of the inhabitants of some parts of East Tennessee, in a letter to J. Dennis, Jr., of Washington, D. C., dated Tenth month 14th:

In practising medicine in this and the adjoining counties, I found in the valleys between the mountains, called coves, there was a very poor population, exclusively white, and grossly ignorant, very few of whom could read or write, as they never had any schools amongst them, and they appear to have been neglected by all religious denominations, and colporteurs of the Bible, Tract, and Missionary Societies. They inhabit a large tract of country south of Maryville, eighty miles wide, and two hundred long, in eastern Tennessee, western North Carolina, and the northern part of Georgia, which is too sparsely populated and the people too poor to pay a teacher or support a school. About one-fourth of them live in houses or cabins, with no floor but the earth, and their average intelligence is below that of the colored people, because they have had less intercourse with intelligent white people, and far less opportunities to attend any kind of religious services. And having little or no money, not even enough to pay their taxes, they have not excited the cupidity of the Roman Catholics. They raise their own food, and the material of most of their clothing, which is manufactured by themselves. Much of their country is mountainous, without roads upon which an ordinary carriage can travel, being only suited to ox or mule teams with very little load. As they produce no surplus of anything that will pay for carrying to market, they do not feel the want of roads. These "poor whites," or "poor white trash" as they are called by the colored people, are one of the results of slavery, and are as much the objects of benevolent efforts as the colored people.

Dr. Garner has been actively engaged in travelling among these people, lecturing to them upon "education, Sabbath schools, agriculture, temperance and tobacco," and distributing tracts. Were means afforded him to keep his three daughters in school until they are competent to become teachers, he would willingly devote all his time to the continuance of his missionary work. His supply of books and tracts is nearly exhaust-

ed; and he particularly needs Testaments in large print for unskilled readers.

THE FUTURE WOMEN OF JAPAN.

We have been much interested in the following remarks in the *Christian Union* in reference to the education of the women and girls of Japan. We think all who are hoping for true progress in oriental civilization will unite in the desire that wise measures may be taken in this work. Referring to three ladies who went out to Japan last year from the United States, as teachers and missionaries, it is stated that "their primary object at the outset was to organize an institution for the care and education of Eurasian children—the children of Europeans on the one side and Asiatics on the other—of whom, it was understood, there was a very large number in Japan, many of them suffering in destitution. It was found, however, after their arrival, that the majority of these children had fathers well able to support them, and it was not considered wise or expedient to relieve these of their obligations, though many of them would willingly be thus relieved. More than this—'in the strange and rapid changes that have been going on in Japan, those children who were destitute, and by reason of their relations to foreigners were the objects of dislike and contempt, are now, for that very reason, petted and courted.' This being the state of things, the original purpose with regard to these children was, though not changed, very much modified. Those whose fathers desire to place them under the care of the missionaries are received, and destitute ones are sought for, and when found cared for, as at first proposed. There are at present nine of these children in the 'Home,' five are boarders at ten dollars a month; the other four receive the same care and instruction gratuitously.

But a more important work than the care of these children has seemed to present itself in the 'education of the women of Japan.' Most emphatically is it true that 'as a nation's women are, so are its men.' The imperative necessity for the education and elevation of their women,—if Japan is to take the place among nations which her leaders covet for her,—is fully impressed upon the minds of the intelligent men throughout the country. But their very desire to reach in the most thorough and rapid manner this desired end, led them into a great, and it is be feared almost irreparable error. As it had been found expedient to send abroad the young men who aimed at a high degree of mental culture, so it was thought that this must be the first step in the education of girls; than which there never was a greater fallacy, and this in two ways. The expense is necessarily very considerable, and overlooking the grand idea of

doing 'the greatest good to the greatest number,' they spend upon a few an amount which would have gone far toward the establishment and support of schools where the advantages of education might have been afforded to hundreds. Moreover it behoves Japan, at this juncture, when the drafts upon her treasury are so enormous, to carefully husband her resources and use them to the best advantage.

The gravest aspect of this error, however, is in regard to its effect upon the young girls who are sent abroad. In them centers the hope of Japan for the education and elevation of its women. In this work they are expected to engage upon their return; but it may well be questioned whether years of absence, familiarity with foreign customs, and the forming of ideas and habits at variance with everything in their homes, will not entirely unfit them for association with those who should be nearest and dearest to them, and make their return only painful and unhappy.

What Japan needs for her wives and daughters at this crisis in her history, is not a knowledge of the conventionalities of society, not even a high degree of culture, so much as ideas of delicacy and purity, conceptions of domestic duties and enjoyments, a training that shall fit them to exert a healthy influence both in social and home life, and shall show them that there are possibilities for them beyond the idle, aimless, hopeless existence they have heretofore known. Unless this is attained, it were better for them to remain in their present ignorance; and 'there is no way by which it can be accomplished so surely and so easily as by bringing them into Christian homes, and letting them see the independence and the dignity of woman in her true sphere—the family;' and this not in a foreign land, but among themselves, where they can study the means by which the end is reached. This is what these ladies aim to do in their 'Home;' and already circumstances have transpired in connection with their work, proving conclusively that if the Japanese Government would afford liberal aid and encouragement to such efforts, 'they would be giving the most effectual impetus to the cause of female education.'

All through the winter they have had a large day-school—in the morning of young men (these were not legitimate subjects, but were so eager to come that it was impossible to refuse them) and in the afternoon of girls and women, besides the children in the house. At present young men are not received, except a class of twelve for one hour, for the study of the Bible; and the whole time is devoted to females. The daily attendance in the school is about thirty. There are fifteen children in the family, nine of whom are Eu-

rasian, the rest Japanese,—and one Japanese lady and her daughter.

Never was there a field presented for missionary labor so inviting and promising—never a people more susceptible of both mental and religious culture; and it needs no gift of prophecy to foretell that the brightening dawn will ere long broaden into perfect day, in the light of which regenerated Japan shall take her place, youngest of the civilization of the earth, last but not least-honored in the sisterhood of nations.

THE MAKE-UP OF THE CROP REPORTS.

The following account of the manner in which the monthly crop returns are obtained, is furnished by the Department of Agriculture:

A statistical correspondent is selected from each county in the States. The nomination is made by officers of agricultural societies, by members of Congress, or by individuals of known character for judgment and integrity. The qualifications requisite are, large facilities for observation of growing crops, sound judgment in agricultural matters, and promptness in responding to circulars of inquiry, both regular and special. The position is honorary rather than remunerative, affording no temptation to mercenary unfitness, offering only co-operation of the Department in local improvements, and such incidental favors, in its documentary and other distributions, as may serve to indicate a just appreciation of the unselfish efforts of public-spirited farmers in the improvement of their respective neighborhoods. These deserving appointees continue faithfully, year after year, a service rendered more efficient by repetitions of its performance, and report, in the first week of each month, with a uniformity and promptness scarcely equalled by salaried agents under compulsory requirement of prompt correspondence. They also respond willingly to systematic inquiry upon special topics for investigation, as wages of farm labor, cost of fences, statistics of bee-keeping, and any specialty demanding a systematic collection of facts from original sources. These men associate with themselves several assistants, representing different sections of the county, thus constituting a county board of crop statistics. The inquiries are forwarded several weeks in advance, and copies are placed in the hands of these assistants in season to make the requisite observations and correspond or confer with the principal, who is then ready to make a deliberate and trustworthy return. The tabulated returns for October, in answer to twenty-two separate inquiries, will illustrate the range of the monthly schedules, which vary constantly with the season.

These returns, coming in throughout the first half of each month, many of the more distant requiring a period of ten days in the transmission by mail, are tabulated as received, the county percentages summed up, and the aggregate divided by the number of counties. Then, as certain counties may produce of a given crop many times the amount grown in certain others, a compound calculation is made involving the relative production of the counties, by which the first crude average is corrected and the exact value of the entire returns expressed. It will be seen that the amount of labor involved in this work is herculean, fifty to one hundred calculations often being required to correct the average of a single crop in a single State. In addition to the tabulated returns, "remarks" illustrating the peculiarities of the local situation, are made by each correspondent, which are examined, condensed, some of the more noticeable arranged for publication, and the remainder, in spirit if not in substance, enter into the statistician's summary of the monthly crop returns. So many are necessarily of a similar tenor that it would confuse and tire the reader to print in detail "extracts from correspondence" of tenfold the usual length.

It is, of course, understood that the returns which are tabulated are in figures. The unit in all comparisons is 100, *i. e.*, 100 is the area of last year, if comparative acreage is sought; 100 is a healthy normal condition of growth and vitality, which should insure, with a continuance of circumstances equally favorable, an average yield, when the amount of production is asked for. The inquiry is also made, after the harvest is fully over, for the actual local yield per acre in bushels of each crop. From all these returns, sifted, digested, compared, and evident or proven mistakes corrected, and inconsistencies harmonized, the average crop for each State and for the United States is found; and the result is evidently more trustworthy than any other mode of estimating hitherto undertaken. Germany has a somewhat similar plan, based upon percentage returns, and the English mode is simply a collection of miscellaneous reports couched in the language of the individual reporters, similar to the systematic collections attempted by the newspapers in this country.

For Friends' Review.

"SATAN HIMSELF IS TRANSFORMED INTO AN ANGEL OF LIGHT."

(2 Corinthians xi. 14.)

In the fair garden by God's wisdom planned,
Where trees were planted by His holy hand,
The fallen breathed his specious, subtle lie,
Changing God's truth,—"Ye shall not surely die."

To-day he walks throughout earth's peopled plains,
Seeking for sharers in his endless pains,
With gloss of truth repeating his old lie:—
"As God is love, ye shall not surely die."

O! souls for whom the dear Lord bled and died,
Dare ye, arising in false reason's pride,
Call His great anguish but a needless pain?
Denying, crucify your Lord again?

What! are ye wiser than the Infinite?
Shall not the Judge of all the earth do right?
To Truth's pure nature are your thoughts more
true
Than His own words, plainly revealed for you?

O God, our God, enough for us to know
Where sight doth fail, our Father willeth so;
Not daring on the perfect, living root
To bind our grafts from the wild desert fruit,

Biding Thy time, whose ways are not as ours,
Trusting Thy truth, waiting the morning hours;
Believing, when earth's mists are backward blown,
Then we shall know, even as we are known.

S. J. T.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates to the 5th inst. have been received.

GREAT BRITAIN.—The municipal elections throughout England on the 1st resulted generally in heavy Conservative gains, which are attributed to the passage and enforcement of the licensing act. Much dissatisfaction was expressed at the working of the ballot system. Owing, probably, to the cumbrous methods prescribed in the case of voters unable to read, the process of voting at some of the polling places was so slow that many persons were unable to deposit their ballots before the hour of closing the polls.

A mass meeting in Hyde Park, London, on the 3d, in favor of amnesty for the Fenian convicts, was large and orderly, and no attempt was made by the authorities to interfere with the proceedings.

It was reported on the 3d that the horse disease had broken out at several places in Devonshire. The Marquis of Ripon, who presided over the Joint High Commission which framed the Treaty of Washington, delivered an address on the 29th ult., at Ripon, in Yorkshire, on the results of the Geneva arbitration, in which he expressed his thankfulness that all the points involved in the treaty had been amicably settled, regarding this as a great step toward the preservation of the peace of the world, and believing that the arbitration had been the means of inaugurating good relations between England and the United States, which will long endure. Wm. S. Baxter, M. P., addressing his constituents at Montrose, also expressed strong approval of the result of the arbitration. The award, he said, was just, and the decision calculated to make nations careful, while it was eminently serviceable for the protection of British shipping and commerce in time of war.

FRANCE.—The Council General of the Department of the Seine has adopted a resolution in favor of compulsory education, and the employment of lay teachers in the public schools; and will petition the Assembly for legislation to that effect.

The Governor General of Algeria, in a report to President Thiers, says that the number of immigrants to the colony during the last three months was 5,900, and of these 500 were from Alsace and Lorraine.

GERMANY.—The Upper House of the Prussian Diet finally rejected the country reform bill, on the 31st ult., by a vote of 145 to 12. This was done in face of a threat from the Minister of the Interior, that if the measure was defeated, the government would dissolve the Diet and convoke a new one. That Minister, in view of the probable defeat of the measure, had previously tendered his resignation, but the Emperor refused to accept it. The Diet was dissolved, and the Government created a number of new peers, in order to secure a majority in favor of the measure in that House. It was said that the House would be allowed time to reconsider its past action, after the re-opening of the Diet, before again introducing the bill.

The American Minister at Berlin, soon after the Emperor's decision on the San Juan boundary was rendered, applied to the Foreign Office for an account of the expenses incurred by the German government in the arbitration, with a view to their reimbursement, and was answered that the German government had no bill of expenses against the United States.

SPAIN.—A petition was presented to the Cortes on the 30th ult., by a Republican deputy, asking the adoption of measures looking to the procuring from England of the cession of Gibraltar.

ITALY.—Dispatches of the 31st ult. from Turin reported that the river Po continued to rise, and the inundation was spreading. Families were fleeing from their homes, and some who had taken refuge on house-tops and trees were in danger of starving. Over 4,000 men were at work day and night, erecting barriers to stay the further progress of the waters. The damage to crops and property in the provinces of Mantua and Ferrara, could not be calculated. In Ferrara alone, it was said, 40,000 persons were homeless. The town of Reggio, 14 miles from Modena, had almost entirely disappeared beneath the flood. In southern France, the Rhone was rising at the same time, the dykes around the town of Arles were broken in many places, and the extensive plains of the delta of the river were inundated.

CHINA.—The young Emperor, now in his 17th year, was married on the 16th ult. He succeeded to the throne in 1861, and the government has been carried on hitherto by a Regency, of which his mother is one member.

DOMESTIC.—The amount of the public debt, as reported on the 1st inst., was \$2,276,828,101.47; cash in the Treasury, \$115,061,841.36; leaving a balance of debt over cash of \$2,161,766,260.14, a decrease within the past month of \$5,228,417.32, and since Third month 1st, 1869, of \$363,696,999.87.

The disease among horses continues to spread over the country. A large proportion of the horses in Philadelphia and its vicinity had been attacked previous to the 6th inst., compelling the entire suspension of some lines of street cars, and a greatly diminished service on others, while all other transportation is much impeded, and business in consequence largely affected. A similar condition of affairs was reported from Baltimore, Washington, and other cities, as far south as Charleston. The proportion of deaths has generally been small. In some of the northern cities where the disease first appeared, it has considerably abated.

The election for Presidential electors took place on the 5th inst. Full details of the result had not been received at the time of our going to press, but enough was known to make certain the re-election of President Grant.

FRIENDS' REVIEW.

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For Friends' Review.

INCIDENTS OF THE SEVENTEENTH CENTURY. No. 4.

In 1671, William Edmundson was moved in spirit to travel to the West Indies. He "acquainted Friends" with this, who "had much unity with his intended journey." At this meeting, he says, "the Lord's power and presence appeared mightily, to our great comfort and confirmation." The warrior who had fought in those battles whose garments were stained with blood, was now commissioned under the Prince of Peace to bear His banner to the isles afar off.

George Fox being under a similar concern, they embarked with several other Friends in a vessel for Jamaica. Many "precious, comfortable meetings" were enjoyed while traversing the great deep. On the voyage they were chased by a pirate, a "Salleeman." By the clear light of the moon they saw the hostile vessel rapidly gaining on them, and finally it came so near that they could perceive the pirates making preparation to board, when,

immediately, a cloud covered them, and a fresh gale of wind out of the cloud carried them clear away from their pursuers, and they saw them no more.

Being thus marvellously preserved by the Lord, they were soon after safely landed at Barbadoes.

Preaching here the glad message of the angels, "peace on earth and good will to men," "many were convinced and turned to the Lord, being brought into the way of life and peace." At Antigua they had "great meetings and many converts," "officers and chief men came and confessed to the truth which was declared in the power of God."

One Col. Winthrop, who had been Governor of Antigua, having his own vessel, offered to convey George Fox, William Edmundson and others to the island of Nevis, which they were drawn to visit. This kind offer they embraced. Coming near to the island, W. E. was brought under great exercise of spirit, for he says, "I found something working against us and the testimony we had to bear for God." What this was became speedily evident. Scarcely had they come to anchor when a marshal boarded them, bringing strict orders from the Governor that none should come on shore, nor should any one from shore speak to the Friends, under penalty of heavy fine. The master of the vessel was placed under a bond of a thousand pounds to carry them back to Antigua. Col. Stapleton, the Governor of Montserrat, with "several men of account," coming on board, Wm. Edmundson told them it was hard usage that Englishmen, coming so far to visit their countrymen, could not be admitted on shore to refresh themselves within the King's dominions, when Col. Stapleton replied, "it was true, but we hear that since your coming to the Caribbee Islands there are seven hundred of our militia turned Quakers, and the Quakers will not fight, and we have need of men to fight, being surrounded with enemies; and that is the very reason why Governor Wheeler will not suffer you to come ashore."

The wonderful providence of the Lord, in hiding his faithful servants in the cloud, re-

minds us of "the pillar of the cloud between the camp of the Egyptians and the camp of Israel," so that they could not come near until the way of escape was provided. It reminds us also of the sweet and assuring declaration of the Psalmist, "He shall cover thee with His feathers, and under His wings shalt thou trust," for the clouds may not unaptly be compared to the feathers of the Lord. How different were the feelings of His trusting servants, and those of the Governor of Nevis, who leaned upon the arm of flesh with its carnal weapons. The world has still need to profit by the comparison, and to remember that it is God alone who can make us to dwell in safety.

Twelve years afterwards W. E. again was "moved of the Lord" to visit the Carribbee Islands. He was then received at Nevis, where he found "honest, tender Friends, and was well refreshed in the Lord." He says, "I had many sweet, comfortable meetings with them, to which also many people came, among whom were several justices of the peace, who were tendered and confessed to Truth. The Chief Judge of the island and his wife were both convinced, and came to several meetings, the report of which went abroad, and General Stapleton seemed to be offended, and threatened to banish me out of the island; but Judge Simmons told him they had reason to bless God for my coming there, which had brought a blessing to their island; for before I came, they had not had a plentiful season of rain for three years past, and since my coming they had been plentifully replenished with rain, the effect whereof was like to bring them much increase." M.

For Friends' Review.

TRUE DEPENDENCE.

Much harm has been done at times to the cause of Truth by the zealous advocacy, in its name, of that which it has not taught. No instance of this, probably, is more palpable, and no error, we conceive, can have been more injurious, when allowed to prevail, than misconception in regard to the immediate influence and guidance of the Holy Spirit. Friends generally recognize this as the ground of the separation of 1827 in this country. But that is not all the harm that may be ascribed to the same cause. The partial holding of truth always promotes the growth of error. We have been pained to read, not long since, such an expression as this: that Friends are in danger of being drawn away from "a simple dependence upon the internal manifestation and operation of the Light of Christ," by dwelling upon "the paramount importance of the study of the Bible."

Dependence upon Christ, as our "all in all," is the constant lesson of Scripture and

of every Christian experience. And the truth is worthy of all acceptation, that no man can call Jesus Lord but by the Holy Ghost. But, what meant John, when, in his epistle, he wrote, "Every spirit that confesseth that *Jesus Christ is come in the flesh* is of God?" Why wrote Paul to the Corinthians, that he "determined not to know anything among them, save Jesus Christ, and *Him crucified*?" Paul also said that the holy *Scriptures* are "able to make wise unto salvation, through faith which is in Christ Jesus;" all Scripture, given by inspiration of God, being "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

All these Gospel teachings are against the *simple (i. e. exclusive) dependence* of him who would be Christ's (wise unto salvation, and furnished unto all good works), upon the "internal manifestation and operation of the Light of Christ." He himself said, "These things *I have spoken unto you*, that in me ye might have peace." (John xvi. 33.) The apostles also were told, "Ye are *witnesses* of these things." Accordingly, the beloved disciple wrote of that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

As the outward presence of our Lord upon earth was a most blessed manifestation of the Divine love and power, to those who beheld Him and sat obediently at His feet, so He has designed that the *witnessing* for Him by the evangelists and apostles should extend a similar kind of blessing to us, in the Scriptures. What has been therein conveyed *does not need re-revelation*; though it does receive interpretation and confirmation, by the Spirit. No one ought to dare to hide in a napkin either the Bible itself, or his own talent of natural ability and sound knowledge, in the humble, prayerful and faithful use of which he may be blessed by receiving the wisdom that belongs to salvation. He who has not been faithful in that which can be obtained through a careful and prayerful study of the Scriptures, the searching of which is in accordance with the known will of God, does not stand in that *obedience* to which it is promised that "he shall know of the doctrine."

We desire to abridge, as far as possible, the conscientious presentation of this argument, whose theme is indeed momentous. It was never more so than at the present time. It may be truly believed that the study of the Holy Scriptures *ought* to be paramount above every other human study; and that a real dependence upon God, a life in the Light of

Christ, "walking in the Spirit," involves a prayerful and devoted use of all the means, *outward and inward*, that He has given us; they being all "sanctified by the word of God and prayer." (1 Tim. iv. 5.) So, the Scriptures will become to us the appointed principal means for that which was pointed out by the apostle when he said, "Beloved, believe not every spirit, but try the spirits whether they are of God." (1 John iv. 1.)

MINIMUS.

From the Monthly Record.

TRAINING FOR CHRISTIAN WORK.

(Extracts.)

It has recently fallen to my lot in the kind providence of our heavenly Father, to pay a visit to some of the benevolent institutions of Germany, and whilst it has deepened a feeling of kindred and fellowship with the Germans as a people, I have felt that there were features in the work of the Christian churches in that land which were worthy of careful study and reflection. Foremost among this class of interests is the system of deacons and deaconesses which prevails in connection with the orphan-work, the hospital nursing, the prison reform, and so many other branches of work known in Germany as the Inner Mission.

Our insular peculiarities render many of us unlikely to work harmoniously in any such close bond as exists at the Rauhe House, at Hamburg or the hospitals at Kaiserwerth. We have so many dissents and protests, and there are so many angles and unpolished corners to our characters, that our training ill adapts us for deacons or deaconesses of the true German type. The laws of association naturally involve some sacrifice of individual freedom. The question is, how much liberty am I willing to surrender for the sake of the benefits of united action? Association is part of the great discipline of life. It is our duty to have a growing capacity to work with others instead of isolating ourselves. It seems then a reasonable thing for Christian workers to form among themselves some close bond and compact for their mutual strength. The terms deacon and deaconess in Germany simply represent Christian workers organized and trained for home mission work. The basis on which the system rests is consecration, entire dedication to the dedicated Christ. This spirit of consecration is no stranger to our British or our American churches. It is a bond of union many of us feel and acknowledge. There is a kindred spirit and brotherly fellowship of worker with worker, not easily defined, and yet a real power for good and for mutual encouragement. In Germany it has taken a tangible shape, and is achieving great

results, and it may yet take some more definite shape in England.

There is more habitual subjection to authority in Germany than with us, but where love rules, there may be great subjection to authority, with great liberty. Listen to what the Brothers at the Rauhe Haus have to say on the matter, for they do not assume the name of Deacons, but call themselves Brothers. "There is not one of us who was not in a position to earn his daily bread. Want has brought none of us here. We prayed that we might be sharers of the blessing and of the work amongst the children. Our house-father called us here to be helpers in the work, and not one of us has obeyed this call without the blessing of his parents. We freely give ourselves as a thank-offering to God for the good of the community. We are here with our house-father and the entire Rauhe Haus in one faith in our Lord and Saviour Jesus Christ. We are nothing but unprofitable servants. Christ is our righteousness. His word alone is a lamp to our feet. In this faith and spirit we are one, and have one love towards each other, as brothers in faith, and in the work to which we are called."

Let us visit these brothers in the midst of their work, and go in and out among them. We find ourselves one morning in the beautiful city of Hamburg, on the banks of the Alster and the Elbe, and hail an omnibus in the Square marked in big letters "Hams and Horn." These two villages are suburbs of the city, and form a succession of charming villas and gardens, where many a Hamburg merchant nestles his happy family. We alight at a little country path on the left, and in a minute or two find ourselves at our destination. There seem to be no gates to open, and hardly a fence to keep the public out, or the boys within. There must be some other power that produces order here. We are ushered into a room in the house, called The Green Fir, and ask to see Dr. Wichern. His portrait is on the wall, but he is an old man now, and we have a few minutes for meditation before he makes his appearance. Presently he enters with a firm step, and at once begins on the object of our errand. His experience at Rauhe Haus divides itself into three parts.—First, an earnest and humble beginning; Secondly, success and consolidation, with the addition of the Pensionat for high-class lads; and Thirdly, the great effort of the Doctor's life, the Inner Mission, the training and sending forth of young men as Home Missionaries in positions requiring skill and Christian love.

The work of his youth was the gathering of the children, and the work of his old age is most naturally the training of an efficient

band of men to occupy the vast field when he is gone. We have come to see the children, but let us comprehend the great idea which the doctor is impressing upon us. His own soul is full of it, and there may be a meaning in it for us. Here is the vast Fatherland, an empire that rises like a giant, and influences every cabinet in Europe. The Government builds prisons, committees build schools, poor-law boards build work-houses, philanthropists institute reformatories. But the prisons need good Christian governors and officers; the schools need well-trained teachers; the work-houses need directors; and the reformatories house-fathers. Here is an immense field for Christian work, but where are the laborers? If we cannot have Christians for such offices as these, we can expect but little good accomplished. On the other hand much religious life has been springing up in some parts of Germany. There are many young men who feel the love of God in their hearts, but know not exactly how to set to work. They require training for service. They pity the poor prisoner, but compassion alone does not make an efficient officer in a gaol. They love the children, but that in itself does not make them apt to teach. Dr. Wichern steps in to supply the missing link. He takes these young men and bands them together in Christian fellowship, and trains them for their work. To use his own words to us, "We do not compel the brothers. We work together with them in liberty and love. We like to give them liberty." That he has sent out about four hundred brethren as trained workers, who are filling posts of great service in most parts of Germany, is a proof that the doctor's views are really practical. And what is one of the first necessities as we look at the Christian workers and teachers in our own land? It is self-control, or rather a soul really under the control of the divine Spirit. How often do we see work marred for want of this element. In the discipline of the Rauhe Haus there is much to supply this want. In each of the homes for the children there is accommodation for six or seven brothers, who there learn how to deal with the ignorant, the neglected, and the lost.

Dr. Wichern adds: "We are not a rich institution, and it is difficult to get money for the Inner Mission. We only get one hundred and sixty thalers for it in all Hamburg, that is irrespective of what we get for the children, which is a separate fund. But difficult as it is to get money, it is more difficult to get right-spirited young men. The great point is to get the right men for the work. Ours is a work of faith. The houses you will see presently have been built by faith, and have

nothing for the future but faith." Dr. Wichern does not receive one thaler himself from the institution. He has his own house and garden at hand, which were presented to him by his friends at Hamburg and other places. He often resides for some months in Berlin, in connection with his government appointment, as inspector of prisons.

* * * * *

To be concluded.

REASONS WHY THE EARLY CONVERSION OF CHILDREN SHOULD ENGAGE THE ATTENTION OF EVERY TRUE CHRISTIAN.

Because children are sinners, and may be lost.

Because Jesus Christ died for them, and they may be saved.

Because in His infinite love, He visits them by His Spirit, even in very early life, seeking to draw them to Himself.

Because the simple plan of salvation through faith in Christ is the same for children as for grown-up people.

Because there is a special promise for the young—"Those that seek Me *early* shall find Me."

Because very many dear children have found the Saviour, and are now happy in His love.

Because the Holy Spirit is striving in the hearts of many more.

Because it is constantly found that there are little ones who want to come to Jesus, but do not know the way.

Because they are not *safe* until they have come.

Because the child's heart is tender, and not yet hardened by a long course of sin.

Because the child receives the truth in more simple faith than the adult.

Because it is *easy* for children to *love*, and therefore they may be taught to love Jesus.

Because it is *easy* for children to *trust*, and so they may be led to trust in Jesus.

Because those converted in early life make the most *earnest* and *consistent* Christians.

Because those who spend their youthful days in learning in Christ's school will become the *wisest* Christians.

Because, having life before them, they are likely to be the most *useful* Christians.

Because we now have the children with us, and it is *easy* to get them to listen to the story of the cross.

Because when they grow up to be young men and women it will be very *difficult* to reach them.

Because we live in a fast age, when children rapidly learn the manners, and too often imitate the vices, of grown-up people.

Because these children *may* become the fathers and mothers of the next generation.

Because they may die while they are still young.

Because children may be so readily gathered together in the school-room, the cottage, or the drawing-room; in the open-air, and by the sea-shore.

Because a little book or tract given to a child will always be accepted and read, which is not always the case with grown people.

Because a letter written to a child is sure to be treasured up and read again and again.

Because a word can be spoken with freedom to a child, and all of us meet with children sometimes, and have many opportunities of individually pointing them to Jesus.

Because it is a work that brings us so near to Christ.

Because the lambs are so dear to the heart of the Good Shepherd, who said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."—*From a Tract.*

THERE are many things which though they are not to be lightly regarded, must be lightly handled.—*Perthes.*

RICHARD JORDAN.

Amongst the papers in the Library of New York Representative Meeting is the following communication respecting a departed worthy, which appeared in a Baltimore paper 30th of Fifth month, 1797, which will probably interest some of the readers of the *Review*:

"I was invited last Sabbath to the Friends' Meeting to hear a travelling speaker. After assembling and continuing some time in silent meditation, a very comely, well looking man, I suppose about forty, stood up and addressed the audience in such a powerful connected manner, that before I never was so impressed. I have heard a variety of preachers, both from Europe and America. I have heard the finished orator and the perfect scholar, but never did pure apostolic preaching so nearly meet my mind as on Sunday last; it so powerfully operated on my spirit as led me to cry out—where is the wise, where is the scribe, where is the vain disputer of this world, since Thou, Oh Eternal Truth, hast enabled such simple instruments to speak such convincing and consistent truths as this highly gifted man has done in his recent various exercises in this city? I understand he is from Carolina, and is going about purely for the good of souls and instructing his fellow creatures.

"That Heaven may pour down its choicest blessing on this man of God, and preserve him in his labors of love, is the prayer of hundreds who have heard him as well as the author of this humble tribute."

FAULT-FINDING.

From "*Thoughts on the Christian Life*," by the late HETTY BOWMAN.

Did you ever consider the amount of good, and certainly of pleasure, of which we are deprived by our growing habits of criticism?

* * * * *

And turning from criticism of persons, how many tiny springs of most pure delight are troubled, if not dried, by the spirit of depreciation, by not taking the good we have and rejoicing in it; not enjoying small pleasures simply and thankfully! * * *

Some one says that the "temper of which true taste is formed is characteristically patient. It dwells upon what is submitted to it. It does not trample upon it, lest it should be pearls, even though it looks like husks." There is room and need for this wise and tolerant patience in the narrow round of home, as well as in the wider sphere outside. We women, at any rate, do not greatly need it anywhere else, but it will help us "within bounds." To sympathize with what is imperfect, to catch the idea which struggles through broken expression, whether of word or deed, to estimate at its true value the nature which lies deeper than speech, and, instead of repressing, to find for it, or help it to find for itself, some outlet for free development,—this seems to me one of the noblest parts of woman's ministry. We have need in it of the quiet wisdom which cometh from the Lord, and no less of the charity which "believeth and hopeth all things." This, our Lord's own spirit of love, caught as it can only be from Himself, is our true safeguard against a habit of fault finding.

I suppose one is more prone to this latter in early years than later. It may proceed partly from what is not in itself wrong. Our standard is high in youth, and we are impatient, both in ourselves and others, of whatever falls short of it. It seems a sort of injury that any one should give us less than the best. But through the bitterness of many failures we are taught toleration. Our own "best" lies far beyond our grasp. We look towards it very humbly for ourselves, and in others we learn to bear with imperfection which we cannot help observing. We are tender over it, with almost reverent tenderness. Have not our hearts grown sick with yearning after an ideal we have never realized? Why should we add, by even a word, to the hopelessness of that same yearning in another?

After all, the art of admiration is much more rare than that of criticism, being always more or less difficult, especially for little minds and narrow hearts. There are not many whose sight is so much absorbed in all

that is high and pure and noble, that, if it is compelled to see defects, it cannot long rest on them.

HOW TO BE PECULIAR ENOUGH.

You will never come into God's plan if you study singularity; for, if God has a design or plan for every man's life, then it is exactly appropriate to his nature; and, as every man's nature is singular and peculiar to himself,—as peculiar as his face or look,—then it follows that God will lead every man into a singular, original, and peculiar life, without any study of singularity on his part. Let him seek to be just what God will have him, and the talents, the duties, and circumstances of his life will require him to be, and then he will be just peculiar enough. He will have a life of his own; a life that is naturally and, therefore, healthily peculiar; a simple, unaffected, unambitious life, whose plan is not in himself, but in God.—*Bushnell.*

GENERAL MEETING, CORNWALL-ON HUDSON, N. Y.

A correspondent of the *Christian Weekly* writes as follows:

"A series of delightful meetings under the auspices of the Orthodox Society of Friends of this town, continuing through the last week, have just concluded. Unflagging interest has been maintained until the very close. A number of gifted, able 'ministers of the Gospel,' . . . were present from Ohio, Indiana, Canada, New York, Brooklyn, and other places, who addressed the people with great fervor and unction of spirit, entreating their hearers in the most affectionate and tender terms to embrace and accept the great salvation so freely offered through the one only Saviour, Jesus Christ, and testifying in the most emphatic and decided language to the Deity of Christ. . . . Not only Friends but Presbyterians, Baptists, Episcopalians, and Methodists were attracted from day to day, and there was need of the larger accommodation of the Methodist church, kindly offered by the brethren of that denomination." On the first day of the week, "the meeting-house, Baptist, and Methodist churches were all three thronged. . . . The influence and impression of the various services have been most happy, not only upon the particular Society of Friends, but also upon the Christians of other churches in the place."

"It is an unspeakable mercy that the Lord will manage for us, whether we are pleased with His management or not; and it is spoken of as one of His heaviest judgments, when He gives any person or people up to the way of their own hearts, and to walk after their own counsels."

"PRACTICAL" FEMALE EDUCATION.

We have been much interested in the reports of the operations of mechanics' institutes and kindred societies for mutual improvement established among the laboring classes in England. In the matter of feminine education, the managers of these associations appear to be in advance of the age. Their plan of training is intended to have a direct and practical bearing upon the future position and duties of the students. With this view they have established a comprehensive elementary examination, comprising the following subjects:—

1. Arithmetic, including household accounts.
2. Grammar and Composition.
3. Sewing and Cutting Out.

There is also an examination in "domestic economy," which was instituted with the purpose of encouraging the acquisition of sound information upon subjects directly affecting the home and every-day life of the female candidates. The character of the examination, and the close relation of its subject to domestic life, will be collected from the following extracts from the questions proposed at the last examination by Miss Jewsbury, who conducted it:—

1. State the best method of using up bones and scraps of meat and bread.
2. Would you prefer to use an earthen vessel, or a tin or iron pot to set in your oven or on the hob, to stew any scraps of meat, bones, and bread that you may have?—and state the advantage of keeping such a stock-pot continually going.
3. How would you lay out 10s. in the town, if you had a sick husband, and four children too young to work?—or how, if you lived in the country, with a small garden, would you lay out 7s. 6d. under the same circumstances?
4. Suggest a savory and economical dinner for a husband, wife, and five children.
5. Suggest some savory and economical supper for a husband coming home after a hard day's work.
6. How would you ventilate a sick room so that the patient would not take a chill?
7. How would you cleanse a room in which a patient has had scarlet fever?
8. How would you make bread?

If an examination of this kind—after proper instruction to prepare for it, of course—could be made a feature of the free evening schools that are coming to be established in our cities, it strikes us that it would prove as practically useful, to say the least, as anything now included in the course of study.—*Journal of Chemistry.*

We only ask of God what we *think* will be best, but He gives us what He *knows* is best.

From the Sunday School Times.

THE STUPIDITY OF THE WISE AND PRUDENT.

BY W. C. WILKINSON.

I have always thought it one of the most remarkable illustrations that I have ever met of those solemn words of our Lord: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes,"—the story, which I believe to be authentic, told of William Pitt, the great English statesman, and William Wilberforce, the great English statesman and Christian.

It is well known that a warm personal friendship subsisted between these two eminent men. Wilberforce was one of the very few distinguished statesmen that, in the midst of absorbing political passions and interests, have been able to maintain personal religion in its proper place, as the paramount concern of the soul. Enlightened member of the national legislature of Great Britain, and elegant scholar as he was, his piety was still so marked a feature of his character that it was frequently made a matter of gibe and jest among his worldly antagonists. * *

Wilberforce, ceaselessly anxious for the salvation of the soul of his friend, invited him one day to go with him to hear a preacher famous for the convincing clearness with which he set forth the truths and claims of the gospel. Wilberforce was delighted to perceive that the preacher was in his very happiest mood. The sermon was a wonderfully clear and comprehensive presentation of the way in which the wisdom of God and the power of God were displayed in the plan of human redemption by the cross. Wilberforce's heart overflowed with gratitude to Providence for so ordering it that his friend should be listener to such a discourse. With eager hope he waited to hear the illustrious orator and statesman acknowledge the impression which it made upon him. Imagine, then, the heart-sinking which the affectionate philanthropist experienced when Pitt said:

"I assure you, Mr. Wilberforce, upon my honor, that I found myself wholly incapable of even understanding or following what your preacher said. The language was strange to me, and unintelligible. I should have known what his words meant, if the preacher had been talking of any other subject; but in application to his actual theme, I could not give them any intelligible sense."

"Thou hast hid these things from the wise and prudent!"

The fact no doubt was, that Pitt was so utterly unused to evangelical ideas, that evangelical language fell on his ears like the words of an unknown tongue. Wilberforce had under-estimated the influence of this early-begun and long-continued familiarity

with the gospel circle of ideas in making them apprehensible and impressive to himself.

THE SLAVE TRADE ON THE EAST COAST OF AFRICA.

The *Times*, of India, gives a stirring account of the capture of a slave dhow, near Ras-el-bad, in the Gulf of Persia, by the boats of Her Majesty's ship *Vulture*. When the capture was completed it was found that the crew and passengers, including the slave merchants, comprised thirty-six Arabs, all heavily armed: "The number of slaves it was impossible at the time to estimate. So crowded on deck and in the hold below was the dhow that it seemed, but for the aspect of misery, a very nest of ants. The hold—from which an intolerable stench proceeded—was several inches deep in the foulest bilge water and refuse. Down below there were numbers of children and wretched beings in the most loathsome stages of small-pox and scrofula of every description. A more disgusting and degrading spectacle of humanity could hardly be seen, while the foulness of the dhow was such that the sailors could hardly endure it. When the slaves were transferred to the *Vulture* the poor, wretched creatures were so dreadfully emaciated and weak that many had to be carried on board and lifted for every movement. How it was that so many had survived such hardships was a source of wonder to all that belonged to the *Vulture*. On examination by the surgeon it was found that there were no less than thirty-five cases of small-pox in various stages, and from the time of the first taking of the dhow to their landing at Butcher's Island, Bombay, fifteen died out of the whole number of 169, and since there have been more deaths among them. But perhaps the most atrocious piece of cruelty of the Arabs was heard afterwards from the slaves themselves—viz.: That at the first discovery of small-pox among them by the Arabs all the infected slaves were at once thrown overboard, and this was continued day by day until, they said, forty had perished in this manner. When they found that the disease could not be checked, they simply left them to take their chance and die. Many of the children were of the tenderest years, scarcely more than three years old, and most of them bearing marks of the brutality of the Arabs in half-healed scars and bruises inflicted from the lash and stick."

A correspondent of a London journal, writing in confirmation of recent reports of the slave trade carried on from the higher parts of the Nile, says that at a point on the White Nile, above Khartoum, the slave dealers diverge towards Matamma, on the bor-

ders of Abyssinia. "Here the hunters dispose of their plunder to resident dealers, who, in turn, march the poor wretches to Massowah and Souakim, on the coast. I was at Massowah for some time in 1869, and I can attest that each little vessel carried a living freight out of the place. I myself embarked at Massowah in a small Arab trader bound to Goufidah and Gedda. On leaving the port the number on board appeared to be four of a crew, three resident Moslems of Massowah on a pilgrimage to Mecca, and myself, on the way for Suez. But shortly after leaving—that is, when we were a few miles out at sea—eighteen little black boys made their appearance from underneath the cargo; likewise five little girls, of ages ranging from ten to fifteen, were stowed in a small space at the stern of the vessel. All these were the property of a certain Abdallah, a native of Gedda, and who was on board in charge of them. His cruelty was beyond description. Hardly a word of Arabic could the little ones speak, yet he forced upon them Islam with an impatience that made them writhe again. For the first two days nothing but '*La illah il Allah saydna Mohamed e Rassool illah*' could be heard, except at intervals a loud scream indicated that the 'coorbog' was being used unmercifully. On arriving at Goufidah two rather unintelligent males were taken on shore and paraded through the streets for sale, one of whom was actually sold in my presence for a sum equivalent to £16. The rest were taken on to Gedda, and on arrival landed, with myself and the other three passengers."

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 16, 1872.

QUAKERISM NO NEGATION.—As it has always been one of the testimonies of the Society of Friends that no ritual observance is essential to Christianity, the peculiarity of birthright membership has involved a wide diversity of religious sentiment, knowledge and character. Some persons even suppose (as we have not seldom heard it expressed,) that one may be considered "a good Friend," because he does not undergo outward baptism, nor partake of the commemorative (or ritual) supper, nor attend the public service of any other denomination; while his presence at a meeting of Friends, if other than occasional only, is very much a matter of formal, customary decorum. *Indifference* upon the subject of religion is by some peo-

ple regarded as quite compatible with what they call "Quakerism." Now this term is itself objected to by many, as one not significant or descriptive enough for perpetuation. But, while it is used, it ought to be in correspondence with truth. And a very slight acquaintance with the history of "the people called Quakers," in the century which witnessed their rise and the attachment of that name to them, ought to assure any one of the total falsity of the conception. Who were ever earnest in faith, open and positive in confession, and zealous in extending the gospel, if Fox, Howgill, Burrough, Parnell and Pennington were not? There needs, upon this point, to be no argument. Will any one say, then, that there *ought*, in this, to be a change, and that the zeal spent in founding a Society is not necessary to it in its later existence; that, now, the work of the Society of Friends has been done, and it may "rest from its labors?" We do not propose at present to discuss this question. Only, it may be remarked, that, whoever might maintain it, a denominational system which would accept religious indifference, either in theory or in practice, must be very much other than that of the early Friends, and could in no sense deserve the name of Quakerism. We are thankful to believe that no organization belonging to the body of the Society has ever expressed tolerance of such a theory. It would be a happiness if we could dismiss with a similar denial the inquiry, Has there *never* been any short-coming in the *practice* of Friends anywhere, which could excuse such a view as that which has been above alluded to. Once more let us say, that Quakerism, if it be not positive, vital Christianity, is nothing at all.

PRAYER BEFORE EATING.—"Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

The custom of sitting a few minutes in silence at the beginning of meals is one almost if not quite universal among Friends; and to a large extent, no doubt, is accompanied with a lifting up of the heart in gratitude and thanksgiving to our Heavenly Father for

His gracious supply of our bodily wants, and for a blessing upon our use of His gifts.

Very seldom, however, is the voice raised in thanksgiving; and the utterance of words at such a time would even be regarded by some, probably, as contrary to our principles. Thousands of children have grown up to manhood or womanhood among us without having ever heard either of their parents give thanks at meals, or having seen them kneel at the family gatherings, and pour out their souls in prayer for themselves and their household.

The offering of thanksgiving before eating was universal among the pious Jews, during our Lord's life on earth; and was practised by Him, as in the instances referred to in Mark viii. 6, Luke, xxii. 19, John vi. 11, 23. It was the custom of the primitive Christians, as shown when it is said, "Paul took bread, and gave thanks to God in the presence of them all"; and again, "He that eateth eateth to the Lord, for he giveth God thanks."

The early Friends, after ceasing the expression of thanks by the repetition of a customary form of words, were not only careful to wait upon God at the beginning of their meals, but as they found it in their hearts to do so, gave utterance to their thanksgiving and prayer.

One Friend being so engaged, as the family of the Friend with whom he was lodging were about to partake of a meal, was overheard by an informer, and at his instigation fined upon the charge of praying at a conventicle.

Thomas Story mentions that during a journey through New England, at a public table, "supper being ready, I had something in prayer before we ate, and the people were very still and attentive, and seemed pleased to find the false accounts they had received refuted, viz., that Quakers receive the mercies of God as brutes, never craving a blessing, nor returning the Lord thanks." He mentions two other like occasions upon the same journey.

Robert Barclay, repelling a charge of irreligiousness, says, "To receive the gifts and benefits of God with thanksgiving, and to witness it blessed and sanctified to us by the word and prayer, is owned by us; and to

know this so, without taking off the hat, or using of formal speaking of words (*though it be a thing frequently used by us also*), tends to no irreligiousness. For it is a thing usual among us, when we sit down to eat, to wait upon the Lord for some time, that we may feel ourselves stated in his fear, to which the blessing is; and as we there stand, if any outward expressions be required of any, then in God's fear they may utter them; and this is to know the blessing indeed, and to be in the place that is blessed."

There may be formality in the constant absence of giving expression to thanks, as well as in always doing so. The true way, therefore, is to wait always to know the breathing of gratitude from the heart, "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;" and to do this vocally or not as the Spirit may dictate at the moment, being faithful and obedient so as not to quench its gentle prompting. Thus the laying aside of the use of an empty form of words will not degenerate into cold indifference, and the exhortation will be obeyed, "Let not, then, your good (practice) be evil spoken of."

THE BOSTON FIRE.—Again we are called upon to sympathize with one of our cities, whose most magnificent streets have been laid waste by the flames. It is, indeed, cause of gratitude that comparatively a small portion of the inhabitants were rendered homeless, and that, while warehouses among the stateliest which wealth and pride have ever reared, were swept away, so many of Boston's glories were spared,—her libraries, her seats of learning and science and religion, and her halls of historic renown. But the loss is stupendous, and cannot but be attended with great suffering in many ways. The sympathy of the nation will not be appealed to in vain. The wonderful recuperative energy of our people will be displayed as signally as it was in Chicago. Let us trust, too, that calamity will teach its best lesson: that many hearts, humbled and chastened by the loss of earthly fortunes, may be led, by Divine grace, to set their affections on things above, and to lay up for themselves imperishable treasures in Heaven.

OUR beloved friends Joel and Hannah E. Bean, after acceptably attending Philadelphia Quarterly Meeting, and several meetings for worship in and around Philadelphia, left this city on Sixth-day, 8th instant, for New York, where they embarked next day for Europe, intending to visit, in the love of the Gospel, Friends of Great Britain and Ireland.

NORTH CAROLINA YEARLY MEETING convened on Sixth-day, 1st inst., with large attendance. The new meeting-house, which can seat about 1200, or hold 1500 when crowded, added much to the satisfaction and comfort of the meetings. Its acoustic properties are reported as excellent, and its general plan admirable.

Josiah Nicholson was appointed Clerk, and Isham Cox Assistant Clerk. The London General Epistle was read, also epistles addressed to this meeting by all corresponding Yearly Meetings except London. This had been received by a Friend, but mislaid.

Upon consideration of the report of the Committee on Education, a minute was adopted recognizing the aid received during the past seven years from other Yearly Meetings through the "Baltimore Association," which has just closed its connection with the schools. The Yearly Meeting accepted the charge of them, and authorized its committee on Education to appoint a Superintendent. Nearly \$1,000 was raised in open meeting to pay his salary. His duties will be the same as have heretofore been performed so satisfactorily by Allen Jay, who retires after four years of devoted labor. He consents, however, to remain until a suitable successor is found.

The statistics of the Yearly Meeting show the present membership to be 3883, an increase of 250 over the number reported last year. Number of families and parts of families 1081, last year 1052. Number of established meetings 34, in addition to which there are several indulged meetings; recorded ministers, 30. Number of First-day schools 50, of which 16 are for colored children, superintendents 50, teachers 251, children, 3660, libraries 16. Average length of school, 6 months.

It was decided to hold General Meetings for the propagation of the Gospel, and edification of the church, and a committee was appointed to have the oversight of them.

On First-day, the 3d, and Fourth-day, 6th inst., large meetings for Divine worship were held, in which the gospel was preached with unction and power.

During the recesses of the Yearly Meeting, and without interference with its sessions, meetings were held upon First-day schools,

Bible and tract distribution, Education, Peace, and Temperance; also one for mothers, one for unrecorded ministers, and several devotional meetings for the young. These meetings were all deeply interesting, and the attendance was large, notwithstanding most of them were held after dark. The religious interest and regular attendance of the younger members of this Yearly Meeting are very noticeable and encouraging.

The meeting closed on Fifth-day, 7th inst., in joint session, under a very precious covering. It is believed to have been the largest Yearly Meeting held in North Carolina in many years, and one of the most satisfactory.

ROCHESTER, N. Y.—Friends are building a new meeting-house in this city, the one now in use being insufficient for the accommodation of the Yearly Meeting to be held there in 1873, and situated inconveniently near to a railroad. Their sheds, etc., were destroyed by fire communicated from a passing locomotive, during the past summer, the meeting-house itself being saved through the cover of a metallic roof. The main audience room of the new house will be about 40x54 feet, with a rather smaller one adjoining, so arranged that the two may be thrown into one. The company of Friends in Rochester is very small, and the cost of the new site and building, together estimated at about \$20,000, must be borne in part by our members elsewhere.

CHANGES.—Friends having the Book of Meetings will do well to note the following changes in the times and places of holding meetings in Philadelphia:

After the 27th inst., the Preparative and Monthly Meetings of Philadelphia for the *Southern District* will be discontinued, and their members included in *Phila. Monthly Meeting*.

After 1st prox., meetings for worship will be held at the *Arch Street House*, on Fifth-days, at 10 A. M.—none on First-days. At the *Orange Street House*, on First-days at 10 A. M. and 3 P. M. (from 4th mo. 1st to 9th mo. 30th, inclusive, at 4 P. M.)—the mid-week meetings at the latter house being discontinued.

MARRIED.

WOODARD—ROBERTS.—At Centre Meeting, on the 25th of Tenth month, 1872, John Woodard to Rachel C. Roberts; both members of Springfield Monthly Meeting, Kansas.

HENLEY—YOUNG.—At Carthage, Indiana, on the 11th of Fourth month, 1872, Reuben B. Henley, son of Micajah and Ruth Ann Henley, to Rachel Young, daughter of Joseph W. and Sarah Young, deceased; both members of Carthage Monthly Meeting.

DIED.

SUTTON.—On the 27th of Sixth month, 1872, Amy Sutton, widow of George Sutton, of New York city, aged nearly 81 years. She was a useful member of our Society, and a good example to others in her diligent attendance of meetings, though living a considerable distance therefrom. Throughout the sorrows of life, a quiet trust was ever the clothing of her mind, and after speech was difficult, this trust was enjoined upon her family. Alluding to her failings, she said, "I have nothing to do with them, Jesus takes all my sin away." Often quoting a favorite line from Young, "And is the ransom paid? it is, is paid for me." She was favored with an unclouded mind to the end of life, and one of her last words was "triumph." Her friends rest in the belief that through the love and mercy of Jesus, in whom she trusted, she has triumphed over death, and been received in one of the mansions prepared for those who love the Lord.

JENKINS.—Passed away on the morning of 10th month 1st, Jemima Jenkins, wife of Stephen Jenkins, of Elliot, Maine, aged 84 years. Such were the life and Christian labors of this dear mother, that the relatives and friends have the blessed assurance that she is now at rest with the Redeemer.

WENTWORTH.—Suddenly at her residence in Portland, Maine, on the 16th of Ninth month, 1872, Maria B., wife of Joseph H. Wentworth, and daughter of Abram and Phoebe Winslow, of Limington, Maine, in her 31st year; a member of Limington Monthly Meeting.

COLLINS.—On the 19th of Fifth month, 1872, Anna S. Collins, in the 87th year of her age; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

TWO GENERAL MEETINGS are appointed to be held under the care of the Committee of Ohio Yearly Meeting, with the co-operation of a Committee of Salem Quarterly Meeting. The one to be held at *Middleton*, east of Salem, near the Pittsburg, Fort Wayne and Chicago Railroad, to commence on the 22d of Eleventh month, at 7 o'clock, P. M., the other to be held at *Salem*, Ohio, to commence at 7 o'clock, P. M., on the 28th of Eleventh month, 1872.

Friends will be met with conveyances at Waterford station on the 22d and 23d, at 10 A. M., 2.15, P. M. and 5.30 P. M. The Committees are requested to meet one hour previous to said meeting at each place. A cordial invitation is extended to Friends and others to attend, and seek for the blessing of the outpouring of the Holy Spirit, that souls may be blessed and our heavenly Father be glorified. By order of the Committee.

RICHARD HARKNESS, *Secretary*.

SIMPLICITY.

An Indian and a white man, being at worship together, were both brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man, for a long time, was under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time after, meeting his red brother, he thus addressed him: "How is it that I should be so long under conviction,

when you found comfort so soon?" "O, brother," replied the Indian, "me tell you: there come along a rich prince; he promise to give you a new coat. You look at your coat and say, 'I don't know; my coat pretty good, I believe it will do a little longer.' He then offer me new coat; I look on my old blanket: I say, 'This good for nothing; I fling it right away, and accept the new coat. Just so, brother, you try to keep your own righteousness for some time, you loath to give it up; but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ.'—*Times of Refreshing*.

WE must learn rather to distinguish than to deny—to distinguish the casual emotions of the mind and caprices of the imagination from such direct, forcible, and apparently providential influences as may be appropriately traced up to a holy and heavenly source, since they tend to holy issues, and to the glory of God rather than of self.—*Leifchild*.

From Appleton's Journal.

PROTECTION FROM LIGHTNING.

However much we may be disposed to exult in the alleged fact that Franklin's invention has robbed the skies of their terrors, it is nevertheless true that the amount of damage to life and property, occasioned every year by lightning, is something appalling. To those who think of the subject for the first time, it may perhaps appear that the danger to which we are exposed from lightning is very slight; but those who have carefully noted the number of persons injured by lightning during the course of the year, are aware that the risk of accident from this source is greater than that incurred by travellers on our railroads; in other words, that the number of persons killed by lightning is greater than that killed on our railroads. Thus, during the ten days succeeding July 3d, 1872, no less than fifteen persons were killed by lightning in the Northern and Eastern States. A succession of three railroad accidents, in each of which five persons had been killed, would have horrified the community; but these fifteen deaths by lightning seem to have attracted very little attention. When we come to extend our investigations over a longer period, we find substantially the same results. Poey, in 1855, found that, during the preceding twelve years, there were recorded 262 cases of persons that had been killed, and 430 injured; while, of course, as every one knows, the cases that escape the notice of the statistician are generally quite as numerous as those that are recorded. In France, during twenty-nine years, an average of 77 persons lost their lives, and 232 were in-

jured, per annum, as may be seen by referring to the report of Boudin, presented to the Academy of Sciences, in 1864. The most perfect records were kept in Mecklenburg, where it was found that one person was killed out of every 247,200 inhabitants. Now, on English railroads, the death rate is one for every 1,256,290 passengers; and, in France, the death rate is one for every 1,955,555 passengers. In short, statistics fully bear us out in saying that, on our worst managed roads, the percentage of passengers killed is not as great as the percentage of the whole population that is killed by lightning. These melancholy facts should lead to an earnest consideration of the best means of avoiding lightning strokes; and, fortunately, it is the opinion of our most judicious and most thoroughly informed men that all danger from this source may be avoided, at least in ships and houses. In the British navy, where the very perfect system of protection, devised by Sir William Snow Harris, is in use, injury by lightning has become a thing almost unknown; while, previous to its adoption the material loss was valued at \$250,000.

The Cathedral of St Peter, in Geneva, although so elevated as to be above all other buildings in the neighborhood, has for three centuries enjoyed perfect immunity from damage by lightning; while the tower of St. Gervaise, although much lower, has been frequently struck. This doubtless arises from the fact that all the towers of St. Peter are accidentally furnished with very perfect conductors. The great column of London, known as the Monument, erected in 1677, in commemoration of the great fire, although over two hundred feet in height, has never been struck; while much lower buildings in the vicinity have not escaped. The Monument, however, is protected by a most perfect conductor; the upper end terminating in a vase, from which proceed numerous metal plates, designed to imitate the appearance of tongues of flame. The vase communicates, by means of stout bars of iron, with the metal staircase which descends through the middle of the column and terminates in the ground. A still more striking instance of the value of lightning rods is a church on the estate of Count Orsini, in Carinthia. This building was placed upon an eminence, and had been so often struck by lightning that it was deemed no longer safe to celebrate divine service within its walls. In 1730, a single stroke of lightning destroyed the entire steeple; after it had been rebuilt, it was struck, on an average, four or five times a year, without counting extraordinary storms, during which it was struck from five to ten times in a single day. In 1778, the building was reconstructed, and furnished with a conductor; and, according

to Lichtenberg, up to 1783—that is to say, during the space of five years—the steeple had been struck only once, and this stroke had fallen upon the metallic point without producing any damage. In short, no doubt exists in the minds of intelligent and well-informed men in regard to the efficiency of well-constructed lightning-rods. Of course, in this, as in every other department of applied science, we find men who exclaim against them, and men who think that such appliances are worthless, unless some particular notions of their own are embodied in their construction; but, on the other hand, we find that the great bulk of our scientific men are unanimous in regard to their efficiency, as well as in respect to the best methods of constructing them; and it is a curious fact that the rod which now receives the greatest favor from those who are most competent to form an opinion in the matter, is substantially the old rod described by Franklin. The country is at the present moment overrun by so called lightning-rod men, who palm off worthless and expensive articles upon their customers, and in many cases are, in addition to this, guilty of downright swindling. It may be well, therefore, to say that, by attending to a few essential points, any ordinary carpenter or house-builder can easily erect a rod that will give perfect protection. The points to be attended to are three. 1. The rod should be of sufficient size—a solid-iron rod, half an inch square, or a copper rod, one inch wide and one-tenth of an inch thick, are the sizes recommended by the best authorities. Thin copper strip is most easily handled; but a copper wire, No. 1 or 0, may be more easily procured, and will answer quite as well. The light tubular and fancy rods sold by itinerant vendors are almost always deficient in metal. There is no advantage in tubular, star shaped, twisted, or other rods. Harris, the great authority, says: "Provided the quantity of metal be present, the form under which we place it is evidently of no consequence to its conducting powers." (Harris, "On Thunderstorms," p. 107.) Becquerel, Pouillet, Faraday, Noel, and every electrician of note that we have consulted, agree with him.

2. In arranging the rod, carry it along the ridge and along the corners of the gables. Connect it with all tin roofs, gutters, water-spouts, etc.; and *do not insulate it*. Points are of comparatively small consequence, and it is not best to disfigure a house by a row of bayonets stuck on it. The crestings and finials of Mansard roofs are as good lightning-rod points as can be desired. The rod may be painted the same color as the house; but do not allow the paint to destroy the metallic connection between the rod and the masses of metal that we have mentioned. The best

mode of attaching the rod to the building is by small staples for wires, and tacks or nails for flat strips.

3. Beyond all question, the most important point in the construction and erection of lightning-rods is the ground-connection. Careful and extensive observation has convinced us that, in regard to this matter, fully two-thirds of the lightning-rods in existence are defective; and it is here that the itinerant vender generally manages to cheat his customer most thoroughly. There is no safety, unless the rod is carried into the ground to a depth below the level of the wells in the locality. This is the rule laid down by the commission appointed by the French Government, and, if space permitted, it would be easy to show that it is based on sound principles.

Whether or not the rod should be connected with the gas and water-pipes, is an open question. We should say not. The joints of gas and water-pipes are generally formed of insulating substances; and in several well-authenticated cases these joints have been ruptured by the discharge, and the water allowed to flow out, and the gas set on fire. In this case, as the least of two evils, we would violate the rule which directs us to connect the rod with all metallic substances, and make no connection with the gas and water-pipes.

These are not the vague notions of an isolated dabbler in science, but the conclusions arrived at by commissioners appointed by the Governments of France and Britain, for the special purpose of investigating this subject. They may, therefore, be received with the most implicit confidence.

But, while it is easy to protect buildings and ships, it is not always possible to protect isolated human beings. All that we can do in this case is to avoid, as much as possible, the vicinity of those objects that are likely to attract the lightning. A few years ago some wiseacre invented a portable lightning-rod, consisting of an umbrella, having a metal stem, to the lower end of which was attached a chain that was allowed to drag along the ground. Such a contrivance would be not only useless, but dangerous, as it would be utterly impossible to give such a portable rod a good ground-connection.

The old directions about feather-beds, glass-windows, etc., are all nonsense. One of the safest places is a house furnished with a good rod; one of the most dangerous is a barn filled with new hay. Another very dangerous place is beneath a tree, and the middle of an open field is nearly as bad. A distance of fifteen to thirty feet from a tall tree is a tolerable safe position. In a house unfurnished with rods, the most dangerous places are near the fireplace or chimney, and those corners down which the water-spouts descend.

The carrying of large metal bars or rods is, of course, dangerous, because every mass of metal tends to open up a line of least resistance of which it will form a part; and, if the human body should form part of this line, serious consequences may ensue. But it is not probable that small articles like keys, watches, knives, etc., exert any appreciable influence.

Cases have frequently occurred where persons in small boats have been struck and killed. An instance of this kind occurred within a few weeks. In such cases, if the thunder cloud is very near, it will be advisable to lie down in the boat, even at the risk of getting thoroughly drenched. Any object elevated above the surface of the water incurs great risk of being struck. Every small boat carrying a mast should be provided with a lightning rod. It may be easily and cheaply applied, and will prove a perfect protection.

JOHN PHINN.

J. R. CHANDLER'S PRISON REPORT.

* * * * As to the growing favor for the separate system of imprisonment (which is the Pennsylvania system, of which he was the special representative), we may quote what he quotes from a pamphlet giving, in a condensed form, the character of the Congress and its results. This extract says, "That after discussing the question of system, and hearing all that was said on each side, the representatives of Belgium, Eastern Pennsylvania, Holland, Baden, Bavaria, Wurtemberg, Saxony and some of those of France and Prussia, supported the views of the superiority of separation. And these generally intimated their fixed resolve to maintain the system, whether endorsed by the Congress or not. So strong was this determination that, although a certain English party appeared inclined to press for a different conclusion, the question was left open by Congress." This is not only a gratifying fact, but is quite the opposite of the general idea upon the subject, based upon the erroneous belief that the separate system is losing favor, because of a growing desire to make prisons "pay," regardless of results to both society and the prisoners. There are other evidences in the report, that the delegates to the Congress who were not advocates of the separate system, felt that they could not controvert its superiority; and in the French prison De la Santé, which Mr. Chandler visited, and where there is a combination of the "separate" and "congregate" systems, it came out, in the course of conversation, that, where a prisoner really desires to reform, so as to lead a better life, *he* (the prisoner) prefers the separate system, because it frees him from the bad influences of

his hardened fellow-convicts, and leaves him subject only to that which is good. This testimony is of the utmost significance to all interested in the important subject of prison discipline.

Among the Delegates to the Congress were a number of ladies, and while Mr. Chandler makes proper and judicious discrimination as to the experience or lack of experience of some of them, concerning the matter in hand, he pays a high tribute to Miss Mary Carpenter, for her "grand conceptions of public good, and the noble self-sacrifice she has made to insure the fulfilment of her magnificent schemes; and particularly for one of her great works, the foundation of "The Red Lodge Girls' Reformatory." This is a most successful institution for the rescue of poor, neglected, miserable girls from lives of vice, bringing them back to better ways, and training them to habits of industry of the most useful description, whereby they are enabled to earn honest livings. Another of the institutions to which Mr. Chandler gives special mention, is the "Refuge and Night Asylum of Destitute Homeless Boys," founded at Liverpool by the Rev. James Nugent. This is devoted to the relief of the City of Liverpool, from the nuisance and depredations of a class of wretched, squalid, homeless boys still further down in the social scale than the "Street Arabs" of our American cities. These boys are actually redeemed in Mr. Nugent's Reformatory, and upon what unpromising material he does his successful work may be judged by the following graphic sketch, made by Mr. Chandler, of a specimen brought in during his visit:

"The lad, about ten years of age, seemed to look at the scene before him with a sort of stupor. His hair, which would defy the strongest hand to force through it a comb, looked like a Mexican chapparal; his face may have had a good or a bad expression, but all expression was denied to the features by the superabundance of dirt, that had by some means adhered to the cheeks and skin. The rest of his skin—for though he wore what had once been clothing, yet so little of their shape had been left, that trousers and jacket (there was neither hat, shirt nor shoes) were reduced to a few square inches of rags—the rest of his skin seemed to be on general exhibition, and mind and body were encrusted with the dirt and stolidity of a wretched vagrant existence. And yet more than nine-tenths of the boys of that Reformatory had come into the care of the institution in a mental and physical destitution and squalor equal to that exhibited by this newly admitted member; and nine-tenths of those boys [after a training there] exhibited ingenuity, industry and thought, learning, manners and morals

that would grace the boys of our High School."
—*Public Ledger*.

A LESSON FOR POOR BOYS ;

Or the Small Beginnings of a Great Publisher.

William Chambers, the eminent Scotch author and publisher, in his "Memoir of Robert Chambers," gives an interesting account of the humble way in which he began his business career. From the small gains of a street bookstall and labor as a copyist, he managed to lay by enough to purchase a second-hand press and type, the character of which may be inferred from the fact that the whole "establishment" cost him only *three pounds*, or about *fifteen dollars*. To him, however, it seemed a magnificent outfit, and he went to work with good heart and hope at his new trade, for he knew nothing whatever of the printer's art. But we will let him tell his own story :—

My progress in compositorship was at first slow. I had to feel my way. A defective adjustment of the lines to a uniform degree of tightness was my greatest trouble, but this was got over. The art of working my press had next to be acquired, and in this there was no difficulty. After an interval of fifty years, I recollect the delight I experienced in working off my first impression; the pleasure since of seeing hundreds of thousands of sheets pouring from machines in which I claim an interest being nothing to it!

I think there was a degree of infatuation in my attachment to that jangling, creaking, wheezing little press. Placed at the only window in my apartment, within a few feet of my bed, I could see its outlines in the silvery moonlight when I awoke; and there, at the glowing dawn, did its figure assume distinct proportions. When daylight came fully in, it was impossible to resist the desire to rise and have an hour or two of exercise at the little machine. With an imperfect apparatus, the execution of my song-book was far from good. Still, it was legible, in the old ballad and chap-book style, and I was obliged to be content. Little by little, I got through the small volume. It was a tedious drudgery. With my limited font, I could set up no more than eight small pages, forming the eighth part of a sheet. After printing the first eight, I had to distribute the letter and set up the second eight, and so on throughout a hundred pages. Months were consumed in the operation. The number of copies printed was seven hundred and fifty, to effect which I had to pull the press twenty thousand times. But labor, as already hinted, cost nothing. I set the types in the intervals of business, particularly during wet weather, when the stall could not be put out, and the press-work was

executed late at night or early in the morning. The only outlay worth speaking of for the little volume was that incurred for paper, which I was unable to purchase in greater quantities than a few quires at a time, and therefore at a considerable disadvantage in price, but this was only another exemplification of the old and too well-known truth, that "the destruction of the poor is their poverty," about which it was useless to repine.

When completed, the volume needed some species of embellishment, and fortune helped me at this juncture. There dwelt in the neighborhood a poor but ingenious man, advanced in life, named Peter Fyfe, with whom I had already had some dealings. Peter, a short man, in a second-hand suit of black clothes, and wearing a white neckcloth, which he arranged in loose folds so as effectually to cover the breast of his shirt, was from the west country. He had been a weaver's reed-maker in Paisley, but having been unfortunate in business, he had migrated to Edinburgh, in the hope of procuring some kind of employment. Necessitous and clever, with an inexhaustible fund of drollery, he was ready for anything artistic that might come in his way. Peter did not want confidence. I am not aware of any department in the fine or useful arts of which he would have professed himself ignorant. At this period, when few knew anything of lithography, and he knew nothing at all, he courageously undertook, in answer to an advertisement, to organize and manage a concern of that kind, and by tact and intuition gave unqualified satisfaction. Peter was just the man I wanted. Although altogether unacquainted with copperplate engraving, he executed, from the descriptions I gave him, a portrait of the Black Dwarf, for my account of that singular personage; which sketch has ever since been accepted as an authority.

I now applied to this genius for a wood engraving for my song-book, which he successfully procured, and for a few shillings additional he executed a vignette representing some national emblems. Invested with these attractions, the song-book was soon put in boards, and otherwise prepared for disposal. I sold the whole, either in single copies at a shilling, or wholesale to other stall-keepers at a proper reduction, and, after paying all expenses, cleared about nine pounds by the transaction.

Nine pounds was not a large sum, but it served an important end. I was able to make some additions to my scanty stock of types, which I procured from an aged printer with a decaying business. To be prepared for executing posting-bills, I cut a variety of letters in wood with a chisel and pen-knife.

For such bold headings, therefore, as "Notice," "Found," or "Dog Lost," I was put to no straits worth mentioning. One of my most successful speculations was the cutting in wood of the words "To Let," in letters four inches long, an edition of which I disposed of by the hundreds, at an enormous profit, to dealers who sold such things to stick on the fronts of houses to be let.—*Journal of Chemistry.*

REV. DR. JAMES W. ALEXANDER wrote to a friend: "As I grow old as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which these influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the *par* of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us."

"Now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."

Teach us true self-denial—we who seek
To pluck the mote out of our brother's creed,
Fill Charity's forgotten plant doth ask
The water—droop and die. With zeal we watch
And weigh the doctrine—while the spirit 'scapes;
And in the carving of our cummin-seeds,
Our metaphysical hair-splittings, fail
To note the orbit of that star of love
Which never sets.

Yes, even the heathen tribes,
Who, from our lips, amid their chaos dark,
First heard the "fiat lux," and joyous came,
Like Lazarus from his tomb, do, 'willed, ask
What guide to follow: for they see the men
They took for angels, warring in their path
For Paul and for Apollus, till they lose
The certainty that they are "one in Christ;"—
That simple clew, which through life's labyrinth
leads
To Heaven's gate.

Each different sect, whose base
Is on the same pure Word, doth strictly scan
Its neighbor's superstructure,—front and arch,
Buttress and turret,—till the hymn of praise
That from each temple should go up to God,
Sinks in the critic's tone. All Christendom

Is one continued burnishing of shields
And putting on of armor. So the heat
Of border warfare checks salvation's way.
The free complexion of another's thought
Doth militate against him: and those shades
Of varying opinion and belief,
Which, sweetly blended with the skill of love,
Would make the picture beautiful, are blamed
As features of deformity.

We toil
To controvert, to argue, to defend,
Camping amid imaginary foes
And visioned heresies. Even brethren deem
A name of doctrine, or a form of words,
A dense partition wall, tho' Christ hath said,
"See that ye love each other."

So come forth,
Ye who have safest kept the Saviour's law,
Green as a living germ, within your soul.
Followers of the Lamb, stand meekly forth,
And with the gentle panoply of love,
Persuade the Christian churches to recall
Their wasted energies, and consecrate
In one bright focal point, their quenchless zeal,
Till from each region of the darkened globe
The everlasting Gospel's glorious ring,
Shall wake the nations to Jehovah's praise.

LYDIA H. SIGOURNEY.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 11th inst.

GREAT BRITAIN.—Steps have been taken in London to send relief to the sufferers by the inundation in northern Italy. Subscriptions for this purpose have been opened, and a considerable sum of money has been already collected.

FRANCE.—The evacuation by the German troops of the Department of Marne had been completed, including the city of Rheims, and that of Upper Marne was in progress. There was great public rejoicing in Rheims on the occasion, and the city was illuminated.

An adjourned session of the National Assembly opened at Versailles on the 11th, nearly all the members being present. A caucus of the Republican members was held previously, at which it was stated that there had been a steady increase of Republican sentiment among the people of all the Departments, while the prefects and magistrates had become more and more tinctured with anti-Republicanism. The deputies resolved to wait upon President Thiers, acquaint him with this state of things, and request such official action as may bring the people and their official representatives into closer accord. They also resolved to oppose, as strongly as the monarchists, the adoption of any constitutional reforms by the present Assembly.

SPAIN.—The Republican members of the Cortes, it is said, propose to demand the immediate emancipation of all the slaves in Cuba and Porto Rico. Their plan provides for the indemnification of the slave-holders of Cuba at the rate of 1,000 pesetas per slave, and in Porto Rico at 1,500 pesetas.

A decree has been issued granting a concession to an English company for laying a telegraph cable from Bilbao directly to England.

A motion for the suppression of lotteries, and another to reduce the number of Cabinet Ministers to five, were defeated in the Cortes on the 5th.

AUSTRALIA.—The completion of the Australian telegraph line by which Melbourne is connected, by overland and submarine wires, with the line from India and China to Europe, has been hailed in that

city with great satisfaction, and a celebration of the event was fixed for the 15th inst.

MEXICO.—The election for President of Mexico has resulted in the choice, almost unanimously, of Lerdo de Tejada, who, as Chief Justice, has consuntionally occupied the office since the death of Juarez. The course proposed for himself by the President has been made public, and is tersely expressed as "little politics and much administration." Diaz, one of the leaders in the late revolutionary movements, has sent in his submission and that of the forces under his command, to the Government, and the other leaders having also submitted, the pacification of the country now appears complete, at least for the present.

DOMESTIC.—Boston has been the seat of a conflagration, which in the pecuniary loss involved is second only to that of Chicago, though the area burned over is much less. The fire broke out 7½ o'clock, P. M., on the 9th inst, at the corner of Summer and Kingston streets, in a large four-story granite building, occupied as a wholesale dry-goods store. Rapidly communicating to neighboring buildings of a similar character, it speedily passed beyond control, and raged unchecked, notwithstanding the most strenuous exertions of the firemen and citizens, until about 3 P. M., the next day. Shortly before midnight on the 10th, an explosion of gas occurred in a building near the edge of the burnt district, which partially destroyed it, and kindled a second fire, threatening at one time to rival the first in destructiveness; but it was happily checked in about three hours, its ravages being confined to a single block. The district swept by the two fires, extending to some of the wharves on the east, was occupied almost entirely by large wholesale stores, especially in the dry-goods, wool, leather and boot and shoe trades. The streets were narrow, and the buildings generally lofty, many of them built of granite, with "Mansard" roofs. These roofs, from their mode of construction, are particularly liable both to burn and to promote the spread of fire, when so high as to be reached with difficulty by the streams of water from the fire engines; while the stones of the walls, in the concentrated heat of a great conflagration, often split or crumble, causing the walls to fall. But a small proportion of the contents of the buildings were saved.

The area of the burnt district is about 60 acres; number of buildings destroyed over 900, of which only about 60 were dwellings; number of business firms burnt out 2043. The estimates of the pecuniary loss vary widely, but at the time of our going to press it was generally believed to amount to about \$100,000,000. So far as could then be ascertained the insurance companies, both of Boston and other cities, would generally be able to pay their insurances on the property destroyed. Many persons will be temporarily thrown out of employment, and some, doubtless, reduced to destitution; but comparatively few are made homeless, and although the loss is heavy, the individual suffering must be much less than in the case of Chicago. Still, there will no doubt be opportunity for the exercise of Christian charity. The people of the uninjured portion have been active in measures for relief, and from other cities prompt expressions of sympathy and offers of assistance have been given. During the progress of the fire, engines and firemen from several other cities of New England were sent to the scene, and rendered valuable aid. The State militia were placed on police duty on the night of the 11th. Among the buildings destroyed was that occupied by the United States Sub-Treasury, but its funds were saved. The new postoffice, unfinished, was considerably damaged.

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

Vol. XXVI. PHILADELPHIA, ELEVENTH MONTH 16, 1872. No. 13.

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A Religious, Literary and Miscellaneous Journal.

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From Friends' Quarterly Examiner.

CHRISTIAN MYSTERIES.

It is by no means so generally and clearly understood as it should be, that the meaning of the word *mystery* (i. e. a secret), as used in the New Testament, is very different from that which it has in ordinary theological language. In the latter it is employed to express the idea of some known truth which, from its nature, is incomprehensible by the human understanding; whereas in the former it simply denotes something which, whether in itself comprehensible or not, being beyond the range of human discovery, had heretofore been unknown or secret, but was now disclosed.

Such is plainly its meaning in the first passage in which it occurs; namely, Matthew xiii. 2. Our Lord there speaks of certain truths which He was then uttering in the form of parables, as "the mysteries of the kingdom of heaven." Now when we examine these parables, as they were either directly explained by himself, or left by Him without

explanation, as not needing it, we find that they all relate to simple matters of fact; being nothing more than predictions, couched under the form of parables, of what would come to pass under the new covenant dispensation. These matters of fact, in common with all others which relate to spiritual subjects, and with multitudes also which relate to merely natural ones, unquestionably involve many things which are wholly beyond our comprehension: but the facts themselves, when known, are as simple and intelligible as any others which come before men in the ordinary concerns of life. Such being the case, it is evident that the word *mystery* or *secret*, as here used by our Lord, must mean, not an incomprehensible truth, but one which, being from its nature undiscoverable by men, had been a secret or unknown thing till it was then disclosed by himself.

If we now go on to examine the various other passages in which the word occurs, we find that it is always applied, as in the preceding case, to subjects or truths immediately pertaining to the Gospel Dispensation, which had formerly been either wholly unknown or very partially disclosed, but were then plainly revealed. Thus, in 1 Tim. iii. 16, it is applied to the leading facts of our Lord's earthly manifestation and course; in Rom. xvi. 25, Col. i. 26, 27, and other passages, to his gospel or truth taken generally; in 1 Cor. xv. 51, Eph. iii. 3-6, and v. 32, to particular parts of that gospel; in Rom. xi. 25, 2 Thess. ii. 7, and Rev. x. 7 (as in Matt. xiii. 11), to events in the history of Christ's church and kingdom; and in Rev. i. 20, and xvii. 5, 7, to apocalyptic symbols, the meaning of which is there explained. In all these cases, as in the one before examined, the word is manifestly applied to facts or truths—formerly unknown, but then revealed—regarded simply as such, and without any reference to their being or not being comprehensible by the human understanding.

In confirmation of this account of the meaning and use of the word *mystery* in Scripture, it is to be noted that although the Gospel of

Christ includes many truths which are altogether beyond man's comprehension—such, for example, as the distinction in the Godhead between Father, Son, and Holy Spirit, the union of Godhead and manhood in Christ, and the work of the Holy Spirit in men—the word *mystery* is nowhere directly and specifically applied to any one of them. As for its application by theologians to such pretended Christian doctrines as “baptismal regeneration,” “the real presence” in the Lord's Supper, and the transmission of special grace or gifts by episcopal imposition of hands, it will here suffice to say that it is utterly destitute of any authority in Scripture.

Lastly, while the Scripture use of the word has thus nothing in common with its present ordinary conventional one, it corresponds fundamentally with that ancient, although now almost obsolete one in which it signifies a trade or craft which is unknown or secret, except to those who have been instructed in it. (See Johnson's *Dictionary*.) OMICRON.

From *Friends' Quarterly Examiner*.

EDWARD DENISON.*

Edward Denison, son of the late Bishop of Salisbury and nephew of the ex-Speaker, Evelyn Denison, was born in 1840. He was educated at Eton, where it is feared that he permanently injured his health by over-exertion in rowing. He studied law at Oxford, and in 1868 was returned M.P. for Newark, and died in Australia January 26th, 1870. When a career limited to thirty years leaves behind it thoughts and deeds worthy of remembrance, and when it has been distinguished not only by its promise but also by its performance, it must contain instruction in various ways. But that which will especially strike some readers is that his life adds one more proof to the many that have gone before it, of the wonderful power which dwells in that human sympathy which acknowledges a brotherhood with every man *as such*, apart from all conventional disguises.

With means and position which might have tempted one who would contemptuously reject a life of pleasure to devote himself too exclusively to intellectual pursuits, Edward Denison had recognized the chasm which separates the lower orders of society from their more favored brethren, and with true Christian chivalry he leapt into the gulf. Many have preceded him, many will follow him, and thus it may be filled at last. Not in the future any more than in the past will the same path be always trodden to the same goal. Not alone the legislator, the minister,

and those possessed of leisure, are found working to this end, but every one who acts on the belief that God has made of one blood not only all nations, but—what some persons find a harder trial of faith—all classes of society. Certainly none ever took a straighter road than did Edward Denison, when for nearly eight months (1867-8) he resided in the East End of London, long enough, as he remarks, to make him feel a walk in Piccadilly quite a treat. He was at no loss for employment. In reference to some violation of sanitary laws, he writes—“These are the sort of evils which, where there are no resident gentry, grow to a height almost incredible, and on which the remedial influence of the mere presence of a gentleman known to be on the alert is inestimable.”

But what must have been the effect of his “mere presence on the men who, after a day's labor, gathered” to listen to his religious teaching? Living in a world of their own, too often with bitter and envious feeling towards the rich, and shut out in dreary East End streets from influences which unconsciously refine, it must have been a novel experience to have a high-born layman standing in their midst, whose beautiful face was stamped with goodwill to them, while with tone and manner which, we may be sure, reflected not only the most polished good breeding, but also that truest gentlemanhood which is a spiritual gift, he offered to share with them his treasures of light and knowledge. That he did not anticipate any startling effects we see from his own words:—“It is too true that all one does is but a drop in the ocean, and if we expect results from our work we shall do nothing.” He was not on the watch for “conversions,” believing that “no man can deliver his brother: he can but throw him a plank.” He did not wonder that they would never go to church, for he thought that they knew of “no rational reason why they should.”

“It is not Christianity, but Christians who are wanting,” he exclaims, and as far as in him lay he sought to supply the want. * *

Nor did he lower the standard to make it easier to attain, for he held that a common defect in religious instruction was the absence of making it sufficiently plain. “What a truly tremendous innovation on the work-a-day world is Christianity! what an objective reality it has—what a steady nonconformity to the world's habits it demands of its votaries!” So he writes, and it was with him as with a greater Teacher, the common people heard him gladly; and as he came into closer contact with ignorance, vice, and destitution, he felt that he was learning as well as teaching. For besides getting fresh light on the causes of, and the remedies for, that social sore of pauperism—the careful study of which,

* *Letters and other Writings of the late Edward Denison, M.P. for Newark*. Edited by Sir Baldwin Leigh-ton, Bart. London: Richard Bentley & Son.

with that of its kindred subject (the Poor Laws), formed one of the great objects of his life—he began to comprehend that hard saying which declares that the poor are especially blessed. He saw that the very unattractiveness and dull sameness of their lives often made their minds willingly receptive of higher hopes concerning that other world, which those who were prosperous and at ease, even when religious, were frequently, he said, “so desperately afraid of going to.”

He found no difficulty in getting a roomful of dock-laborers to assemble twice a week after a day of toil to hear him speak of the Gospel, and wondered how many West End loungers would do the same even if “an angel from heaven were the teacher.” Perhaps the parallel he drew was closer than he was aware of; for those who listened to him must have felt that he belonged to a very different world from that in which they lived and toiled, and would just as soon have expected an angel to dwell amongst them. To some extent he realized the dreary mental influence imparted by their surroundings; for he writes: “My wits are getting blunted by the monotony and ugliness of this place. I can almost imagine, difficult as it is, the awful effect upon a human mind of never seeing anything but the meanest and vilest of men and man’s works, and of complete exclusion from the sight of God and his works.”

Young as he was, it is clear that he was not without that grace which Hood bitterly said was

“The very thing so many Christians want—
Humility;”

and perhaps it is impossible to overrate its power on those he sought to elevate. It has been remarked of the late Professor Maurice, that, beyond all his other gifts, that which gave him influence at the Workingmen’s College was his “unfathomable humility.” A share in this lowly virtue kept Edward Denison from falling into the common mistake of condemning the errors and sins of the degraded and ignorant with peculiar harshness, instead of judging them with that just allowance with which we believe they will be judged hereafter. No doubt there were those in his own station who called him eccentric and crotchety, and who decided that, though benevolence and Christian charity were all very well in their proper places, yet he was carrying them altogether too far; and it therefore must have required no slight amount of moral courage to follow out his plan.

A new and wide field of usefulness was opening before him as a member of Parliament, when, in the vain pursuit of health, and far from those who loved him best, he lay down to die. Those who remain may well mourn for the hopes thus early crushed, but

not for himself. To use his own words: “Life is doing the work God put you into His world to do.” And, brief as was the time allotted to him, it may be truly said that his *works follow him*.

“——— for him the past
Is sealed, he may not fall, he may not cast
His birthright hope away!
All is not lost of the beloved and bless’d—
Leave ye the sleeper with his God to rest.”

JANE BUDGE.

INDIAN DEPARTMENT.

SAC AND FOX AGENCY, I. T., 11th mo. 4, 1872.

Editors Review:—I feel as though it is my duty to ask, through the columns of the *Review*, aid in the form of clothing or money for Shawnee Indian children. The chiefs promised that they all might attend school if the teacher could keep them warm. The Shawnee mission school is 40 miles south of this agency, and is in a thriving condition, under the care of Joseph Newsom; his daughter Emma (a graduate) has just arrived to take his place as teacher. The children learn readily. The school house is not warm, and the children are very thinly clad; a gown and covering for the hips constitutes their clothing; no covering for their head or feet, and some of them go four miles to school through the wet grass. These Indians get no annuity. They are very poor. They work for a living; they haul corn 100 miles to market. They anxiously listen to our teachings of the Bible, and want to learn the white man’s ways. I am anxious that friends and neighbors may feel willing to send a few of the garments that have been hanging in the wardrobes so long without covering any shivering child. Coarse substantial cloth of any kind may be sent. The women sew nicely. Two or three neighborhoods may join and pack one box. I ask for children and the aged, and boxes of clothing may be sent to me or to the agent here; we will then haul them 140 miles to their destination, and will attend to placing them where they are mostly needed. Some money to pay the expressage should be given, and the latter should be paid to Muscogee, I. T., in care of Atkinson & Co. A letter should be addressed to us at the time the goods are expressed.

We still hold our meetings on First-day, at Sac and Fox Agency, and feel as though we could not give them up, although so small. Yet we do feel the loss of Rhoda Hadley very sensibly. We adjourned our First-day school for the present, on account partly of sickness. The mission school is still progressing finely, though sickness has reduced its members.

The general health now is good, though the agent has been sick most of the fall.

JOSEPH P. COOK.

For Friends' Review.

A PARABLE.

A father, having four sons, sent them into his garden to work. "My children," said he, "I have carefully planted the whole garden; take care of it; nurture the useful plants and destroy the weeds." With a few more directions, and a special assignment to each, the father left them.

The sons, being left, began each to take his own course. The first, upon examining his plot, found that immediate work was necessary; the rains were causing the weeds to spring up; the ground was becoming too hard for the tender plants; some of the vines were twining about false supports; some needed to be lifted from the earth, and others required pruning. Seeing so much to be done, he felt that no time was to be lost, and was soon earnestly engaged in his work. The second, taking a careless survey of the garden, concluded that he would quietly wait until sun and rain had developed the plant-life more fully. The remaining two sons felt the force of their father's directions, and began their work; but in an unfortunate moment one glanced at the other's manner of working, which was different from his own. (1 Cor. xii.) Forgetting his own task, and not considering his brother's peculiar temperament, he began to chide him severely. Retorts followed. Then came questions concerning their inheritance. Self-interest asserted its claim, until an angry conflict occurred, which resulted in the entire neglect of the work of both.

The eldest had noticed with sadness the waywardness and neglect of his brothers, and strove to arouse them to a sense of their duty. "Brothers," said he, "one of our latest commands was to love one another. See how much suffering you have brought upon yourselves, and what ruin you have wrought in breaking through the beautiful borders, and trampling under foot the tender plants." But they turned to him with flashing eyes, and said, "Who made thee a ruler and a judge over us?" The brother bent more lowly over his work, only stopping to say to the second, who was now sleeping, "Come, brother, it is high time to awake out of sleep." But he who was so suddenly disturbed, replied with violence, in which he was joined by another of the brothers. For a moment the brother stood bewildered; but his knees struck the ground, his face turned upward, and, as if by supernatural power, there was caused in him a sudden change. His sight became clear, and his arm was nerved with renewed power. With a glad, yet humble heart, he returned to his labor, only repeating to himself, "Moreover, it is required of stewards that a man be found faithful. * * *

In due season thou shalt reap, if thou faint not." Although he mourned on account of his brethren, he found them still perverse, and occupied mostly in fault-finding, quarreling, looking for some future happy experience, and *sleeping*.

The budding days of spring had been followed by the flowers of summer, and now autumn, with its golden fruits, had come. The father entered his garden, but what a sight met his eyes; rank weeds had choked the useful plants, the vines, torn down by the winds, had borne no fruit, and the trees, infested by worms, were dying.

The sons, hearing their father's voice, had come into his presence. They looked at their plots and saw nothing but leaves; they looked at their father, and as his tearful eyes turned upon them, their hearts were smitten. One only had the answer of a good conscience, and his heart was filled with pity for his brothers.

"I cannot tell you, my children," said the father, "the grief of my heart in finding this, my garden, in such a condition. It is not alone because of the loss you will sustain, but others also will suffer. I have promised to supply the wants of orphaned children from my garden; weary ones, who have found no resting-place, have been invited hither to enjoy the shade and partake of the fruits, and all of my friends were to find a welcome here. But my garden has become a wilderness; you have robbed me of mine own, and the lives of many will be required at your hands. My heart is gladdened by the sight of one fruitful spot: thou hast well done in that thou hast kept that committed to thy charge, my son; because thou hast been faithful in a little I will exalt thee as a ruler, and all that I have is thine."

Then the children fell down before their father, and bitterly lamented their neglect. "Give us more time, father, and we will redeem the past," said they. But the father sadly shook his head: "The summer is ended, my children, and the time of labor is past. You are repentant, and seek my love with honest hearts; a father cannot turn from the pleadings of his child, and you are saved, yet so as by fire; but the blessed experience of serving, the joy of leading others into a place of rest, you cannot know."

ALIIQUIS.

THE BENEVOLENCE OF ECONOMY.

In the present advanced stage of civilization, the *policy* of economy is universally acknowledged. The barbarian is improvident and wasteful, because he lacks the intellectual development necessary to secure foresight and prudence, and will only work for immediate gratification. But, as intelligence in-

creases, the future becomes more real to the mind, and the necessity of providing for it more urgent. If our first lesson be that we must labor to supply our present wants, the second quickly follows, that we must economize to promote our future happiness. * * *

So far economy may appear to be wholly a matter of policy, only a sacrifice of present gratification for the sake of greater pleasure in time to come, and thus inculcating no higher lesson than a refined and far-reaching self-love. Yet this is by no means the whole of its teachings, nor does this comprise the whole of its results. As surely as economy contains a wise policy for self-interest, so surely does it contain an element of benevolence to mankind, and if it brings its personal rewards to him who practices it, it also makes him an agent of good to the community in which he dwells. The most palpable form in which it does this, is by the power it confers upon the frugal man to benefit his fellow-men by direct generosity. The father whose heart glows with parental affection, has a powerful motive to lay aside a portion of his income for the education, advancement and future good of his children. * * * The habit of economy renders it possible also for us to benefit, not only our direct descendants, but others who may need our aid. * * * The principle of benevolence prompts us to save for more noble ends, and the economy thus practiced develops into full fruition some of the finest traits of character.

Besides this immediate power of benefaction, which the habit of saving confers, and its reflex action upon our own nature, it will benefit the community, all unconsciously to ourselves, by its own natural working. Money, or the labor which it represents, may be expended either productively or unproductively. When it is exchanged for food, clothing or shelter, it is reproduced in the human energies that are thus nourished and augmented. When it is spent for education, either in books, schools, lectures or other means of mental culture, its results are apparent in the increased intelligence and power of accomplishment infused into the recipients. When it is used to obtain healthful and needful recreation for wearied energies and drooping spirits, its effects are manifest in the new vigor and force thus gained. But if, after the real wants of mind and body have been supplied, the surplus of the year's income be devoted to purchasing more dainty food, more costly dress, and richer surroundings, its only result is in the present enjoyment created. It is thus *consumed*—that is, it disappears without any permanent return. On the other hand, if such surplus be placed in some safe investment, that shall aid other labor, and render it more profitable, it will

reappear, not only with interest to the original owner, but in the increased facility which it affords business by its circulation.

It is the general impression that he who saves is but hoarding for himself, while he who spends extravagantly, although perhaps injuring himself, is at least benefiting others by distributing his money. But the truth is exactly the reverse. The prodigal, who scatters money with a lavish hand to gratify his desires for luxury or display, employs and remunerates labor, it is true, but as this labor was only performed to secure his temporary gratification, *no products remain*, and the world is by so much the loser. But he who, instead of thus expending his surplus, puts it into active circulation, either by putting it into a bank, or investing it in some productive industry, gives as much remunerative employment as the other, though somewhat further removed from sight, while the capital thus saved becomes augmented, instead of perishing, and the community is benefited to that extent. Thus the frugal person is really the beneficent one, while the squanderer selfishly destroys what is committed to his care.

There is, therefore, a deeper lesson of virtue in economy than that of simply providing for our own future. We may, if we will, do our part towards making our money *immortal* in its beneficent effects. When, by its use, physical well-being, mental growth, and moral improvement are cherished, productive industry encouraged, the resources of the earth developed, and the various faculties and powers of humanity trained and strengthened, no calculation can estimate the greatness or duration of its influences. Let us, then, consecrate whatever means we possess to high, worthy and permanent ends, and accord to the virtue of economy the honor it deserves, not only as the most enlightened policy of self-interest, but as the firm basis of enlarged benevolence to mankind.—*Pub. Ledger.*

From the Monthly Record.

TRAINING FOR CHRISTIAN WORK.

(Extracts.)

(Concluded from page 196.)

"This is the Old House," says the doctor, as we stand before a thatched house, with tall trees round it. "This is the house where I and my mother first began and lived with the boys ourselves. This fine chestnut tree, to the left, is a very old friend, and there were these three trees to the right when I first came—all the rest are new." That first beginning is interesting: It was in 1832 that young Wichern and a few young men who were engaged in district visiting in Hamburg, had their minds impressed with the sin and

wretchedness they saw around them. As a Sabbath-school teacher, Wichern's mind turned with hope towards the children. Could nothing be done to rescue them from the haunts of vice abounding in that great seaport?

Crowds of shipping lying in the river, and many a merchant rising into prosperity; but, oh, the gulf of iniquity below the surface. "Let us pray for a Rettingshaus," said they to one another, as these houses for the redemption of children are called in Germany. When they met one another in the street, they would say, "You don't forget praying for the Rettingshaus, do you?" Such prayers soon found heavenly answers.

One day a Government secretary who knew nothing of the matter handed one of them £15. It was given by a colleague of his, "to be spent for some charitable purpose, if at all possible, for some establishment yet to be founded." A few weeks later, a clergyman to whom the distribution of a bequest for charitable purposes was entrusted, assigned £1,050 to the proposed Rettingshaus. Servants gave their mites, and one mechanic emptied his spare box on the table, covering it with coins of every description—gold, silver, and copper—the savings of many a year's hard labour. But it was not all smooth sailing. The legacy of £1,050 was disputed in law, but ultimately won for the good cause.

Then came the question of land. Mr. Sieveking, a wealthy landed proprietor, offered help in this direction, and pointed out to Wichern a house and piece of land he was willing to give; but it was found that the house and the land were unfit for the purpose. Mr. Sieveking had no rest. It is wonderful how men's hearts get moved—sometimes by a power higher than their own. He looked again and again at the map, and he thought of offering the "Ruge Hoos," or Rauhe Haus. But it seemed useless to think of that, for it was let on a long lease to a well-established tenant. He walked up to the house, however, one morning, and had no sooner reached the front door than the tenant met him with a humble request to be permitted to break the lease and leave. "Well, I will think over it," replied Mr. Sieveking, and the next day Wichern was on the spot, and two hearts were gladdened, that of the tenant, by permission to go out, and Wichern with permission to come in.* And now we are in the same Rauhe Haus, the Old House, from which the whole colony takes its name, and the house where Wichern and his mother commenced with twelve young reprobates; eight of them were illegitimate, four had

drunken parents; one was known to the police for ninety-two thefts; one had escaped from prison. All honor to the noble mother, who was so ready to enter into the religious concern of her son, for doubtless much of the drudgery in such an household fell heavily on her. Wichern was inexperienced, but true love in the heart often imparts a wonderful talent for training, and even for discipline. It was soon noised abroad that the young man was succeeding well with his strange family. The boys learned to believe in the existence of a love which is plenteous in forgiveness, which believeth all things, hopeth all things, endureth all things, and yet maintains order.

When the house was full, Wichern would not enlarge it; but said that if more children came to him, there must be more houses for them—and thus house after house has been erected. The next house we visited was the "Schönburg," so called because the prince of Schönburg presented it. There are pretty little flower-beds, one for each boy, and loaded with blossom. But the boys are now congregating under the shade of the trees opposite "The Golden Bottom." The boys and the brothers sing two German songs, and then the farm bailiff selects his little men for different branches of field work—some to dig, some to gather rye, some to weed the gardens, and some to work in-doors. * * * *

But there is something going on under the lime trees; it is a tea spread for us in the garden, and the kind hand of the young soldier's widow waits on us as we take another meal with this friendly family. But go we must, the steamer on the Elbe will not wait for us, and we must take the omnibus back to Hamburg.

Farewell, we have learned some things we shall not soon forget, and in a few hours have formed friendships we shall long cherish. May God's blessing rest on the Rauhe Haus of Hamburg and its band of brothers.

We sleep at Hanover, and dream about orphan homes, and the next day finds us at Dusseldorf. It was a quiet Sabbath morning when we entered the little village of Kaiserwerth, near Dusseldorf. We at once descried the far-famed pile of barrack-like buildings where the deaconesses scattered about Europe, and the shores of the Mediterranean, find their home and centre. In front of the children's side of the house is printed in large letters the beautiful text—"Whosoever shall receive this child in My name receiveth Me." Luke ix. 48. On the hospital side are the words—"I was sick and ye visited me."—Matt. xxv. 36. In the centre is the figure of a dove with the olive branch in its mouth. Many a weary sin-sick soul has found rest through the gentle ministrations of the

*Liddle's "Charities of Europe."

deaconesses of Kaiserwerth. Many a wounded soldier and plague-stricken patient has thanked God as he looked up from his lowly couch on the face of one who has devoted herself to alleviating the misery of the world. What a multitude of feelings crowded into the mind as we entered the chapel where so many of the good were gathered with the needy in holy worship. The chapel was filled. There was an intense calmness over all, and real earnestness. The peace that reigns through the whole institution, and seems to dwell there, is something to do one's soul good. There are five hundred and forty-eight persons at present living on the premises, and a large proportion of these are now present. Before us are rows of deaconesses, with their neat costume, pure white caps, flat collars, and blue dresses. On the right-hand are a large number of young ladies, who are training for governesses and school-mistresses. They receive a first-rate education, and are in great request, so that it is impossible to meet all the applications for them that come from all quarters of Germany. Here is a group of invalid children, and there are a number of hospital patients. To the left are orphan and destitute children; and in the galleries are the men who work on the farm and attend to some parts of the hospital. The sermon is by young Pastor Fliedner, the son of the founder of the institution. * * * *

We passed out of the chapel, and one of the deaconesses, who could talk a little English, acted as our guide. She had been for five years at Alexandria, at the Deaconess Institution there, and had only recently returned. There are many branch institutions at Florence, Jerusalem, Smyrna, Altorf, Berlin, Pittsburg, in Pennsylvania, Constantinople, and Beyrout. The deaconesses come from various ranks in life. They speak of one another as "Sisters," much as the Rauhe Haus fraternity are called Brothers. Martin Luther says, "a readiness to compassionate others is more natural to women than to men—women who love godliness generally have also a special gift for comforting others and soothing their sorrows." I suppose he ought to know, and therefore let us listen for a few moments to Pastor Fliedner's own statement of the spirit and aim of this deaconess work. He says in his published account—"Justification by faith alone without merit of works was the glory and joy, the might and strength of the Apostolical deaconesses, and is also that of all the deaconess institutions of Germany, Holland, France, Switzerland, Sweden, and North America.

"Neither celibacy, nor poverty, nor blind Jesuitical obedience are required by us, that men should be obeyed more than God." * * *

Lastly, to thoroughly satisfy ourselves

we examine the "Conditions of admission into the office of Deaconess." Here Fliedner speaks of "Christian women feeling the inward and outward calling." The "inward call" is exactly what we all so wish to recognize, namely, the pointing of the Holy Spirit. By the "outward call" Fliedner would appear to include the consent of parents, bodily health, mental ability, and providential opening. * * * *

Now let us follow our friend the deaconess from Alexandria. The dinner bell rings and it is about her own dinner-time. We offer to wait till she had done dinner. "No, thank you, I shall be engaged after dinner, and I have more leisure to show you round now." She looks at her neat little gold watch, gets a bunch of keys, and leads the way. "This is the apothecary's store; it is my own department at present," she says, as we pass into a well ordered collection of bottles, with latin labels; and then she takes us across the yard to the orphans' house; it is only for girls, and there are thirty-eight now in the house. The deaconess who has charge of them laughs merrily as she shows us round, and seems as though all her care was laid where it ought to be laid. These orphan children are many of them daughters of Protestant pastors and schoolmasters. The rooms are none of them large, and the system is to keep the children in three family groups or circles. We proceed to a very important part of the institution—"the seminary for training governesses." These governesses are distinct from the deaconesses, and do not accept the office or wear the costume. They are of highly respectable parentage. A good governess gets a salary of three hundred to four hundred thalers. More than eleven hundred young women have thus been trained by the deaconesses for schoolmistresses and teachers. There are fifty-three now training, and five "Sisters" are engaged in their instruction. The young women do the household work themselves, clean their own shoes, and make their own beds. The rooms are not large, but very clean. A delightful feeling of repose reigns here as elsewhere. The head sister, an elderly lady, explained to us that there were three classes of teachers, each receiving a distinct training. Firstly, for infant schools; secondly, for private families; thirdly, for boarding schools.

Passing through the deaconesses' dining room we entered the probationers' rooms. Here their faith and self-denial are tested before joining the sisterhood. Whilst they are probationers, they are allowed more social intercourse than usually falls to their lot afterwards, and they are banded together in small families. Not more than fifty per cent. of the probationers are ultimately accepted

as deaconesses. Another interesting department is the Home of Rest, where the deaconesses can retire in old age, and where any that have been overdone with their work can stay awhile to recruit. This house of rest for the aged is called the "Feier-Abend House." Feier-Abend means the evening which precedes a great festival.

There are also special departments for the insane, under the care of the deaconesses, and for magdalens; but we passed on into the hospital. Here there is the same principle of small rooms, and the patients carefully classified. It is sad to see these children lying ill, several of them evidently with little chance of ever rambling in the green fields again. But the sunshine of Christian benevolence can do much to make them happy. Here is one thin little fellow leaning his chin on his two arms and sitting up in a chair, but with a face that looks far too old with pain. His father has come to see him, and is weeping as he looks on the little treasure he must so soon part with. Some of the patients are wealthy and pay the institution for all the kind care taken of them; many others are utterly destitute. We have seen one deaconess after another with a little tray, taking up some provision to the patients in their wards, and now the sick people are many of them enjoying that rest that helps to restore health. If we want to see true Christian heroism, we shall find it at Kaiserwerth. Would that the spirit that reigns there, may reign in our hearts. * * * * *

IMMORTAL! Ages past, yet nothing gone!
Morn without eve! a race without a goal!
Unshortened by progression infinite!
Futurity forever future! Life
Beginning still where computation ends!
'Tis the description of a Deity!
'Tis the description of the meanest slave.

—Young.

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 10, 1872.

THE EFFICACY OF PRAYER.—Many of the readers of the *Review* may have seen some recent articles on this subject in the *Contemporary Review* and other periodicals. That which has attracted the most attention was one sent (anonymously) through Prof. J. Tyndall, proposing to subject the efficacy of prayer to a "scientific experimental test," by engaging a number of religious people to pray definitely for the recovery of the patients in a certain part of a hospital,

while those in other parts of it were left without such special supplication on their behalf.

To Christian readers, it is difficult to express the sense of almost abhorrent *unfitness* which this proposal creates in their minds. A number of calm and well-considered replies to it have been published; among them, one by T. Hodgkin in *Friends' Quarterly Examiner*, and one in the *Contemporary Review* by James McCosh, President of Princeton College. They are abundantly liberal towards those who have made and approved (as Prof. Tyndall, Francis Galton and other writers have done) such a proposal, in pointing out that this "experiment" would carry with it the necessary conditions of its own defeat. More forcibly, if perhaps with somewhat less suavity of expression, these conditions may be seen in the meaning of some passages of Scripture, in whose pages the chief *outward* warrant for all prayer is found. Immediate authority from Jehovah it was that armed Elijah in his trial with the false prophets of Baal. Prayer *in the name* (not merely or formally *repeating* the name) and thus with the Spirit of Christ, has the promise of the Father's fulfilment; *no other* prayer has, for us, any promise attached to it. "Ye ask, and receive not, *because ye ask amiss.*" (James iv. 3.) "An evil and adulterous generation *seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.*" (Matt. xii. 39.)

A note by the editor of the *Friends' Quarterly Examiner*, at the close of T. Hodgkin's article above referred to, appears to contain the pith of the matter. Referring to an essay by F. Galton, he remarks:

"His 'statistical inquiries,' indeed, ignore the very basis of prayer and the mode of answer, viz., that God being a Spirit, knowing all things and all men, and the end from the beginning, can answer every praying suppliant by placing him and his concerns in such relation to other outward events, and to the unchanging laws of nature, that all things shall work together for *good* to him; and that without miraculous outward intervention, but by so ordering his life as to time and place and to things about to happen, that 'no evil shall befall him, neither real harm come nigh his dwelling.'

"The 'statistical evidence' of this fact is overwhelming, being supported by the personal testimony of every human being who

for the last eighteen centuries has honestly tested its truth. Out of the countless thousands who have thus sought to remember God in all their ways, is there even a solitary confession in their last hours that He has neither directed their paths nor answered their fervent heart-felt prayers? Is then this one glorious and united testimony, from all the living and the dying who have proved His faithfulness, to be set aside by the bare assertions of a few who, on their own showing, are ignorant of what spiritual prayer means, and who therefore can never 'have asked of God according to His will?'"

It may be observed that in the above passage there is a rather too *absolute* exclusion of the (undoubtedly rare and never, without warrant, to be expected) interposition of the power of God, by *special providences*, in answer to prayer. To Him, such interpositions, if in the moral government of the world they accord with His wisdom, are no more than to us would be the lifting of "a very little thing." Many can testify to these, upon evidences which, however unfitted for demonstration to a skeptical world, are abundantly satisfactory to them; proving that our God is not "afar off," but is most truly a Father to His people, caring for their temporal as well as their spiritual welfare.

It is much to be lamented that the eminent leader in physical science, now visiting this country, John Tyndall (descendant, it is said, of William Tyndale, the early and faithful translator of the Bible) should have taken a position on this subject which belongs to the "oppositions of science, falsely so called." Is not that greatness, after all, of the nature of monstrosity, which exalts the intellect and observing powers, with neglect of spiritual culture? But we prefer to cite, in generous and true criticism of this distinguished author and teacher, some words of one of his peers in the intellectual world, President McCosh, of Princeton College. Thus the latter writes:

"I believe that the time has come when the intelligent public must intimate pretty decisively that those who have excelled in physical science are not *therefore* fitted to discuss philosophical or religious questions. Persons who do not follow the appropriate method in physical science will not be rewarded by discoveries. Those who decline coming to God believing that He is, and that

He is the rewarder of them that diligently seek Him, need not expect the blessings of religion. Professor Tyndall has faith in the ordinances of nature, and he and those who read his works have profited by it. I have no evidence that he has studied so carefully the method of earning fruit in the kingdom of grace as in the kingdom of nature. But of this I am sure, that with a like faith in God, in His providence and word, as he has in science, he will reap a yet greater and more enduring reward."

THE OLIVE LEAF.—Our readers' attention is called to the advertisement, in this number, of the Prospectus of a monthly juvenile paper with the above title. It is to be edited by Ruth S. Murray, of New York, and published by D. Hill and J. M. Hussey, at New Vienna, Ohio, if sufficient encouragement is received. Its aim is to supply a literature to the young, especially in the Society of Friends, "*free from the taint of war, of ritualism, of fiction or romance.*" The successful meeting of a want like this will have our warm sympathy and approval.

WESTERN YEARLY MEETING.—From the printed minutes of this meeting we learn in addition to the accounts already given in the *Review* that the whole number of members is 10,161; of families, 2,087. Increase in membership within the past year, 412. Of First-day School classes, the Report numbers 429; of teachers, 500; pupils, 7,234; Mission Schools, 15; pupils attending them, 391. The correspondents were directed to append to the Epistles, sent to the several Yearly Meetings, the following minute:

"This Yearly Meeting remains apprehensive that the best interests of Society would be greatly subserved by such General Conference as we have submitted to the approval of the several Yearly Meetings, but the same not having met with their general concurrence, the Meeting has made no appointment for that object."

FRIENDS' QUARTERLY EXAMINER, No. XXIV, Tenth Month, 1872, has been received. Its contents are as follow: Editorial; The Types of Earth; Christian Mysteries; The Raindrop, a Parable; Redemption the Entrance into the Kingdom of Heaven; Edward Denison; The Second Coming of

Christ, in its Practical Aspect; Elizabeth Stirredge; On Conscience; Bernard Barton and his Poetry; On the Reasonableness of Christian Perfection; Crime; Amongst the Hills of West Shropshire; The Rescue; On the Efficacy of Prayer; Sermons by A. Mac-laren; Colloquial Letters, No. xvii; Notices of Books Received.

DIED.

BULL.—At his residence, East Farnham, Province of Quebec, on the 19th of Seventh month, 1872, Samuel Bull, aged 51 years; an esteemed Minister of Farnham Monthly Meeting. For many years an invalid, and at times having to endure severe physical suffering and exhaustion, he exhibited a patience and resignation worthy of imitation. Full in the faith of the mercy and care of our heavenly Shepherd, with his eye fixed on things not seen which are eternal, we believe he found these afflictions to have their part in working out for him an exceeding and eternal weight of glory.

TUTTLE.—At the Quapaw Mission, Indian Ter., on the 27th of Ninth month, 1872, John Howard, infant son of Asa C. and Emeline H. Tuttle, aged about six weeks. His remains were interred in the new graveyard at the Ottawa Mission, where several of the orphans of that charge are buried. The funeral was a season of deep feeling. It was expressed by the Ottawas that in coming to their burial place with the remains of a loved one, instead of going among their own people who are not far away, these Friends have proved the sincerity of their regard for them.

HUNT.—After a short sickness, on the 5th of Third month, 1872, Margaret, wife of Jonathan Hunt, in the 64th year of her age; a member of New Garden Monthly Meeting, Indiana, and formerly of Newberry, Ohio. She was a daughter of James and Ann Hadley, (both deceased). She manifested a strong attachment to the principles of Friends very early in life, and when quite young was appointed to the station of Elder, a position she occupied until her removal with her family to New Garden, about two years previous to her decease. She had a lively concern for the prosperity of the Church and for the advancement of Truth and Righteousness in the earth. She endeavored to train up her children by example and precept in the nurture and admonition of the Lord, and has left a well grounded trust that she has gone to join the ransomed of all generations in celebrating the praises of the Lord God and the Lamb for ever.

BEDELL.—At Pleasantville, West Chester County, N. Y., on the 3d of Eleventh month, Charity, wife of Peter S. Bedell, in the 47th year of her age; a member of Poughkeepsie Monthly Meeting. Through a long and painful illness this dear Friend gave evidence that her sole dependence was in the merits of a crucified Saviour; and, trusting in Him, she was enabled to enter the valley of the shadow of death fearing no evil. During the latter part of her illness her eye-sight was much affected; but she said, "it will be all light in glory." During the last season of her consciousness she was heard to say: "My sins are all taken away, come, Lord Jesus, take me to thyself;" and quietly departed, as we reverently believe, to be "forever with the Lord."

BRAY.—On the 14th of Ninth month, 1872, Edward Bray, in the 87th year of his age; a member of Hinkle's Creek Monthly Meeting, Hamilton County, Indiana. He bore a lingering illness with un-

murmuring patience, and gave Christian advice to relatives and friends, and left the consoling evidence that his end was peace. As a stock of corn fully ripe he has been gathered to his heavenly rest.

WALTON.—On the 18th of Ninth month, 1872, at the residence of Benjamin and Hannah Walton, of Grove Monthly Meeting, Indiana, Alvina H. Walton, orphan grand-daughter of the above, in her 13th year. This lovely child for years has oft been found bending her knees in prayer and thanksgiving to God, when retiring for sleep, in the family circle, or in our meetings for Divine worship. We might truly say she entered heaven with prayer. Taking her uncle by the hand, and looking earnestly at him, she said, "I am going to die;" then telling her younger, only sister, "don't cry, I am going home to Jesus," she ceased to breathe.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

Owing to the circumstances of the weather and the absence of public conveyances from the streets, the Annual Meeting, announced to be held on the evening of Eleventh month 6th, was so thinly attended that it was deemed best to adjourn it to the evening of Twelfth month 4th, at 8 o'clock, at which time members and other interested Friends are invited to attend.

WM. EVANS,
Secretary.

A GENERAL MEETING under the care of the Committee of Iowa Yearly Meeting, with the co-operation of Springdale Quarterly Meeting, has been appointed to be held at Springdale, to begin on the first Seventh-day in Twelfth month, at 11 o'clock, A. M. The Committee to meet one hour earlier. A cordial invitation is extended to Friends of our own and other Yearly Meetings. For further information address Thomas Townsend, West Branch, Iowa, who is Clerk of Quarterly Meeting's Committee.

JOSEPH ARNOLD, Secretary.

Oskaloosa, Iowa, 11th month 10th, 1872.

ON ACCOUNT of the prevalence of the horse epidemic in this county, the General Meeting at Salem, Ohio, is postponed until 6th of 12th month at 2 P. M., and the one at Middleton is deferred until Friends see more light on the time of holding it.

On behalf of the Committee.

RICHARD HARKNESS, Secretary.

By J. M. WATSON, Member of Ex. Committee.

CORRESPONDENCE.

PHILADELPHIA, 11th mo. 6th, 1872.

To the Editors—Dear Friends:—It pleased the Lord in infinite love to lead one of the least of all His children to the late assembling of His people at the Yearly Meeting in Richmond, Ind.

Many were the hungering, thirsting souls gathered there, we humbly believe, earnestly desiring to be fed by the great Shepherd of the sheep, and day by day was the canopy of love felt to overspread our hearts, uniting us all into the one Spirit by whom we have access to and acceptance with our united Head. And verily He was known to preside over the assembly, to own and bless; and many, we reverently and gratefully believe, returned to their respective homes bearing in their in-

most hearts the conviction that Jesus had been there diffusing the riches of His grace, and had blessed even them.

The Lord is evidently restoring to its rightful influence the beautiful doctrine which adorned our society of old, which characterized it in the day of its uprising, and made it the reproach of all professing Christians of that time—the doctrine of holiness—of so walking before the Lord as He giveth light, that, following that light, obeying the voice of His Holy Spirit in the heart in all things whatsoever He requireth, we may be accounted perfect before Him in love. Our forefathers came into the field free of hand, devoted in heart, looking with full faith to the Lord to keep them in the path of simplicity and non-conformity to the world which He would have them to walk in, and committing that to His care they were able to keep a single eye to His glory, and to progress in Zion's paths. To-day the "highway of holiness" opens broad and fair before us, although "strait is the gate and narrow is the way" that leads therein—the gate too strait to admit a soul not wholly divested of self, the way too narrow for any robe but that of Christ's righteousness.

May the Lord anoint our blind eyes that we may see what it is that prevents the advance of all His people into this promised land, that floweth with milk and honey—the land which "the Lord loveth, and upon which His eyes are continually, from the beginning of the year even unto the end of the year:" the inheritance which He is pleased to give even on this side the river of Death, and wherein He walketh as "Captain of the Lord's host," and granteth that continual communion with Him which shall nourish the soul unto everlasting life. C.

"Martha was cumbered about much serving."
Luke x, 40.

Her fault was not that she *served*: the condition of a servant well becomes a Christian. "I serve," should be the motto of all the princes of the royal family of heaven. Nor was it her fault that she had "*much serving*." We cannot do too much. Let us do all that we possibly can; let head, and heart, and hands be engaged in the Master's service. It was no fault of her's that she was busy preparing a feast for the Master. Happy Martha, to have an opportunity of entertaining so blessed a guest; and happy, too, to have the spirit to throw her whole soul so heartily into the engagement. Her fault was that she grew "*cumbered with much serving*," so that she forgot *Him*, and only remembered the service. She allowed service to over-ride communion, and so presented one duty stained with the blood of another. We ought to be

Martha and Mary in one; we should do much service, and have much communion at the same time. For this we need great grace. It is easier to serve than to commune. Joshua never grew weary in fighting with the Amalekites; but Moses, on the top of the mountain in prayer, needed two helpers to sustain his hands. The more spiritual the exercise, the sooner we tire in it. The choicest fruits are the hardest to rear; the most heavenly graces are the most difficult to cultivate. Beloved, while we do not neglect external things, which are good enough in themselves, we ought also to see to it that we enjoy living, personal fellowship with Jesus. See to it that sitting at the Saviour's feet is not neglected, even though it be under the specious pretext of doing Him service. The first thing for our soul's health, the first thing for His glory, and the first thing for our own usefulness, is to keep ourselves in perpetual communion with the Lord Jesus, and to see that the vital spirituality of our religion is maintained over and above everything else in the world."—*Spurgeon*.

ON INSTINCT.*

With regard to instinct we have yet to ascertain the facts. Do the animals exhibit untaught skill and innate knowledge? May not the supposed examples of instinct be after all but the results of rapid learning and imitation? The controversy on this subject has been chiefly concerning the perceptions of distance and direction by the eye and the ear. Against the instinctive character of these perceptions it is argued that, as distance means movement, locomotion, the very essence of the idea is such as cannot be taken in by the eye or ear; that what the varying sensations of sight and hearing correspond to, must be got at by moving over the ground by experience. The results, however, of experiments on chickens were wholly in favor of the instinctive nature of these perceptions. Chickens kept in a state of blindness by various devices, from one to three days, when placed in the light under a set of carefully prepared conditions, gave conclusive evidence against the theory that the perceptions of distance and direction by the eye are the result of associations formed in the experience of each individual life. Often, at the end of two minutes, they followed with their eyes the movements of crawling insects, turning their heads with all the precision of an old fowl. In from two to fifteen minutes they pecked at some object, showing not merely an instinctive perception of distance, but an original ability to measure distance with

* Paper read before the British Association, by D. A. Spalding.

something like infallible accuracy. If beyond the reach of their necks, they walked or ran up to the object of their pursuit, and may be said to have invariably struck it, never missing by more than a hair's breadth; this, too, when the specks at which they struck were no bigger than the smallest visible dot of an *i*. To seize between the points of the mandible at the very instant of striking seemed a more difficult operation. Though at times they seized and swallowed an insect at the first attempt, more frequently they struck five or six times, lifting once or twice before they succeeded in swallowing their first food. To take, by way of illustration, the observations on a single case a little in detail:—A chicken at the end of six minutes, after having its eyes unveiled, followed with its head the movements of a fly twelve inches distant; at ten minutes, the fly coming within reach of its neck, was seized and swallowed at the first stroke; at the end of twenty minutes it had not attempted to walk a step. It was then placed on rough ground within sight and call of a hen, with chickens of its own age. After standing chirping for about a minute, it went straight towards the hen, displaying as keen a perception of the qualities of the outer world as it was ever likely to possess in after life. It never required to knock its head against a stone to discover that there was "no road that way." It leaped over the smaller obstacles that lay in its path, and ran round the larger, reaching the mother in as nearly a straight line as the nature of the ground would permit. Thus it would seem that, prior to experience, the eye—at least the eye of the chicken—perceives the primary qualities of the external world, all arguments of the purely analytical school of psychology to the contrary, notwithstanding.

Not less decisive were experiments on hearing. Chickens hatched and kept in the dark for a day or two, on being placed in the light nine or ten feet from a box in which a brooding hen was concealed, after standing chirping for a minute or two, uniformly set off straight to the box in answer to the call of the hen which they had never seen and never before heard. This they did struggling through grass and over rough ground, when not able to stand steadily on their legs. Again, chickens that from the first had been denied the use of their eyes by having hoods drawn over their heads while yet in the shell, were while thus blind made the subject of experiment. These, when left to themselves, seldom made a forward step, their movements were round and round and backward; but when placed within five or six feet of the hen mother, they, in answer to her call, became much more lively, began to make lit-

tle forward journeys, and soon followed her by sound alone, though of course blindly. Another experiment consisted in rendering chickens deaf for a time by sealing their ears with several folds of gum paper before they had escaped from the shell. These, on having their ears opened when two or three days old, and being placed within call of the mother concealed in a box or on the other side of a door, after turning round a few times ran straight to the spot whence came the first sound they had ever heard. Clearly, of these chickens it cannot be said that sounds were to them at first but meaningless sensations.

One or two observations favorable to the opinion that animals have an instinctive knowledge of their enemies, may be taken for what they are worth. When twelve days old one of my little *protégés* running about beside me, gave the peculiar chirp whereby they announce the approach of danger. On looking up, a sparrow-hawk was seen hovering at a great height over head. Again, a young hawk was made to fly over a hen with her first brood of chickens, then about a week old. In the twinkling of an eye most of the chickens were hid among grass and bushes. And scarcely had the hawk touched the ground, about twelve yards from where the hen had been sitting, when she fell upon it, and would soon have killed it outright. A young turkey gave even more striking evidence. When ten days old it heard the voice of the hawk for the first time, and just beside it. Like an arrow from the bow it darted off in the opposite direction, and crouched in a corner, remained for ten minutes motionless and dumb with fear. Out of a vast number of experiments with chickens and bees, though the results were not uniform, yet in the great majority of instances the chickens gave evidence of instinctive fear of these sting-bearing insects.

But to return to examples of instinctive skill and knowledge, concerning which I think no doubt can remain, a very useful instinct may be observed in the early attention that chickens pay to their toilet. As soon as they can hold up their heads, when only from four to five hours old, they attempt dressing at their wings, that, too, when they have been denied the use of their eyes. Another incontestible case of instinct may be seen in the art of scraping in search of food. Without any opportunities of imitation, chickens begin to scrape when from two to six days old. Most frequently the circumstances are suggestive; at other times, however, the first attempt, which generally consists of a sort of nervous dance, was made on a smooth table. The unacquired dexterity shown in the capture of insects is very remarkable. A duck-

ling one day old, on being placed in the open air for the first time, almost immediately snapped at, and caught, a fly on the wing. Still more interesting is the instinctive art of catching flies peculiar to the turkey. When not a day and a half old I observed a young turkey, which I had adopted while yet in the shell, pointing its beak slowly and deliberately at flies and other small insects without actually pecking at them. In doing this its head could be seen to shake like a hand that is attempted to be held steady by a visible effort. This I recorded when I did not understand its meaning. For it was not until afterwards that I observed a turkey, when it sees a fly settled on any object, steals on the unwary insect with slow and measured step, and, when sufficiently near, advances its head very slowly and steadily until within reach of its prey, which is then seized by a sudden dart. In still further confirmation of the opinion that such wonderful examples of dexterity and cunning are instinctive and not acquired, may be adduced the significant fact that the individuals of each species have little capacity to learn anything not found in the habits of their progenitors. A chicken was made, from the first and for several months, the sole companion of a young turkey. Yet it never showed the slightest tendency to adopt the admirable art of catching flies that it saw practised before its eyes every hour of the day.

The only theory in explanation of the phenomena of instinct that has an air of science about it, is the doctrine of Inherited Association. Instinct in the present generation of animals is the product of the accumulated experiences of past generations. Great difficulty, however, is felt by many in conceiving how anything so impalpable as fear at the sight of a bee should be transmitted from parent to offspring. It should be remembered, however, that the permanence of such associations in the history of an individual life depends on the corresponding impress given to the nervous organization. We cannot, strictly speaking, experience any individual act of consciousness twice over; but as by pulling the bell-cord to-day we can, in the language of ordinary discourse, produce the same sound we heard yesterday, so, while the established connections among the nerves and nerve-centres hold, we are enabled to live our experiences over again. Now, why should not those modifications of brain-matter, that, enduring from hour to hour and from day to day, render acquisition possible, be, like any other physical peculiarity, transmitted from parent to offspring? * * *

—*Nature.*

WHAT is not understood is not possessed.

THE TRANSIT OF VENUS.

BY HEZEKIAH BUTTERWORTH.

Some of the world's greatest benefactors have worked with young minds, and one of the most remarkable discoveries of astronomical science was made by a company of English students in the best days of youth. We refer to the transit of Venus across the disk of the sun.

Our readers have doubtless noticed that Congress* has already made provision for the scientific observation of the transit in 1874.

The subject will soon engage the attention of astronomers, for the phenomenon furnishes us with the most important elements of astronomical knowledge. By the visible movement of the planet across the sun's centre, we are enabled to determine the sun's horizontal parallax, or the difference between the real and apparent position of the sun,† and thereby to correctly calculate the distance of the earth and the planets from the sun, and the magnitude of the heavenly bodies. No person now living ever saw the transit, nor will any of the present inhabitants of the earth, who see the wonderful visions of 1874 and 1882, ever behold them again.

The transits of Venus occur alternately at intervals of eight, one hundred and five and a half, and one hundred and twenty-one and a half years. The last transit took place in 1769,‡ before the American Republic had an existence, the next will occur in 1874, and the last that we shall ever see, in 1882. Nearly a century and a quarter will then pass away, to that strange-looking date 2004, ere the beautiful planet will impart her revelation to the astronomer on the sun's reflected image.

About the year 1635 there might have been

*Congress has appropriated \$150,000 to aid the observations, and has placed the United States Navy at the disposal of Messrs. Pierce, Henry, and Sands, to be employed for the purpose.

†The parallax of the sun, moon, or any planet, is the distance between its true and apparent place in the heavens, the true place of any celestial object being that in which it would appear if seen from the centre of the earth.

‡The year 1769, the birth-year of Humboldt, Cuvier, and Napoleon, is marked in the calendar of science by unusual achievements in the infant branches of experimental investigation. Chemistry had emerged from the mystical stage of alchemy, and was planted upon its firm inductive basis. Bergmann had just made the first analysis ever made of mineral waters. Black, Cavendish and Priestley had commenced investigations into the nature of different kinds of air: and, in 1769, Scheele first discovered the existence of phosphate of lime in bones. The experiments of Bakewell in sheep-breeding, the first step in the art of improving stock, which has been carried to such perfection during the last hundred years, also date their success from 1769.—Ed.

found, in an obscure village near Liverpool, a young enthusiast of science, who, like Ferguson, turned away from the ordinary pastimes of youth to study the sublimities of the celestial scenery. He was beloved by all for his amiable disposition and his stainless life. Before he reached the age of eighteen he had mastered all the known problems of astronomical knowledge.

His name was Jeremiah Horrox. His father was a man of moderate means, but sympathized with his son's studious turn of mind, and, before the year 1633, placed him at Emanuel College, Cambridge.

The stormy times of the English Revolution were approaching. During the period in which the court and Parliament were occupied in the disputes that lost the first Charles his throne, four men (three of them were youths, and all of them intimately acquainted with each other) were employed in advancing the theory and practice of astronomy. They were William Wilbon, William Gascoygne, James Crabtree, and Jeremiah Horrox, the subject of this sketch.

Possessing a sensitive, responsive nature, and always happier in loving companionship, the boy-astronomer Horrox made of James Crabtree, a youth in years but a sage in knowledge, a bosom-friend.

Horrox had but scarcely passed into his teens, before he became interested in the fact that the tables of Kepler indicated the near approach of the transit of Venus across the disk of the sun. It was a sight that no human eye had ever seen, and one which, if any human eye could see, would confirm all the deductions of the great German and Danish astronomers.

Often at night, as the boy Horrox stood before moonrise, gazing at the stars, and saw Venus—the Lucifer and Hesperus of the old classic poets—burning with a clear, steady flame, and casting a dim shadow over the vernal and midsummer fields, the thought would come to him that perhaps he, first among all the dwellers on the face of the earth, might see the planet, like a celestial messenger, darkening the solar centre.

The thought grew upon him and haunted his waking dreams. In the hours that others spent in relaxation from toil, he studied and ciphered to see if the problems by which Kepler had fixed the date of the event had been accurately solved. The marvellous boy found an inaccuracy in the tables. Again and again he recast the figures of the great astronomer, with the same result. He calculated and recalculated the problems, until he himself wrought out a table by which it appeared that the next transit would take place on December 4, 1639.

We read of student-heroes, but what a

proposition was this for a boy to demonstrate! Would the calculation indeed be verified by the event itself? Would the vision withheld from philosophers and sages, from the gray dawn of time, be first revealed to the eye of a boy—an humble boy?

Gassendi had noted the transit of Mercury a few years previously, the first that had ever been seen, and men of learning were discussing the discovery. Horrox aspired to follow up the triumph of Gassendi. He had proved the deductions of Kepler to be inaccurate, and he knew that he alone possessed the true knowledge of the phenomenon.

The imaginative years of youth flew by; his college-days passed, bringing him to the verge of manhood, and the looked-for time drew near.

Horrox met his young companions in science at times, and compared his astronomical observations with theirs, but to only one of them, his chosen friend Crabtree, did he confide the discovery that he had made of the near approach of the transit.

The memorable year arrived at length, and the memorable day came round. It was the Sabbath, a bright, shining day, clear and cool. In a room nearly dark sat the young astronomer, now twenty years of age. Engaged in devout thoughts, he awaited the fulfilment of his sublime dream. On a table before him lay a white sheet of paper on which to receive the sun's reflected image, over which the shadow of the planet would move like a dark spot, if indeed the boy's calculation were correct.

The sun mounted the deep-blue sky. The paper lay spotless before the expectant youth; no shadow broke the rim of its circle, and the hour for religious worship came.

The youth hears the call of the church-bells. Shall he heed it? Before he shall return from the house of God, a cloud may overcast the sky, and the celestial disclosure may be lost for a century!

He asks his conscience what he must do. The inward voice seems to tell him that the Creator himself is more worthy of worship than the phenomena he has insinuated of admiration. He resolved, if need be, to lose the vision, and keep his eye single to the glory of God alone.

When he returned from the service, he went to the darkened room. The sun was still shining clearly. He approached the paper. It was there—the round shadow on the luminous image.

He sat down, overcome with the fulness of his emotions. The shadow crept slowly along the bright centre, like the finger of the Invisible. Then he knew that the great principles of astronomy were true, and he saw that

a new revelation of scientific truth awaited mankind.

There are moments in human experience that repay the toils and struggles of a lifetime. Such were those of Galileo when he raised the newly-made telescope to the heavens; such were those of Rittenhouse, when, a century after the discovery of Horrox, he saw the shadow of Venus again crossing the disk of the sun; and such were those that the boy-astronomer himself felt as he watched the dark spot—the mighty shadow of a planet in the far abyss of space—almost imperceptibly stealing across the circumference of the reflected circle on the paper. The sublimity of the youth's vision was as grand as the moral greatness of his soul.

His friend Crabtree, to whom he had communicated the secret, made the same discovery, by the same means, in a different place of observation.

The report of the discovery awakened a new interest in astronomical science throughout the world. Horrox was censured by men of culture for suspending his observations during the Sabbath service. He answered: "I observed the sun from sunrise to nine o'clock; again a little before ten, and lastly at noon, and from one to two o'clock—the rest of the day being devoted to higher duties!"

His work was ended. He fell a martyr to science, at the age of twenty-two. His companions in astronomical study also perished at an early age, two of them in the civil wars, and one of these at Marston Moor, fighting in defence of the crown.

The twilight of his young life was serene and cloudless. As his bodily strength decayed, he felt that his soul would soon rise in triumph over the glittering orbs on high, and join the pure in heart.

Nearly one hundred and thirty years passed before the transit of Venus was again visible. A transit had indeed occurred in 1761, but it did not fall within the observation of the astronomer.

The transit in 1769 was eagerly looked for because it was predicted. Expeditions were fitted out by the British, French, and Russian Governments that it might be observed from widely-distant quarters of the globe. * * *

One of the principal observers, and perhaps the astronomer whose published observations were most highly valued, was David Rittenhouse. He, too, became an astronomer in boyhood, and used to calculate eclipses on the fences and on his plough-beam, when he stopped to rest in the field.

He, too, expectantly awaited the phenomenon, studying the theories and deductions that it involved by day and dreaming of them by night. He was assigned by the American

Philosophical Society to Norriton, Pennsylvania, as his place of observation.

Rittenhouse possessed a highly-imaginative and sensitive nature; and when he saw, on the calm June day, the planet like a shadow, creeping, as it were, slowly along the edge of the solar disk, he became for some moments unconscious, overawed by the sublimity of the vision.

The transit of Venus, in 1874, occurs after an interval of one hundred and five and a half years.

Venus, being the second planet from the sun, and the larger of the two inferior planets having their orbits within that of the earth, appears to the earth the most luminous of all the planetary stars, her light at the period of her greatest splendor being so intense as to cast a shadow. She is seen in her full orbit beauty in regions under the equator at the period of her greatest elongation. Her telescopic appearance is interesting, lofty mountains breaking her luminous circle. During her transits her atmosphere is distinctly visible.

Extensive preparations are making, in England and on the Continent, for observing the transit in 1874 and 1882, which will afford the means of the most careful and accurate results.—*Popular Science Monthly*.

From the British Friend.

THE following beautiful verses are from the pen of Sarah R. Geldard, who has charge of the Girls' Home at Hampton, England. They were written just after a large party of her little girls left for Canada.

MEMORIES AND HOPES.

Empty nests are sad to look on,
When the nestling birds are flown;
Stubble-fields look drear and lonely,
Where the waving corn has grown.
Stripped and bare the empty orchard,
Where the crimson cherries glowed;
Barren are the sands of ocean,
Where the whispering wavelets flowed.
"Nay," a voice is softly saying,
"Think ye on the free bird's song;
Think what strains of joy he utters
When his feeble wing grows strong.
"Empty fields mean laden granaries
Richly heaped with golden store;
And the breeze among the stubble
Whispers softly, 'Room for more.'
"Where the summer cherries clustered,
Lovelier, firmer, yet shall be;
And the lonely beach shall echo
With the glad waves' boisterous glee."
So we muse while pacing slowly
Through each wide and voiceless room,
Trying hard to cheer our sadness,
Trying hard to chase our gloom.
Longing for the loving kisses,
For the little hands so dear,
For the marvels and the questions
Now no more to greet our ear.

* * * * *

Sing, sweet nestlings whom we cherished;
 Sing of Jesus where you go!
 Seeds of love your young hands scatter,
 Shall to golden harvests grow.

Little trees of His own planting
 Bear rich clusters for His hand,
 Little waves of Love's great ocean
 Bless the waste and barren land.

Go in peace—we turn and listen
 To the mighty city's din—
 To the highways and the hedges
 Send us, Lord, to "fetch them in!"

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates to the 18th inst. have been received.

On the 13th and 14th, a violent storm raged over the north of Europe, causing many shipwrecks on the British coasts, and proving especially disastrous on the Baltic Sea and in the neighboring countries. In Denmark, the streams rose to an unusual height, inundating the country for miles. In many ports, the sea embankments and draining works were demolished. The loss of life was very great. The damage done to the island of Falster, known for its fertility as the "Orchard of Denmark," is estimated to exceed 1,000,000 rix-dollars, about \$890,000. Half of the town of Praesto, in the island of Zealand, was destroyed by wind. The small island of Botoe was entirely submerged, and all the inhabitants drowned. On the Prussian coast, also, the storm was very destructive. At Stralsund, the town was inundated, and a fire also broke out in one of the warehouses, and burned several large buildings. Twelve vessels were sunk in the harbor, and later accounts from that place report the total wreck of 80 vessels in the vicinity. On the neighboring islands, the fishermen lost their fishing boats and apparatus, their houses were damaged, most of their cattle drowned, wells were flooded by the sea, and the inhabitants were suffering for want of fresh water, food and shelter. The government had dispatched steamers laden with supplies.

GREAT BRITAIN.—The foreign governments which were requested by that of Great Britain to co-operate in the movement which it is now making for the suppression of the East African slave trade, have sent replies expressing their sympathy with the cause, but declining to unite in the active measures contemplated by England. A war vessel, it is stated, is to be sent to Zanzibar, with instructions to its commander to use every means in his power to check the shameful traffic. It was announced by the President of the Royal Geographical Society, at a banquet given to Stanley, the American traveller, that in consequence of the representations on the subject of the slave trade, brought from Dr. Livingstone, the British Government has appointed Sir Bartle Frere, formerly Governor of Bombay, to proceed to Zanzibar to investigate the matter thoroughly; and it is said that he has been instructed to endeavor to open communication with Dr. Livingstone, in order to profit by the personal knowledge and experience of the latter.

A coal-mine in Staffordshire was suddenly inundated, on the 14th, while the men were at work. Of the miners, 11 were rescued, but 22 remained in the mine, and were probably lost.

The Council of the Royal Geographical Society has passed a resolution, thanking the proprietor of the *N. Y. Herald* for his generous conduct in sending the expedition to seek and relieve Dr. Livingstone; and has voted a gold medal to H. M. Stanley.

FRANCE.—The National Assembly, on the 12th, re-elected M. Grevy as its President, by a vote of 462 to 43. The message of President Thiers, read on the 13th, expresses thanks to God for the progress of the work of reparation, and the general prosperity of the country. In three months Germany has been paid 800,000,000 francs of the war indemnity, and will receive 200,000,000 more next month. The budget shows a deficit of 132,000,000 francs for the past fiscal year, but it is estimated that the equilibrium of expenditure and revenue will be restored in 1873. The President strongly urges that the existing government should be maintained. He thinks that an attempt at any other form of government than a republic would lead to terrible revolution, but he deprecates a formal proclamation of the republic by the Assembly, saying that the better policy would be to impress on the institutions of the country the features of conservative republicanism. To the Assembly is left the initiation of constitutional measures, and the President promises deference, cooperation and devotion.

On the 18th, an exciting debate occurred in the Assembly on a motion censuring Gambetta for inflammatory speeches in the provinces. The mover complained of the audacity of the Radicals and the laxity of the government in dealing with them. President Thiers made a speech defending the government, and in conclusion asked a vote of confidence. After some delay, such a vote was adopted by 267 yeas to 117 nays, half of the deputies abstaining from voting.

GERMANY.—The imperial government has issued a decree, forbidding the German railway companies to continue transporting emigrant passengers, unless full rates of charge are paid both for persons and baggage. Heretofore, emigrants have been carried from the interior to the seaboard at low rates for passengers and with baggage free. The object of the decree is believed to be to obstruct emigration to America, which has so increased that it is believed that the number leaving the country during this year will be double of that in the years preceding the late war. A large proportion of these are young men seeking to avoid military service. A recent order from the War Office informed such youths that they make themselves liable to severe penalties by this course, and if they persist they will be treated as outlaws for life.

DOMESTIC.—The Citizens' Relief Committee of Boston, formed to aid sufferers by the great fire, has made a report, that the number of applicants for help has been about 1,000, of whom three-fourths, probably, are heads of families, and they think 5,000 persons are represented. To those who lost their houses and have taken other quarters, furniture, bedding, stoves, clothing and groceries are furnished; to heads of families, employed in the burnt district and residing elsewhere, groceries and fuel, and in some cases money for rent; while single men and women who have lost their employment are referred to a committee appointed for finding employment. The number of mechanics and laborers who suffered by the fire is larger than was supposed. A special session of the Legislature, called to meet the exigencies of the fire, commenced on the 19th inst. The later estimates of the loss of property by the fire do not differ widely from those first given, though a considerable proportion of the loss will fall upon insurance companies. Some of these, both in Boston and elsewhere, have been compelled to suspend temporarily, but many will pay fully, and most others in part. A general feeling of energy and hopefulness is shown by the citizens, and many of those "burnt out" are resuming business in new quarters.

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

VOL. XXVI. PHILADELPHIA, ELEVENTH MONTH 23, 1872. No. 14.

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PROSPECTUS.

The need of juvenile literature has long been felt in the Society of Friends. One or two attempts have been made to meet this want, but thus far they have failed. The statistics of last year show that there are about 30,000 names on the roll-books of our First-day schools in this country. All these, and many others who are not in these schools, need intellectual and spiritual food adapted to their wants. In the wide field of juvenile papers we know of very few that are free from some objection. There is a demand for a literature of this kind free from the taint of war, of ritualism, of fiction or romance. Let the young mind be fed with facts, neatly clothed in simple, but truthful and taking language. "Truth is stranger than fiction," and "love is a greater conqueror than the sword."

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THE OLIVE LEAF,

a monthly four-paged paper, neatly and tastefully gotten up, and embellished with appropriate engravings, and filled with food convenient for young minds. Ruth S. Murray, of New York, has kindly consented to preside over its columns as editress—in which position she will speak for herself, if you will give her a chance. The paper will be published at the office of the **CHRISTIAN WORKER** and **MESSENGER OF PEACE**, New Vienna, Clinton Co., Ohio, by Daniel Hill and John M. Hussey, provided sufficient encouragement is given to the enterprise by its friends. The terms will be fifty cents per annum for single copies, twenty cents where ten or more copies are sent to one address. At these rates it will require fifteen thousand subscribers to meet actual expenses. We neither expect nor desire to make money out of it.

We shall send several copies of this Prospectus to the correspondent of each Monthly Meeting, who will please put them into the hands of the Superintendents of First-day schools, or such other persons as will be likely to take an interest in the matter and act promptly. Let each Meeting or school forward the number of copies they will take, with the Post Office address of the person to whom they are to be sent. No money need be sent until the first number of the paper is received by the subscribers, when the subscription for one year will be due. The first number of the paper will be issued in the first month of next year, if 15,000 subscribers are secured in time. If our Friends never hear again from this matter, they may be sure it is because we have not received sufficient encouragement.

Dear Friends if we do not provide for the wants of our children as we are amply able to do, it is more than probable that one hundred years from now will find our descendants largely in other religious denominations.

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A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

CHRISTIAN SKETCHES.

The lives of men of past ages who were eminent for piety, have always an interest to the believers in the Gospel of our blessed Lord Christ Jesus. For by the grace of God they were what they were, and as their light shone, being illumined from above, it was not only for the day in which they dwelt upon earth, but, as the Psalmist says, "The righteous shall be held in everlasting remembrance."

Now, although, as the Apostle Paul declares, time would fail to tell of all who have lived and died in the ever blessed faith, yet he mentioned many shining examples, and here we have a pattern for the duty of our day, to revive the memory of the golly of former generations. "The path of the just is as a shining light," not to be extinguished, but through grace kindled to shine "more and more until the perfect day."

Richard Davies was born in Welshpool, a town of North Wales, in the year 1635. His

early training was in the discipline and religion of the Church of England. About the 12th year of his age, the fear of the Lord so entered his heart that he was led to consider what would become of his soul if he lived after the way that some of his companions did. Then he determined to leave them and follow the best sort among those who were religious. These he then thought were to be found among the Independents. Being placed by his father as an apprentice on trial, he found that the fear of the Lord was not with his master, and he prayed to God that he might be delivered from that situation. He says, "The Lord heard my prayers, and in a little while I was sent for." Then seeking for himself, he found a place with an Independent. Here he was much engaged in religious performances, but was troubled that they did not bring comfort to his soul. One day there came a famous preacher, who declared that the time would come when, according to the prophet Jeremiah, the Lord would make a new covenant with His people; "after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." "But," says Richard, "though he was a great preacher, it seems that he knew not that day come then. I thought it would be a happy day when God would be the teacher of His people Himself."

It was not, however, through the wise and prudent that these things were to be known, but through the lowly. A year passed by, and then rumors reached the Welsh hills and valleys that there was a strange people called Quakers, who preached that these last days had come, that every one should know the Lord. The preachers said that they were a dangerous people, and so alarmed their hearers that they were afraid of any who had that

name. Yet it pleased God that through one of these despised ones the true teacher was to be made known, and the happy day to dawn upon Richard Davies which he hungered and thirsted for.

He says, "About the year 1657 there came a poor man in a mean habit to my master's house, named Morgan Evan, of South Wales. He had met with the people called Quakers, and was convinced of the truth. This man discoursed with my master about the principles of truth, and I being in the shop about my calling, my mistress came in and said, 'Why do you not go out to help your master? for there is a Quaker at the door that hath put him to silence.' I hearing this, made haste, and took my Bible under my arm and put on what courage I could to dispute with that poor man, but he proved too hard for us all. Then he exhorted me to take heed to that light that shined in my heart, and did show me my vain thoughts and reprove me in secret for every idle word and action, saying, 'That was the true light which lighteth every man that cometh into the world,' and in that light I should see more light, and that would open the Scriptures to me, and I should receive a measure of the same spirit that gave them forth. And he spoke much of the inward work and the operation of God's Holy Spirit upon the soul, recommending me to the 'grace of God that bringeth salvation,—teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world'—and so he departed from our house, and I set him a little along on his way."

Richard Davies was yet afraid of being deceived by the Quakers, but he says, "I did with much humility and poverty of spirit beg of Almighty God that I might build upon that Rock that the true Church of Christ was built upon, that the gates of hell might not prevail against me. I desired that the God of Abraham, Isaac and Jacob would be my instructor." In answer to his prayer many precious promises of Holy Scripture were brought before him, and especially the invitation that he should come to Christ Jesus the true Light. He then forsook his former teachers, and went many times into retired places to wait upon the Lord. Soon after this he was conscientiously concerned to abandon the customs and fashions of the world, and, as he says, "to speak the pure language of thee and thou to every one without respect of persons." This greatly offended his master's wife, who beat him, and at times fell into so great a rage that she threatened to kill him. But he meekly bore her ill treatment. After his servitude was finished and he had left, his mistress became so distressed by her injustice, that being sick, she thought

she could not die without seeking forgiveness from him, and sending for him, confessed the wrong she had done "to an honest and careful young man, who minded her husband's outward and inward good more than they did themselves."

Now it became the great talk of the country round about that Richard Davies had become a Quaker. The priest told his parents that he was distracted. His father was much displeased, saying that he expected no further comfort from his son, for that he would go up and down the country, crying: Repent! Repent! "But," Richard says, "if my father should have cast me off on that account, I was well persuaded it was for Christ's sake and the Gospel's." His mother came tenderly to him, and he discoursed with her out of the Scriptures. Her heart was much affected with the goodness of God towards him. She went to his father and said, "Be of good comfort, our son is not as reported of him; we hope to have comfort of him yet."

Up to this time R. Davies had met with none of the Quakers, save the poor man already mentioned; but hearing of a place about 18 miles distant where some Friends met, he went there. The meeting proved, as he says, "silent from words, yet the word of the Lord was among us. It was a hammer and a fire; it was sharper than any two-edged sword; it pierced through our inward parts; it melted and brought us into tears that there was scarcely a dry eye among us. The Lord's blessed power overshadowed our meeting, and I could have said that God alone was Master of the assembly."

What a touching and powerful testimony is here to the operation of the

"inteaching Word,
Though human lips be dumb."

Let the Lord Jesus be the Master and the Leader, then those "that wait upon Him shall renew their strength." He will take charge of the gathered Church, and pour out of His Spirit, but let none speak but "as the Spirit gives them utterance."

"Being sensible," R. Davies says, "that God had opened my understanding and lighted my candle, I was made willing in the love of God to let that light, which He pleased by His grace to enlighten me withal, shine before men, that they might come to glorify their Father which is in Heaven. Then the Lord required of me to go and give my testimony for Him; and to warn a company of people to think of their latter end, who were met to dance and to play at what they called a merry night, not far from my master's house. When I came within the room where they were dancing, the fiddler ceased playing and they dancing, and I declared the word of the Lord among them. That which

name. Yet it pleased God that through one of these despised ones the true teacher was to be made known. And the happy day to dawn upon Richard Davies which he hungered and thirsted for.

He says, "About the year 1837 there came a poor man in a mean habit to my master's house, named Morgan Hearn, of South Wales. He had met with the people called Quakers, and was convinced of the truth. This man, discouraged with my master about the principles of truth, and I being in the shop about my calling, my mistress came in and said, 'Why do you not go out to help your master? for there is a Quaker at the door that hath got him to silence.' I hearing this, made haste, and took my little nephew by my arm and put on what clothes I could to dispute with that poor man, but he proved too hard for us all. Then he exhorted me to take heed to that light that shined in my heart, and did show me my vain thoughts and reproved me in secret for every ill word and action, saying, 'That was the true light which lighteneth every man that cometh into the world, and in that light I should see more light and that would open the scriptures to me, and I should receive a measure of the same which that gave them forth. And he spoke much of the inward work and the operation of God's Holy Spirit upon the soul, recommending me to the grace of God that bringeth salvation—teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world—and now he departed from our house, and I sat him a little alone on his way."

Richard Davies was not afraid of being deceived by the Quakers, but he says, "I did with much sympathy and poverty of spirit say of Almighty God that I might bring again that Book that the true teachers of Christ were built upon, that the gates of hell might not prevail against me. I believed that the God of Abraham, Isaac and Jacob would be my instrument." In answer to his prayer many precious promises of Holy Scripture were brought before him, and especially the invitation that he should come in to Christ Jesus the true light. He then turned his former teachers, and went many times into various places to wait upon the Lord. Soon after this he was constitutionally consumed and when the doctors and doctors of the world, and, as he says, "to speak the pure language of truth and show me without respect of persons." This greatly afflicted his mind, for a wife, who had been and as I have told him to give a sign that she threatened to kill him. But he would not be ill-treated. After his wife was healed and he had but his minutes to live, he was so distressed by his injuries, that being sick, the thought

What a touching and powerful testimony is here to the operation of the "inward Word."

Though some say he should let the Lord Jesus be the Master and the leader, then those "that wait upon Him shall receive their strength." He will take charge of the gathered Church, and how out of the Spirit, but let none speak but "as the Spirit gives them utterance."

"Being sensible," H. Davies says, "that God had opened my understanding and that I was enabled to see the truth, I was enabled to let the light which He pleased to give me, that they might come to truth. Their Father which is in Heaven—Then the Lord required of me to go and give my testimony for Him; and to wear a company of people to that of their father and was sent to dwell and to play at what they called a merry game, and for three or four years more. When I came within the room where they were dancing, the Father seemed playing and they danced, and I danced the round of the Lord among them. That which

was chiefly before me was that of Job: 'They send forth their little ones like a flock, and their children dance. They take the timbrel and the harp and rejoice at the sound of the organ. They spend their days in mirth, and in a moment go down to the grave' (Job xxi, 11-13). I parted in love and peace from them, and they thanked me for my good exhortation, and some of them came to set me home."

Being led to visit the meeting of the Independents that he formerly belonged to, he bore his testimony for God and His Son Christ Jesus, His way, His truth and His people. For this he was commanded to be put out by the preacher, who was also a justice of the peace. A near relative of his, who was present and owned the house, took him in his arms, and led him out of the house and through a gate that opened to the common. "There," he says, "I sat under an ash tree, weeping and mourning to see the blindness and hardness of heart that were come over a people who once were loving, kind and humble in spirit. As I sat, I prayed to the Lord for them. And the word of the Lord came to me, that though they put me out of their house, yet in time they would come to own the truth, and that house should be a meeting place for Friends."

Five years afterwards this near relative, William Lewis, was, with his wife, prisoner in the gaol of Welshpool for the same testimony to the truth as it is in Jesus, and the word of the Lord was fulfilled that came to R. D., "That these people should own and receive the truth, and that house should be a meeting place for Friends," which it then was, and continued to be for many years.

"About this time," says R. D., "I went to visit some young men, my former companions in profession of religion; two or three of them were convinced, and received the Truth. When we were come to the number of four, it was with me that we ought to meet together in the name of the Lord; for I remembered the promise of Christ, who said, 'Where two or three are gathered together in my name, there am I in the midst of them.' So we all agreed to meet together, but none of us had a house of his own to meet in. We determined, therefore, to meet upon a hill in a common, as near as we could for the convenience of each other, we living some miles distant one from another. There we met in silence, to the wonder of the country. When the rain and weather beat upon us on one side of the hill we went to the other side."

His apprenticeship being ended, Richard "found freedom to go to London." He settled to his trade, and was well satisfied that he "could go to meetings and follow his business." But this was not the Lord's will con-

cerning him, and rest was not to be found there. "When anything," he says, "would come into my mind of my native country, barren and uninhabited with Friends and Truth, I endeavored to shut it out, and to keep where I was; but all my fair pretences and reasonings would not do; I was disobedient to the Lord, and trouble and sorrow and judgment from the Lord came upon me for not obeying His command to go to my own country to stand a witness for Him."

Continued disobedience was followed by "pain of body and spirit," till one night on his bed of sorrow, the "Lord showed him clearly he was to go," and he was made willing, if the Lord would give him this as a token, "that he would remove the pain."

"When I made the covenant to go, immediately my pain was removed, and I had peace and quietness of mind and spirit. But," our interesting record continues, "I reasoned with the Lord that I was alone, like a pelican in the wilderness, or a sparrow upon the house top. The Lord still commanded me to go, showing that He would provide an helpmate for me."

Attending at Horselown meeting in Southwark, he heard a woman Friend speak, and "it came to him from the Lord that that woman was to be his wife, and go with him to his country, and be an helpmeet. In time," he says, "the Lord brought us acquainted one with another, and she confessed that she had some sight of the same thing. I told her if the Lord did order her to be my wife, she must come with me to a strange country, where there were no Friends but what God might in time call and gather to Himself. She said if the Lord should order it so, she must go with her husband, though it were to the wilderness." Again they met, and after waiting upon the Lord together, she said, "That in the name and power of God, she consented to be my wife, and to go with me whither the Lord should order us, and I said, in the fear of the Lord I receive thee as the gift of God to me."

"We concluded to lay our proceedings before our elders, and especially our ancient Friend George Fox, and I told him we thought to take each other in a public meeting; so he desired the Lord to be with us." (Their marriage was consummated at Horselown meeting on the 26th of Fourth month, 1659).

"Soon after, in the Lord's time, we made what haste we could to come to the country where we believed the Lord would have us to be, and we said, 'O Lord, if thou wilt go with us in our way, and give us bread to eat and raiment to put on, then, O Lord, thou shalt be our God;' and the Lord was with us

in all our journey, and gave us His sweet and comfortable presence."

(To be continued.)

EXHORTATION.

The following forcible passage is recommended to our readers, with a reference also to Ecclesiastes iii, 1, 7, as against *indiscriminate* or *irjudicious* exhortation. "To everything there is a season, and a time to every purpose under the Leaven. A time to keep silence, and a time to speak."

"Exhort one another daily, while it is called to-day; lest any be hardened through the deceitfulness of sin."

Be frequent with men in this duty of exhortation. If we are always to pray, and not to faint, because God will have us importunate with himself; the same course, no doubt, will be most prevailing with men. Therefore we are commanded to "exhort one another daily," and "with all long suffering." The fire is not brought always out of the flint at one stroke, nor men's affections kindled at the first exhortation. And if they were, yet, if they be not followed, they soon grow cold again. Follow sinners with your loving and earnest entreaties, and give them no rest in their sin. This is true charity, and will afford you comfort in review.

Strive to bring all your exhortations to an issue. If we speak the most convincing words, but all our care is over with our speech, we shall seldom prosper in our labors: but God usually blesses their labors whose very heart is set on the conversion of their hearers, and who are, therefore, inquiring after the success of their work. If you reprove a sin, cease not till the sinner promises you to leave it, and avoid the occasions of it. If you are exhorting to a duty, urge for a promise to set upon it presently. If you would draw men to Christ, leave not till you have made them confess the misery of their present unregenerate state, and the necessity of Christ, and of a change.

O, that all Christians would take this course, with all their neighbors, that are enslaved to sin, and strangers to Christ!

R. Baxter.

(From the London Friend.)

EVANGELICAL CONFERENCE AT GENEVA.

[We are indebted to Joseph G. Alexander for the following particulars of this Conference, in which the late Professor Merle D'Aubigné took a prominent part.]

Having seen a notice that the committee of the Geneva branch of the Evangelical Alliance proposed to hold in their city a Conference on the state of Christianity in Eu-

rope, I thought I should there obtain information as to the work being done on the continent, in addition to the advantage of gaining a few days among the mountains. I was able to attend a part of the Conference, and have thought that a few notes of the proceedings might prove generally interesting.

I reached Geneva on the 25th of Ninth month, and found that an Evangelistic meeting was to be held the same afternoon. When I entered, Denham Smith was speaking in English to a somewhat small company, to whom he addressed warm and earnest appeals to accept the free salvation of the Gospel. Lord Radstock subsequently spoke for about a quarter of an hour in French. The next morning a Conference was held on the evangelization of France, addressed in the first instance by George Pearse, who, with his wife and her sister, has been preaching in many Roman Catholic towns throughout France. They find, especially among the working classes in the large towns, the greatest eagerness to hear, and much openness to receive the simple declaration of the Gospel. They are deeply impressed with the necessity of the special call and guidance of the Holy Spirit in such work. J. Pearse urged upon the Conference the need of this individual call to the work of God, rather than of looking to organizations and societies. The next speaker was James Court, of Montreal, who represented the French Canadian Missionary Society, of which he was till lately the treasurer. This society employs a number of evangelists, colporteurs, and schoolmasters, among the French population of Lower Canada, and seems to be too little known in England. After a French pastor had engaged in prayer, the secretary of the Interior Mission, established by the late French Synod, spoke of the work of the colporteurs and the evangelists employed, showing that the French Protestants had not so entirely abandoned the field as seemed to be supposed by Mr. Pearse; but he pointed out that the number of evangelical Protestants was less than was supposed, and that these were mostly of small means; he therefore appealed to English and American brethren to help them. Denham Smith, whose address was translated into French, spoke on the necessity of our first becoming the children of Christ, before we could be His servants. The next speaker was Pastor Fisch, of Paris, who expressed his confidence that France, which had been afflicted in an exceptional manner, God designed also to bless in an exceptional manner. He narrated how a wealthy Frenchman had lately come to him, and said that he was so profoundly touched with the misfortunes of his country, that he felt bound to give his small contribution to-

wards its enlightenment. The contribution was 25,000 francs, which was being expended in the work of evangelization. The speaker then recounted how successful Mr. McCall, the Scotch pastor, had been in Belleville. In passing through Paris he had noticed the extreme eagerness with which tracts had been received, and had felt it his duty to leave his manse and live in Paris. He accordingly took a house, and an empty warehouse in Belleville, and began to speak to the people in French. (The pastor's tone over the last word raised a general laugh.) The people listened gladly, and now he has four stations all well attended.

After an aged French pastor had entreated his English brethren to increase their efforts, and not be discouraged by the difficulty of the language, a young man brought forward a proposition with great earnestness for a training college, where colporteurs might be educated as working evangelists, on the model of the flourishing German one which already exists at Basle. A pastor approved of the suggestion, and gave some account of the recent Synod of the French National Reformed Church.

The following morning a pastor from Neuchâtel presided, the subject being the Old Catholics. Another Swiss pastor, after an interesting historical sketch of the movement, pointed out that, notwithstanding so much that was hopeful, the party was composed of men with very different views, many of the rank and file being Rationalists. Moreover, the Alt Catholics still adhered firmly to the hierarchy of the Church, acknowledging the whole Roman system, except Papal Infallibility, which is its logical conclusion. While he was speaking, the thought struck me that surely on such a question as this the great historian of the Reformation would make his appearance, and almost directly afterwards in came a large, tall, venerable man, with immense eyebrows, noble forehead and white locks, who took his seat beside the speaker, and whom I rightly judged to be Professor Merle D'Aubigné. At the conclusion of the address his name was announced. After a few introductory sentences, he asked to be allowed, on account of his age and infirmities, to speak to us sitting. He pointed out to us two radical faults which he had observed in the Alt Catholic movement. The first was, that they based themselves on the authority of Christ, of the Holy Scriptures (so far excellent), and of the Fathers and the Church as represented by the Council of Trent. The Bishop of Lincoln had suggested that, instead of the Council of Trent, they should take the Councils of the first six centuries. But all the Councils, all the writings of the Fathers—ex-

cellent as some of them might be—were only the work of man; and it was a solemn declaration that "every plant which my Father has not planted shall be rooted up." The second point was that they lacked the recognition of the essential work of the Holy Spirit in the heart, and the necessity of a new creation. It was not so with Luther, who was brought in bitterness of soul, because of his sins, to cry out, "God be merciful to me a sinner!" and who found the needed salvation declared in the New Testament. The real work of the Reformation in England was effected by the copies of Erasmus's Greek Testament. At the same time, this movement demanded our warm sympathy; and, as a practical means of showing it, and endeavoring at the same time to help them forward in the path of Reform which they had entered, he proposed that this Conference should send to the President of the Alt Catholic Conference, sitting at the same time at Cologne, an address, which, whilst encouraging them in what they had hitherto done, should lovingly set before them these two essential desiderata for the permanence of any great religious movement. It might seem of little use thus to address them, but we must remember that the results are with God alone.

Dr. Collins Stewart, from Amsterdam, gave an interesting sketch of the history of the Alt Catholic Church, whose primate, the Archbishop of Utrecht, has been presiding at Cologne. An aged French pastor approved of the proposed address. Pastor Thomas traced the movement to Port Royal. The address was finally left to Professor D'Aubigné to indite, with a committee to aid in its revision.

In the afternoon there was another Evangelistic meeting, followed by a prayer meeting. In the evening, Professor Hilaire, of Versailles, gave a lecture in the Salle de la Reformation, which was crowded with probably two to three thousand persons. The subject was the Reconciliation of Classes by the Gospel. The worthy old man, seventy years of age, has believed it to be his mission to go about from town to town in the south of France, speaking to the working-men on this subject. The lecture was generally well-sustained and well received, and he closed with a fervent prayer on behalf of the objects of his solicitude.

The next morning the subject was—"How Christians of different denominations could concert together for more effective union." M. Anvers pointed out the want of a more practical unity than that of an Evangelical Alliance, which, though good as far as it went, was not altogether unjustly reproached with occupying itself in conjugating the verb

ainer*. The French and Swiss churches have been considering the subject, but wanted the help of friends in England, Germany, and other parts of Europe. The discussion turned a good deal on the need for the means of a higher and more Christian education, more especially in France.

In the afternoon I went with T. B. Smithies, J. Stabb, H. Bewley, and J. Pearse to tea at Professor D'Aubigné's. I was introduced to a lady whom, at first, I supposed to be his daughter, but found she was in reality his wife, he having married a second time late in life. T. B. Smithies found an opportunity of introducing me to our distinguished host, who, when told that I was a member of the Society of Friends, said that it was a very good Society, and he had known many excellent men belonging to it. After tea, the company joined in an appropriate hymn of thanksgiving, of which copies were distributed, and then we arranged ourselves for business. The Professor was the centre of the group, and he read to us the draft of the document he had drawn up, in which he had developed the substance of his speech the previous morning. For the benefit of some of the English present, he afterwards gave a short sketch of it in English. He spoke English very fairly, though not fluently. It was finally resolved that a Swiss pastor, M. de Lievre, for France, and Lord Radstock for England, should go over it with the Professor, before it was brought to the final meeting. I have since learned that at that meeting it was universally approved and adopted.

Making a total of nearly \$18,000; part of which was expended thus:

At the Oneida settlement, New York,.....	\$5,850
At the Seneca.....	10,076
To boarding, clothing and schooling five Indian girls (Oneidas), bringing them here and taking them home.....	696
To boarding, clothing and schooling two boys of the Creek nation four years.....	496
To boarding, clothing and schooling two Tuscarora lads; instructing one of them in the smith business; a set of smith tools given him; his expenses home and of the Friend who accompanied him.....	336
A set of saw-mill irons for the Tonawandas..	93
" " " to the Senecas, at Buffalo Creek.....	94
A set of mill irons and smith tools to the Catteraugus.....	152
Presents made to different tribes who have occasionally been in Philadelphia, Cherokees, Creeks, Shawnees, and Choctaws in farming utensils, carpenter tools and garden seeds.....	432
Miamies—to "Little Turtle," utensils, carpenter tools, corn mills.....	274
Onondagoes—tools, utensils and corn mills..	128
Wyandots,—goods and cash.....	86
Ottoways,—Pottawatomies, Chippeways and Chickasaws,—goods.....	420
Delawares and Shawnees,—goods and cash	20
R d Jacket, Saragrisa.....	96
Nanticokes and three Tuscaroras.....	94
Osages.....	12

It is but just to our Friends in England to state that a generous contribution of some \$30,000 from them, which, by their direction, was distributed among the Yearly Meetings of Philadelphia, New York and Baltimore, has enabled the committee of Philadelphia Yearly Meeting very materially to extend its assistance to the Indians under its care.

T. W.

INDIAN DEPARTMENT

A PEEP AT OUR FATHERS' WORK.

The annexed account will show that the interest now so happily manifested on behalf of the afflicted aborigines of our country, is only a continuation of that brotherly feeling which has so long characterized the most consistent and useful members of our Religious Society.

State of the Indian Fund of Philadelphia Yearly Meeting, from 17:9 to 1805:

Receipts from Philadelphia Quarterly Meeting.....	\$8,698
Abington.....	1,224
Bucks.....	1,000
Chester.....	2,474
Western.....	1,376
Southern.....	358
Burlington.....	1,026
Haddonfield.....	720
Salem.....	784
Shew-bury.....	254

* To love.

CHRISTIAN WORK IN FRANCE.

Extracts from the Report of the Sewing Class, &c., at Levallois, near Paris, for Seventh month, 1872, by C. Ferrand.

In the first instance we must thank the Friends of England, and particularly Mr. and Mrs. Alsop, for the interest which they have taken in our work, by aiding us so efficiently and generously by the foundation in this village of a sewing-class, which to the present time has been so interesting on many accounts, and which was at the beginning so great a help to form an audience for our meetings for worship, in which also many women have received an excellent impression and a new light in a religious point of view; and some of them, we have every reason to believe, are truly well disposed and seriously affected for the Gospel. This is proved by their assiduity in their attendance of our meetings both on Wednesday and Sunday evenings.

You need only to see these women at the sewing-class, and witness with what pleasure

they take up the Testament at the time of reading, and with what touching attention they listen to the reading and the explanation of the Scriptures. They all read in turns; and we have often seen some of them in tears, their hearts being made tender when they have heard us speak of sin and of the love of God for sinners. And with much surprise they say, "Why have not our priests told us of this, and spoken as you speak? Perhaps we should not be where we are if we had known these things sooner." Several of them have already said, "We wish to make ourselves Protestants." They would like me to go every day to their houses to explain the Gospel to them. They say, "We read the Testament ourselves, but we do not understand all we read."

A poor old man, seventy-three years of age, and blind, is joyful and happy since he has attended the meetings. Every time I see him he says, "I am not afraid to die now that I have heard the Gospel—that good news. I see the Wednesday evening arrive or Sunday with pleasure, for then I can hear, though I cannot read. My daughter reads to me the little books you gave me, and the Gospels." A great change has been produced in him. When I first visited him, he thought he would be saved because he had suffered a great deal and God had deprived him of sight, and it was hell enough for him to be blind. Now his language is quite different.

We visit regularly and actively the poor in their houses, and distribute very widely tracts, illustrated and others, and Testaments to the most worthy; and, except among the very bigoted, all doors are opened to us; and if they should happen to be shut, we open them, or rather the Lord opens them for us.

I have been for some time visiting a young person who is ill, and who will probably not live long—her chest is affected. She lives with her grandmother. I became acquainted with them by means of the sewing-meeting where this young girl came only once: I had left off going to see them, as my visits and exhortations seemed of little use. But the very day of our removal here the old grandmother sent for me, saying that she wished me to go at once, for her granddaughter was very ill, and she did not like to die without seeing me.

I went at once; she was most pleased to see me, and said, "Mr. F., I am much pleased to have you come. I sent for you, for I think I am going to die; and I should like you to read to me in the book which I once heard read at the sewing meeting of Mme. Ferrand" (the New Testament). She confessed to her grandmother and to me all her past conduct, and how guilty she felt; she wept much—

they were burning tears; she asked her grandmother to forgive her, which she did in my presence with tears. It was a touching scene. I read the parable of the Prodigal Son, and was helped to explain it—and we read also the 16th verse of John iii. Then we all knelt down to ask also the pardon of the Lord for this wandering sheep.

When I left them she was more calm, and said to me, "Mr. F., I sent for you because I thought I was going to die, and my past conduct presented itself so heavily before me. I thank you for having come. Now I feel relieved, for I believe that the Saviour has died even for me also." The next day I found her better; she spoke of the approach of death without emotion—asked me to give her a New Testament, which I did, marking many passages, and I also gave her a little tract especially for the sick. She is still living, and I have every reason to believe she is leaning on the merits of her Saviour alone for her salvation. The doctor who attends her told her last week, "You would do well to send for the priest." But she answered, "Mr. Ferrand visits me, and he has given me a book which has great advantage over the priest, in whom I do not believe. If I am to die soon, I am at rest as to that." A few days ago I said to her, "Have you peace now, and are you not afraid to die?" "No," said she, "I have great peace of mind, and do not fear to die." There is much lacking in this beginning of faith, but I think that the Lord is working in her heart by His grace, for she suffers much with great resignation. She is always happy when she sees me come to read to her in the Gospel. I said that she had attended the sewing-class only once. This was sufficient for the grace of God to bring this poor girl to the knowledge of Himself. Many neighbors come to see her, so that it is every time a kind of meeting which is held in her room, six or seven always being there. And many are touched with what they hear, feeling reproved for their indifference; feeling also the complete ignorance of the love of the Lord in which they have lived; and then they come to our meetings to learn more of the Lord.

They are very fond of reading our tracts; each time I go they say, "Oh! give me some little books;" "Your little books are so good; what a difference between you and our priests. If they spoke to us as you do, we should listen to them." The illustrated wall papers (the Sower and the Prodigal Son) are the delight of these poor families—the less poor have had them framed, the others have put them on the walls with pins.—*The (London) Friend*.

If thou loves tranquillity of mind, seek it not abroad.—*Dillwyn's Reflections*.

For Friends' Review.

FIRE AND MURRAIN.

"Except the Lord keep the city, the watchman waketh but in vain." In the recent disastrous fire in Boston this truth has been wonderfully illustrated. Probably, if our American cities had been searched over, no other seventy acres could have been found presenting a larger proportion of buildings apparently fire-proof. Granite, iron and glass were the chief materials to meet the eye of the observer; and yet it has suddenly tumbled into ruins before the withering blast of the destroyer. And so, in the present widespread pestilence among horses, another illustration is given of our dependence, moment by moment, upon the loving-kindness of our Father in Heaven. In how many unimagined ways do we daily owe to Him "life and breath, and all things." When He withdraws his preserving care but for a moment, in reference to even one of our many thousand human interests, how completely is the whole progress of our social life arrested. Surely in these events the Lord is speaking. Let us take heed *how* we hear.

Therefore, let us not sleep, but let us watch and be sober, arming ourselves with faith and love for a breast-plate, and wearing for our helmet the hope of salvation. For to obtain salvation, not to abide His wrath, hath God ordained us, through our Lord Jesus Christ, who died for us.

J. W.

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 30, 1872.

PASTORAL CARE.—Sometimes it is remarked that this is deficient amongst Friends. Certainly its absence is far from being universal. Many of us have known, from Elders, Ministers, Overseers and others, very grateful care, as from those who have at heart the commandment of our Lord, "Feed my sheep." But there does appear to be a feeling with many Friends, that *something* is wanting, in the relation habitually existing in some places between those *more* and those *less* advanced in the Christian walk; as well as, perhaps, in the obedience of some of these also, towards those not in the narrow path, of the injunction, "Let him that heareth say, come."

Were we to endeavor to define what, among Friends, should constitute pastoral care, apart from the recognized order of serial visits to families by accredited ministers, it

might be very difficult. Rather let us commend the subject to the serious thought of those whom it may concern; knowing that testimonies, not a few, are given by those who recall, in their own experience, the largeness of the distance, mentally contemplated, between the "fore-front" of the meeting, where gather the chief burden-bearers, and the seats most remote from them. There are those, even, who can look back to times when, in the midst of spiritual unrest and longing for better things, they felt very much isolated from their friends; the heart's language being, "no man careth for my soul,"

Never is it to be forgotten, that no man can save his brother. One ransom we all need, one Lord, alone, can deliver us from bondage. Yet that Lord instructed Paul to say, that we are "every one members one of another;" "we, being many, are one bread and one body." Some, in great condescension, are even allowed, as was the apostle, to "fill up that which is behind of the afflictions of Christ in" their "flesh for His body's sake, which is the church." "Wherefore," Paul wrote to the Corinthians, "shew ye to them, and before the churches, *the proof of your love.*" (2 Cor. viii, 24.)

Recently a concern was earnestly expressed in one of our meetings, by a dear Friend from England, for an increase of love towards the *children* of the body. As fathers and mothers very tenderly care for their own according to the flesh, so ought the fathers and mothers in the church to care for and cherish, in the love of the gospel, the *babes in Christ*. This, it appears to us, is the substance of what we mean by pastoral care. May it increase amongst us.

SPECIAL ANTI-SLAVERY FUND.—An appeal has been issued by the Committee of the British Anti-Slavery Society, on behalf of a fund to promote measures tending towards the suppression of the slave-trade on the east coast of Africa. In this appeal (which we find in the London *Friend*) reference is made to the report of a Committee of the House of Commons, in 1871, Berlioux's treatise, "The Slave-trade in Africa in 1872," and recent letters from Dr. Livingstone, as disclosing the horrors of a traffic now carried on, such as may well awaken

public interest in Great Britain and the United States. It continues thus:

"This awakening of public interest not only invites and encourages to renewed earnest effort to check and eradicate the evil, but may be regarded as a providential indicator of the line of Christian duty.

"No small responsibility rests upon Great Britain in this important matter. The East African slave trade has grown up under the protection of a treaty between this country and the Sultan of Zanzibar; while, according to Dr. Livingstone, the men chiefly engaged in the traffic as capitalists are Indian subjects of the British crown. Nor can we disregard the fact that a new trade in human beings in the southern hemisphere has been carried on by British subjects, which, unless promptly suppressed, will assume a still more formidable character.

"To meet the requirements of the case, which, if painfully familiar in its main features, is not the less one of great urgency, it is proposed to raise a special fund for the purpose of diffusing information very widely through the press, and also, with the aid of well-qualified speakers, for promoting public meetings in the principal cities and towns of the United Kingdom.

"Earnest consideration will also be given to measures that may be suggested for enlisting the sympathies and co-operation of other nations for the effectual and permanent amelioration of Africa."

Acknowledging that the Divine blessing has attended past exertions on behalf of that "bleeding and wasted" continent, this movement is commended not only to the liberality and influence of Christians, but, still more earnestly, to their prayers.

Appended to the appeal are the names of R. Charleton, E. O. Tregelles, T. Harvey, J. Storrs Fry, and Joseph Cooper. The last named, on behalf of the committee, acknowledges, in another part of the *Friend*, the receipt of over £4,000; which amount appears to have been already made up by donations from members of the Society of Friends towards this fund.

FROM a private correspondence we are informed, that "the General Meeting at Westport, Mass., which commenced on the 9th inst., and closed on the evening of the 11th, was a very satisfactory and favored occasion. Owing to the prevailing disease among the horses, but few comparatively were able to get there, but the people in the neighborhood were very constant in their attendance, and manifested much interest."

The series of meetings closed with one for the members of the Society only, of which it is said: "I never saw a company so baptized into a feeling of tenderness and love, and thanksgiving and praise. The fountains of the great deep seemed to be broken up, and I think it must have been like some of the meetings which George Fox describes when he says, 'The Lord's power was over all.'"

THE "American Peace Society" has appointed Leonard H. Pillsbury its General Agent for the "Western Department." His headquarters will be for the present at Manhattan, Kansas.

MARRIED.

HAMPTON—MORRISON.—At a meeting appointed by Bloomington Monthly Meeting, Iowa, on the 18th of Eleventh month, 1872, Edward W. Hampton, of Linn County, Iowa, to Ruth Maria, daughter of Henry W. and Lucy B. Morrison, of Sweetland, Iowa.

DIED.

HEALD.—On the 18th of Eleventh month, 1872, at the residence of her husband Wm. W. Heald, Susannah Heald, in the 71st year of her age; a member of Gilead Monthly Meeting, Ohio. She was a native of Liverpool, England, and formerly wife of Joseph Nevill of that place. She was an earnest, faithful and useful Christian and member of our Society, evincing by her conversation and actions, that she felt herself to be but a pilgrim and sojourner here, but that she looked forward to a home, a city that hath foundations eternal in the heavens. Her services were often made use of by the Society, particularly as Clerk, for which she had a peculiar fitness, and served acceptably for over ten years as clerk of Alum Creek Quarterly Meeting of Women Friends, also for many years as overseer of Gilead Monthly Meeting, and was an active encourager of First-day schools among Friends, and for many years up to the time of her death a teacher of the Bible Class in the school of Gilead. Enjoying through life excellent health, moral strength, and vigorous intellect, she was suddenly paralyzed by apoplexy, and lingering for nearly two weeks, unable to speak except to answer yes or no, but most of the time conscious of her surroundings, recognizing her friends, and evincing but one sentiment, that of Love, she gradually and peacefully passed away.

ELLIOTT.—At her residence on the 24th of Tenth month, 1872, Ann H., wife of Thomas P. Elliott, aged over 60 years; a member of Rich Square Monthly Meeting, Northampton County, N. C.; an Elder 11 years. Her family and friends have the comforting assurance that her end was peace, and can adopt the language "Blessed are the dead that die in the Lord."

TWO GENERAL MEETINGS for Divine worship are appointed by the Committee of Western Yearly Meeting in connection with committees of Plainfield and Sand Creek Quarterly Meetings. One to be held at Spring Meeting-house, 1 mile from Amo, (about 25 miles west of Indianapolis, on the Vandalia line), commencing on First-day, 12th month 8th, 1872, at

10 A. M. And one to be held at Hopewell, Jennings County, Indiana, commencing on Sixth-day, the 13th of same month, at 10 A. M.

Committees to meet two hours earlier on the morning of each meeting. A cordial invitation is extended to Friends and others to attend, and unite in seeking for a renewed manifestation of the Holy Spirit's power; so that by thus coming together souls may be blessed and our heavenly Father glorified.

Ample accommodations will be supplied at both places for all that may feel like attending. Certificates to return free to all points between Indianapolis and Terre Haute will be supplied, good from the 9th to the 14th; and excursion tickets sold (at ticket office, Indianapolis) over the Jeffersonville road to North Vernon, there change cars for Butlerville, 8 miles distant, on the O. & M. road, and one mile distant from place of meeting.

By direction of Committee.

WM. L. PYLE, Secretary.

CORRESPONDENCE.

GENERAL MEETING AT ST. ALBANS, ME.

The second General Meeting of Friends in New England commenced at St. Albans, Maine, on Fifth-day, Tenth mo. 24th, and continued four days. * * *

The meeting-house belonging to Friends was quite too small for the gatherings, and the commodious Union house of worship was kindly granted for the meetings, which were largely attended by the people of the village and of the surrounding country. Excepting the company of Edward C. Young, of Ohio, the attendance of Friends was mostly from within the limits of this and the neighboring Quarterly Meetings.

The fervent aspiration that the presence of the dear Master might be known and felt among us was heard and answered. The great theme of salvation through Christ, embodying entire consecration and faith in His blood on our part and the consequent acceptance and seeking of the Holy Spirit, was very fully and interestingly brought to view by those who were called to minister in His sanctuary; which service was attended with that Divine unction that caused many hearts feelingly to respond, "It is good for us to be here."

One session was especially set apart as an opportunity for the young people and those young in religious experience to give relief to their feelings, and many voices expressed contrition for sin, consecration to Christ, and peace and joy in believing. Another afternoon was given to the children, who listened with eager interest as they were told of the country and people of Syria by one who had seen that whereof he spoke; and also to other instruction and illustrations by which they were taught of the tender love and care of the Good Shepherd for the lambs of the flock.

We were much impressed by the sudden removal of one who has mingled with us. * * *

The funeral was largely attended. It was an impressive and heart-tendering season, and the great truths relating to time and eternity were felt to be of paramount importance.

Now, in looking back over the sessions of this meeting, we feel humbly to return thanks to our kind Heavenly Father for the sensible presence of the Holy Spirit. We may not with our feeble capacities sum up the results, known only to God, who has Himself kept the record, yet our hearts have been made to rejoice in visible fruit. The Church in its several branches heard the invitation, "Come up higher." Witnesses testified of the efficacy of the blood of Christ to cleanse from all sin. Sinners sought, and we believe found pardon and were made happy in the Lord.

To Him to whom alone belongs the honor we ascribe the praise now and evermore. [The above was abstracted from an account given by some of the committee in attendance.]

For Friends' Review.

AN APPEAL ON BEHALF OF TEMPERANCE.

The following comes to us from a young woman in North Carolina. May the zeal of youth, whether in rural districts or in cities, ever be displayed for truth and progress.

When we look on the broad domain spread out before us, and behold so many of our fellow mortals deluded by the *fatal cup*, and trace the misery wrought by this delusion—the gray hairs of fathers and mothers sinking with sorrow into the grave—the wives and children rendered wretched beyond description—the brothers and sisters ever bearing a nameless grief for a ruined brother; when we see on all sides the new made graves, over which is written, as it were, in letters of burning, "No drunkard shall inherit the kingdom of God," is it to be wondered that we plead for the cause of temperance?

Must our country be ruined by rum? Must her best intellects be dashed into the wine cup, and we sit idly looking on?

I appeal, fathers and mothers, first to you! Have you loved sons; those whom you wish to see respected and beloved—an honor to society and to you? Let not the poison come nigh their lips. And have you still higher aspirations for them; if, through mercy, *you* are permitted to enter into the rest that remaineth for the people of God, do you want to see those children there? "Set not their feet in the way to hell."

Young men, hopes of our country, strength of her being, to *you* we are looking for present action; through you for present reformation. Wield the weapons while you may. Do not leave the work for the children, saying, they

have had better opportunities for social and moral culture than you have had. Remember, before you step off the threshold of society they will step on, and will, more or less, imitate your pattern. See that it be a good one. "Quit yourselves like men." If you have taken the first dram, henceforth say "No," and stick to it. The very sot will respect you for your firmness, and the noble and good will love you.

Almost all the reformatations that have ever been wrought may be traced to the efforts of individuals whose names are to-day enshrined in the hearts of the people. Is not here a chance for some of you?

Throw off the lethargy and go to work. Hold the banner high, young men, you will never regret it.

Young women, we too have a share of the work. Though our efforts may be too weak to stand alone, yet, "as the vine, which would otherwise fall to the ground, winds itself about the towering oak," adding strength and symmetry thereunto, so may we wind our little mites into the crevices which will be left by the greater efforts of the opposite sex, and, if possible, add strength and beauty to this glorious banner, which, when unfurled to the world, may, by its gladdening influence, cause the people to rest beneath its shadow.

The advocates for temperance may be few; they have ever been few who stem the tide of wrong to battle for right, but these may ever take fresh courage.

"Press on! there's no such word as fail!
Press nobly on! The goal is near,—
Ascend the mountain! breast the gale!
Look upward, onward—never fear."

ANNUAL REPORT OF FRIENDS' MEXICAN MISSION.

Dear Friends:—It is with a deep feeling of gratitude to our Heavenly Father that we thus turn a retrospective glance over one year of foreign missionary labor, under the support and sanction of the Association. Whilst we can acknowledge that whilst sensible of our own weakness and powerlessness we have been made to realize that He who has all power is able and ready to succor those who confide in Him, we can also acknowledge that His ways are not as our ways nor His thoughts as our thoughts. A few days before leaving our home in North Carolina, the terrible news flashed along the telegraph wires that a strong revolutionary movement had arisen in Mexico, and that the revolutionary forces were expected to advance upon Matamoros. We had, however, completed all preliminary arrangements, the American Bible Society had shipped 500 volumes to meet us at Brownsville, Texas, and we must at least reach that point and

strive to make a practical use of the Spanish language preparatory to such future steps as truth should open way for. Upon arriving at that point, we found that there was no safe nor reasonable manner of reaching Victoria, the capital of Tamaulipas, which had been represented to us as the most desirable location for a center of operations. We had either to stay in Brownsville or venture at once upon Mexican soil by using Matamoros as a temporary center of operations,—using every opportunity to acquire a practical use of the language—and await the revolutionary movements. Accordingly we rented rooms, and began trying to use Spanish and converse in it on religious matters. Notwithstanding that coldness and fanaticism seemed the only elements to encounter, we had only a few tracts that we had brought, the Bibles were six weeks later in their arrival, and four months elapsed before any considerable number of tracts reached us. The First-day school began in Second month with three besides ourselves. In the Fourth month it began to increase rapidly, and just at that opportune time books and tracts arrived. There seemed to be a call for books, which led us to employ persons to sell them in the streets and market, and from one to five persons have been thus employed in connection with their business as venders of Yankee notions. Librado Flores, from Fourth mo. 1st, devoted himself almost exclusively to our tract and book work, and by his influence Gospel Truth has been persistently offered in every attractive form, in all parts of the city. Of all the branches of mission work, the tract and book work should occupy the *first place* as at once most widespread and permanent. The American Bible Society guarantees to supply all we need in the line of Bibles and Testaments, Psalms, Proverbs, and Gospels of John in Spanish. We have also now a large supply of Gospel of John, Daily Texts and Psalms in verse from the superb translation of Carvajal, printed by the Tract Society, who also issue several valuable books and tracts of which they grant as much as Friends purchase. We can, however, issue our translation at equally low rates; and in tracts, we shall chiefly concentrate our efforts upon translations of the *very best* English tracts. Our teacher spends from 7 to 10 o'clock of every week-day night in correcting and copying our translations, the greatest possible care being used to make them clear and forcible and free from all English idioms. She also carefully corrects all our proof sheets. Friends can readily see that thus devoting her whole time she should be suitably sustained, as she is the *chief dependence* of the family of eight. Next to the book and tract work, the girls' school

seems most important. This effort to bring together those who are willing to come under such strongly Protestant influence, and free themselves from idol worship in the form of Madonnas, demands the earnest sympathy of the friends of female education. Will not some wealthy Friends place the school on a permanent basis by some such endowment as that which sustains the Protestant school at Monterey (one man gave the Monterey school \$20,000). The children are here; they will come and pay all they can; if we do not pick them up, the Sisters of Charity will do it, and teach them to kneel daily before the "Most Holy Virgin" of their mythology. The teachers can be had (the one we now employ is from the Monterey school, with three years' experience in teaching), and what shall be done is for Friends to determine.

STATISTICS OF DONATIONS RECEIVED.

Received from American Bible Society 1,020 volumes, value, \$450.00, (including 200 at Victoria and 320 on ship, now due in a few days).

	\$450.00
Received from American Tract Society, books and plates,	100.00
Received from Friends to meet retail price,	100.00
Received from Friends for special tract work,	100.00

Total books to date	\$750.00
Received for school work and clothing poor,	\$26.00

Sales have paid freight, customs and sustained colportage here in the city. We cannot send our colporteur to Victoria nor Tampico unless he can have a regular support independent of sales of books.

SPECIAL TRACT WORK.

Our special tract work began in Eighth month by the printing of

1 Hymn Tract of 4 pages	100 copies
" " " 16 "	250 "

The press was working to great disadvantage, owing to the destruction of the ink roller on the voyage. Stephen Grellet, a tract of 24 pages, and one number of "El Ramo de Olivo," 1,000 copies of which contained as much reading matter as 24 ordinary 12 mo. tract pages, were issued in 8th and 9th mos.; also a four-page collection of Scripture testimony on peace. The hymns were bound in Ninth month, and sold or donated in three days, and accordingly early in Tenth month we issued a tract of 32 pages, which consisted of translated hymns, of which edition we hope to supply a few to the Missions in the interior. The issue of the second number of "El Ramo de Olivo" closes up our work to 11th mo. 1st, leaving Poems and Exhortations

in press, "The Glories of Mary," awaiting its issue, and "Richard, or the Dark Night," in preparation.

The special tract work possesses the advantage of being so widely useful, as we can secure the co-operation of the other missions in their circulation in every part of Mexico.

Thus briefly, imperfectly, presenting the work and its needs, we solicit your continued liberal aid, that the precious souls striving for light amid the general darkness, may see some cheering rays.

We remain your Friends,
SAMUEL A. PURDIE.
GULIELMA M. PURDIE.

SCHOOL-LIFE AND EYESIGHT.

In a communication to the *Mechanics' Magazine*, Prof. Liebreich describes the injuries to the eye incident to school-life, pointing out their causes and the means to be adopted to avoid them. The changes in the functions of the visual organ, developed under the influence of school-life, are three in number: First, decrease of the range of vision; second, decrease of the acuteness of vision; third, decrease of the endurance of vision.

Decrease of the range, short sightedness (myopia), is developed almost exclusively during school-life—rarely afterward, and very rarely before that time. There is often an inherited predisposition to become short-sighted, and this is developed during school-life, more or less, according to certain external conditions. * * * Short-sightedness exerts an injurious influence on the general health by inducing the habit of stooping; and, from a national point of view, its increase is to be considered a serious evil.

Decrease of acuteness of vision (amblyopia) is a serious condition, generally the result of positive disease of the eye, which may exceptionally be induced at school. Amblyopia of one eye only, is, however, often produced by unsuitable arrangements for work, which disturb the common action of the two eyes, and weaken the eye which is excluded from use.

Decrease of endurance (asthenopia) is a frequent affection, that has destroyed many a career, prevented the development of many a fine intellect, and deprived many of the fruits of their laborious exertions. It arises principally from two causes: the first is a congenital condition, called hypermetropia, which can be corrected by convex glasses, and which, cannot, therefore, be laid at the door of school-life; the second is a disturbance in the harmonious action of the muscles of the eye—a defect which is difficult to cure, and which is generally caused by unsuitable arrangements for work.

These three anomalies all arise from the same circumstances, viz, insufficient or ill-arranged light, or from a wrong position during work. Where the light is insufficient or badly arranged, we are obliged to lessen the distance between the eye and the book while reading or writing; and we must do the same if the desks and seats are not of the right shape and size, and suitably located. When the eye looks at a very near object, the accommodating apparatus, and the muscles which turn the eye, are brought into a condition of extra tension, and this is to be considered as the principal cause of short-sightedness and its increase. If the muscles of the eye are not strong enough to resist such tension for any length of time, one of the eyes is left to itself; and, while one eye is being directed on the object, the other deviates outwardly, receives false images, and its vision becomes indistinct (amblyopia). Or, perhaps, the muscles resist these difficulties for a time, become weary, and thus is induced the diminution of endurance (asthenopia).

In order to prevent these evils, the light must be sufficiently strong, and fall on the table from the left-hand side, and, as far as possible, from above. The children ought to sit straight, and not have the book nearer to the eye than ten inches at least. Besides this the book ought to be raised 20° for writing, and about 40° for reading.

* * * Light coming from the right hand is not so good as that from the left, because the shadow of the hand falls upon that part of the paper at which we are looking. Light from behind is still worse, because the head and upper part of the body throw a shadow on the book or paper; but the light that comes from the front, and falls on the face, is by far the worst of all; for it not only defeats the object desired—illuminating the faces of the children—but is most hurtful to the eye. Instinctively desirous of avoiding the unpleasantness of the full glare, the children will assume all sorts of positions, which turn their faces from the master. In reading they turn the head round the vertical axis, generally toward the right, in order to let the light fall on the book, which, when held straight before them, is completely in shadow; while, in writing or reading (the book being on the table), they bend their heads as low as possible, in order to shade their eyes by the projection of the forehead.

The best light for the school-room is from above; but, when this cannot be obtained, the desks should be so arranged, in connection with the windows, that the light shall fall upon the book or paper from the left.

Where light from gas or other artificial source is used for evening work, it should be

made as steady as possible, and the lights so placed that they will not come opposite the eye, as in this situation they are dazzling and injurious. Ground-glass globes ought not to be used, for, though valuable in an ordinary room, where they tend to diffuse the light more equally, they give an indistinct light for work, and thus put a greater strain upon the eye. * * * *

—*Pop. Science Monthly.*

From Philada. Evening Bulletin.

FREEDMEN EMIGRATING TO AFRICA.

A party of freedmen, consisting of several families, numbering about one hundred and seventy-five souls, will sail to-day from Savannah for New York, bound to Liberia. They have been gathered from Florida, S. Carolina and Georgia, under the auspices of the American Colonization Society, who pay the travelling expenses of the emigrants. These people return to Africa of their own choice and on their own applications, satisfied that they will do better and be more happy there than in the United States. The emigrants on their arrival receive grants of land from the Liberian government, and they are provided before leaving with agricultural implements and other necessities to enable them to make a favorable start in their new homes. There is, it is stated, a strong desire among many negroes in the South to return to the land of their ancestors, and the Colonization Society aids all willing to go as far as their means will permit. It seems that there are still living a considerable number of blacks captured on slavers by American men-of-war, who remain in this country. Those found on the *Amistad*, *Wanderer* and other ships were not all sent back to Africa. An Alabama clergyman, writing to the *African Monthly* for November, says:

"I am familiar with a number of native Africans who met in the city of Montgomery a few days since and formed an organization, one provision of which was that they should meet once a year in Montgomery, and do all in their power to return to their native land. They were of the captives landed on our shores some fifteen years ago from the slaver *Wanderer*. I recently saw one of them whose name is Peter, an honest, faithful Christian man. He married one of the captives of the *Wanderer*; has a little daughter eleven years old, well educated and very intelligent. He was almost wild when I told him there was a possibility of his returning to Africa, and said that if I would procure them a passage back to their homes they would make me a king. It is reported there are over one hundred of these people in the counties of Montgomery, Lowndes, Dallas and Mobile."

The American Colonization Society was organized in 1817, and at first received appropriations from Congress. Its headquarters are at Washington. It is now sustained by contributions, bequests, &c. The first shipment of negroes was made by it in 1820, in the ship *Elizabeth*, from New York, and every year since a party has been sent to Liberia. The last body sailed in November, 1871, one year ago. During the war the operations of the Society were circumscribed, but since its conclusion very nearly 3 000 blacks have been forwarded to Africa from the United States under its direct supervision. The President of the Society is John H. B. Latrobe, of Baltimore; John Orcutt, D.D., is the Travelling Secretary. He visits the different Southern States to receive applications from heads of families desiring to emigrate. The emigrants who leave Savannah to-day will sail for Monrovia Wednesday next, the 20th inst. About one-half of the party will settle at Cape Palmas.

From the British Friend.

THE PRIVILEGES OF OBSCURITY.

People do not value or understand the privileges of obscurity until they have known or seen something of the serious inconveniences of celebrity. It must be a very unhealthy craving for notoriety, that would seem to yield any compensation for forfeiting the exemptions of obscurity. I saw a little of the disadvantages of fame in the case of my dear old friend (and neighbor in Westmoreland), Wm. Wordsworth. Our grounds adjoined, and he was right glad when I readily complied with his request to have a wicket in the fence between us, that he might be in my grounds, at will, when liable to the invasion of tourists, or even of those numerous strangers who bore letters of introduction to him. This wicket he used to call "Accommodation Gate." * * * * His dear wife has told me that she has had to make tea seven times in one afternoon for parties who brought such letters of introduction from lords, bishops, Sir Robert Peel, or their own especial friends, that they *must* show them attention. It was very pleasant to be on our terms of most friendly neighborhood. The mention of Sir Robert Peel reminds me that when he sent Pickersgill to Rydal Mount to paint Wordsworth for his gallery, and the lights in the old house were very unsatisfactory to the artist for his work, Wordsworth brought him down to Glen Rothay and asked that he might "sit" in our Mount-room. Of course it was a true pleasure to afford this accommodation to the author of "Accommodation Gate." The *seance* lasted more than a week, and became an object of so much

interest in the neighborhood that it was like holding a sort of levee. Pickersgill greatly encouraged his subject being amused by conversation while tied to this tedious sitting: so that visitors were free of the painting-room, to their great gratification. And it is to me, now, a pleasant memory that, in the intervals of visitors, when Pickersgill was so desirous that Wordsworth should be kept alive, *expressedly*, many of our conversations were not only of general but of sacred interest. He was sweet and patient under what, to him, was the real trial of this prolonged "sitting," and more than usually disposed to speak on religious subjects. These he never approached without an edifying reverence. Let this be noted in an age that "lacks reverence." This great man, great as a philosopher as well as a poet, could humble himself as a little child to receive with implicit confidence whatever the Holy Scriptures testified. But to return for a moment to the privileges of obscurity, already perhaps nearly enough illustrated.

No one knows fully the advantage of being able to "keep the noiseless tenor of his way" until he has observed the annoyance of the contrary. I can fancy that my dear friend John Bright, when absolutely requiring rest and quiet in travelling for his health (I trust now, 8th Month, 1872, much restored, to the comfort of his many friends, and, prospectively, to the benefit of the country), I can fancy that he would often be glad to "keep a more noiseless tenor of his way" than can agree with newspaper chronicles of his movements, and especially with luggage labels, subjecting to be victimized by attempts at conversation, not to say "interviewing," at seasons when he would so very thankfully partake of the exemptions of quiet, and the privileges of obscurity.

WILLIAM BALL.

THE BIG TELESCOPE.

Alvan Clark & Sons have completed the object glass of the great telescope they are making for the United States Government. The two pieces of glass composing it are 27½ inches in diameter; 26 inches of this are available, the other inch and a half being covered by the mounting. The crown glass is without flaw, and is perfect, with the exception of a few air bubbles, which will in no wise interfere with its action. The flint glass is almost as good, there being but a few small striae in it. It will take a long while yet to finish the mountings, although most of the castings for them are on the ground.

With the completion of the object glass, the main difficulty in the construction is, however, overcome. The remaining work is merely mechanical. The construction of this

immense glass is a feat of which America may well be proud ; it has required months of careful labor. It is interesting to see the precautions that are taken to prevent any damage to this precious piece of property. It has had a fire-proof safe built expressly for its protection, in which it is carefully placed every night, and the doors are secured with locks. Every door and window of the building is connected with the room of Mr. Clark by means of an electric telegraph, so that no entrance can be effected without at once raising an alarm. The glass itself rests on its edge on a small car which runs on a railway, so that it can be easily put into or removed from the safe.

We believe it is definitely settled that this instrument is to be mounted at Washington, and not at some point in the Rocky Mountains, as has been stated in the newspapers.—*Journal of Chemistry.*

YOUTHS' DEPARTMENT.

LITTLE BELLA'S FOUR TEXTS.

"Mamma," said Bella, a little girl of six years old, one evening to her mother, "I have four texts—one for the morning, and one for the middle of the day, and one for the evening, and one when I go to bed ; shall I say them to you ?"

"Do, my love," replied the mother.

"My morning one," said Bella, "is, 'Jesus Christ came into the world to save sinners ;' and my middle of the day one is, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest ;' and my evening one is, 'Him that cometh unto Me I will in no wise cast out ;' and my one for when I go to bed is, 'God is love.'"

"And very good and appropriate I think they are," said her mother, "for when you say in the morning, 'Jesus Christ came to save sinners,' you may think—Well, I am a sinner, so He came to save me ; how I should love Him for that, and how I must try to obey Him all day. Then by the middle of the day, perhaps you have been naughty and feel sorry for it, or something may have vexed you, and then that verse comes sweetly into your mind, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest.' And in the evening, however naughty and foolish you may have been, you can still remember the promise, 'Him that cometh unto Me I will in no wise cast out.' And then when bed-time comes, and you look back on all that has happened during the day, and how kind God has been to you in many ways, you can say with all your heart, 'God is love.'"

"Yes, mamma," answered Bella, eagerly, "that's it. When I say my morning text, and think Jesus came to save me, I will love and try to obey Him ; and in the middle of the day I will say, 'Come unto Me ;' and I will go to Jesus, and ask Him to wash me in His blood, and then I will feel Him taking me in His arms, and I will say, I will do anything mamma wants me to do, and I will be good. And in the evening, when I say, 'Him that cometh unto Me I will in no wise cast out,' I will think Jesus won't say, 'Go away ; I want a better girl than you ;' and at night, when I go to bed, I will remember all these things, and I will say, 'God is love.'"
—*The Christian.*

CHRISTIANS, see your position—debtors to grace ; show your gratitude by earnest, Christ-like lives, and as God has bidden you live, see to it that you live in earnest.—*Spurgeon.*

For Friends' Review.

KEPT IN PROSPERITY.

When all who bore the Christian name
Suffer'd reproach and loss and shame ;
When persecution raged around,
And blood of martyrs dyed the ground,
God's church before the world stood bright
A burning and a shining light.

No one could feebly hold a faith
Which led to torture, fear and death ;
Each soul rejoicing in the plea,
"Christ loved and gave Himself for me,"—
Resting on His almighty arm,
Felt that no power on earth could harm.

Lord, Thou didst bid the storm to cease,
Oh, keep us in this day of peace !
And may Thy arm, so strong to save,
Amid the ocean's boisterous wave,
Ne'er leave us to our fiftful will,
But guide us while the sea is still.

With Thy supporting presence nigh,
The martyrs could triumphant die.
Saviour, to us Thy presence give,
That we for Thee *each hour* may live ;
Walking as pilgrims, with our love
Fixed surely on the home above !

Alas, we do but dimly see
What means eternity with Thee !
The dust of earth so fills our eyes,
We oftentimes overlook the prize,—
The treasure which Thou keep'st in store
For Thy redeemed ones, evermore.

We're poor and blind, anoint our sight,
And lead us by Thy perfect light ;
Though faint and halting steps they make,
Thy children Thou dost not forsake ;
Tho' wayward, backward to fulfil
Thy precepts, Thou art faithful still.

We know we'll not be left alone,
Thou bought'st us, and we are Thine own ;
Bound by that love which ne'er grows cold,
Still draw us closer in Thy fold,
And keep us, a united band,
Safe in the hollow of Thy hand.

*Quarterly Meetings in Twelfth Month, 1872.**(From New York Pocket Almanac.)*

12th mo.	5th, Dunning's Creek, Baltimore Y. M.
"	7th, White Water, Indiana Y. M.
"	" Richland, Western Y. M.
"	" Hesper, Kansas Y. M.
"	11th, Le Ray, New York Y. M.
"	12th, Haddonfield, Philada. Y. M.
"	14th, Mississinewa, Indiana Y. M.
"	" Spiceland, Indiana Y. M.
"	" Cottonwood, Kansas Y. M.
"	16th, Baltimore, Baltimore Y. M.
"	18th, Yonge Street, Canada Y. M.
"	21st, South River, Iowa Y. M.
"	" Westfield, Indiana Y. M.
"	" Northern, Indiana Y. M.
"	" Spring River, Kansas Y. M.
"	25th, Scipio, New York Y. M.
"	28th, Honey Creek, Iowa Y. M.
"	" Wabash, Indiana Y. M.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 25th inst.

GREAT BRITAIN.—Difficulties have occurred in the police force of London. An organization having been formed among them for the purpose of obtaining an increase of pay, a member who had acted as secretary of a meeting on the subject, was summarily dismissed on a charge of insubordination. This caused much dissatisfaction, the manifestation of which led to the suspension of 80 men on the 18th instant, and 200 more on the 19th. From the general feeling of sympathy with these, among the force, fears were entertained in the city that the streets would be left practically unguarded. It was stated that at 11 A. M., on the 20th, not a policeman was to be seen in the Strand, one of the most crowded thoroughfares in London. We have no account of the matter later than that date.

Sir John Bowring, a distinguished author and diplomatist, and for some time editor of the *Westminster Review*, died on the 22d inst., aged 80 years.

FRANCE.—The small majority, and the abstinence from voting of many deputies, on the vote of confidence demanded by President Thiers, much displeased the latter, and he declared that he would resign unless a resolution of confidence should receive a full vote and a larger majority. This declaration caused considerable agitation among the members of the Assembly, and a deputation of the "Left" or Republican party, waited upon the President to dissuade him from such a course, and assured him that they would introduce constitutional projects in harmony with his views, the passage of which would be fully equivalent to a vote of confidence. Subsequently, that party prepared a bill to be proposed in the Assembly, prolonging the present term of President Thiers four years; providing for a Vice-President, to succeed the President in case of resignation or death; the President and Vice-President to be re-eligible to office only for a second term; one-third of the Assembly to be renewed annually; the President being entitled to suspend the promulgation of laws passed by any Assembly, until after the annual election; then, if the Assembly insists on the law, it must be promulgated. This project is understood to be approved by Thiers. In a speech before the committee of the Assembly appointed to prepare a reply to his message at the opening of the session, he declared himself willing to accept the principle of Ministerial responsibility,

and a parliamentary system which would not completely exclude the President from debate. The members of the Right, or monarchical party in the Assembly, held a caucus on the 19th, in which they agreed to oppose any formal proclamation of the republic, but to abstain from combinations for the restoration of the monarchy. They expressed a willingness to make Thiers President for life, if he will frankly take conservative ground, constitute a responsible Ministry, and give up the right to participate in debates. At our latest dates the question was not decided.

A bill providing for the restitution to the Orleans family of their property confiscated in 1852, has passed second reading in the Assembly. A committee appointed to draft an electoral law, has made a report, recommending that 21 years be retained as the age qualifying for voting, soldiers in actual service to be disqualified, and officers of the army to be permitted to vote only when placed on reserve. A large class, who by the army law are obliged to military service until the age of 25, are incidentally disfranchised by this proposition. A heated debate upon it was anticipated.

ITALY.—Emigration to the United States has increased to such an extent, that the attention of the government has been called to it. The Minister of the Interior has written to the prefects of Italian provinces inquiring into the cause of so many persons leaving their homes. A few days since, about 300 Italians, mostly in a destitute condition, arrived in New York, who had been deceived and defrauded by persons pretending to be agents of a Colonization Society at Havre, France. By flattering representations of the advantages of emigration to Buenos Ayres and to the United States, these people were induced to expend, in many cases, nearly all their scanty means, in purchasing passage tickets to the supposed land of plenty. On reaching Havre, those who desired to go to Buenos Ayres were informed that no vessel would sail for that port for some time, but that if they would go to New York they would be forwarded to their destination free of expense. Ignorant of the relative positions of the two ports, they accepted the offer, only to find on reaching New York that they had been cruelly deceived, and to be thrown, utterly friendless, upon public charity.

GERMANY.—The country reform bill has passed second reading in the Lower House of the Prussian Diet. All the amendments proposed were rejected, and the bill as introduced by the government was sustained. The Emperor adheres to the purpose of creating a number of new peers, in order to insure a majority for the measure in the Upper House, when it shall again reach that body.

A bill has been submitted to the Diet by the government, prohibiting the issue by Roman Catholic clergymen of sentences of excommunication against Prussian subjects; the penalty being 5000 thalers fine, or two years' imprisonment. A bill for the suppression of religious corporations has also been introduced.

The German government has replied to the invitation from Great Britain to assist in the suppression of the East African slave trade, that it will give all the moral and diplomatic support in its power to the movement, and will instruct the German consuls at Zanzibar and other African ports to place their means at the disposal of the expedition now fitting out in England.

SPAIN.—It has been announced in the Cortes that the system of trial by jury will speedily be established in Spain.

2406-

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

VOL. XXVI.

PHILADELPHIA, ELEVENTH MONTH 30, 1872.

No. 15.



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For Friends' Review.

CHRISTIAN SKETCHES.

(Continued from page 228.)

Soon after R. Davies and his wife were settled in their home in Wales, he was summoned before the magistrates to answer "for the new way and strange religion" which he preached among the people. He told them "it was the good old way that the prophets and servants lived and walked in" that he had found, and desired to walk in all his days. Some of the justices being friendly, he was permitted to return to his family for a time, but his wife and he foresaw that trials awaited them.

In the Third month, 1660, a troop of horse was sent to take him to prison. As he was going up stairs to inform his wife, and make ready, one of the troopers followed him with a naked sword and pistol. His wife was then in her chamber with an infant three days old, but she raised herself up in bed, and said, "Dear husband, be faithful to God, whatever becomes of me." The soldier then

retreated, and many of the young men of the town, with some of the chief people, interceding with the captain of the troop, they were withdrawn, under a promise that R. Davies would be at the prison at Montgomery the next morning. The restoration of King Charles II. having taken place, the prison was then occupied by a number of Cromwell's officers and soldiers, and many of the high professing Independents, Presbyterians and Baptists. True to his word, Richard went alone to the prison, and surrendered himself to the Marshal. Having the liberty of the house, he soon found that the Presbyterians and other professors with whom he had been well acquainted, were unwilling to discourse with him, and on enquiring the reason was told that they had agreed among themselves they would neither talk with him nor receive any books, lest the more serious inward Christians of their number should turn Quakers. But, he says, "In a little while their covenants were broken, and as the Lord would order it, I spoke a few words in their meetings." Several were convinced, and came to meet with him in his room. Soon after the Lord made way for his enlargement and he was permitted to return to his family, many of his neighbors rejoicing to see him.

The Truth now spread in the shires of Wales, and the scattered seed sprang up and grew. In 1661, a meeting was held at Edgemont, in Shropshire, from which R. Davies and twenty six others were taken and sent to Shrewsbury prison. As they refused to yield to the demands of the jailor for food and lodging, he thrust them into a little room where there was scarce room to lie down. But they slept well upon the boards, being willing to suffer all things for Jesus' sake. The next morning they were fresh and well, and while they were praising God for His mercies and goodness, the jailor came and asked them how they liked their lodging. They told him they slept in peace of conscience, for they durst not break the command of Christ, "Swear not at all;" their arrest being not only for meeting to worship God

in spirit and in truth, but for refusing to take the oaths of allegiance and supremacy. The meek and Christian conduct of R. Davies so influenced the jailor that after a few days he allowed him and his friends to go to their homes, taking their word that they would appear at the next assizes. When the time came, they returned, and found a great change in the jailor. A malefactor under his charge had escaped, and he was to be tried for his life. He urged Richard to stay with him in his affliction, saying that "if God and the judge would show him any mercy, it would be on Friends' account," confessing that he had been very severe, adding, "you are merciful men, and can forgive wrongs and injuries." When his trial came on, R. D. stood near him to the comfort of the poor man. He was cleared, because the escape was not wilful on his part, which was a satisfaction to the Friends. They also were freely discharged by the Judge, the Lord being with them, and giving them good service among the people. Many were also gathered to the Lord among the rocks and mountains of Merionethshire. They kept meetings in their houses, and receiving the truth in the love of it, continued faithful as servants of their Divine Master.

A few years before the heavenly light so sprang up in this region, two young men from one of the honorable families of Wales went as students to Oxford. Whilst there, they witnessed much of the suffering that Friends underwent in that city at the hands of the magistrates and of the wild and ungodly scholars. These affected them deeply, and a secret love arose in their hearts for Friends. The elder of the two, Charles Loyd, returned to his native county before his brother Thomas, and became an intimate friend of R. Davies, tenderly receiving him at his home at Dolobran, after a meeting where they had had a sweet and refreshing time in the presence of the Lord. Charles had risen to prominent positions in the county, but now became willing to give up all and suffer for Christ's sake. Being sent to prison because he could not disobey the command, "Swear not at all," he was put in a little smoky room, with nothing but straw to lie on. His tender wife, Elizabeth, who was of a considerable family near Pembroke, was made willing to share the straw with her husband, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. His younger brother, hearing Charles was in prison, left Oxford to visit him, and the Lord opening his understanding also, he received the truth, took up his daily cross and followed Jesus. He returned no more to Oxford, but entered the school of Christ to learn of Him. Both now fully united with

Friends, and joined R. Davies in his gospel labors.

A deacon among the Independents, named Thomas Ellis, was also convinced. He was a man of great esteem. Of him it is related that when at one of their meetings, two women Friends came in and spoke in the fear of the Lord, that the minister called out, "Brother Ellis, take them away." But he was not willing until they had cleared themselves fully. Then being again called on, he went and desired them to go with him to the next room, where he said to them, "Friends, you see how we are met together here; we are like the prodigal, who was spending his portion, and we have a little unspent: and when we have spent all, we must return to our Heavenly Father, and come to you and your way."

This was realized in his case, for he became a faithful laborer among Friends, and the Lord blessed him, and pouring out His spirit upon him gave him part in the ministry.

In nothing terrified by their adversaries, Friends spoke boldly and plainly as they were moved of the Lord to warn the people. Rejecting outward ritual and signs, they insisted upon holiness of life. They preached that men must repent of all their sinfulness, and turn from it, before they can come to be assured of rest and peace. They called them to believe in Christ Jesus as their Saviour, and showed them that they must witness the blood of Christ to cleanse them from all sin. They taught them not to rely on types and figures, which were as shadows without life, but to know each one for himself, through the light of the Holy Spirit shed in their hearts, the eternal substance in Christ Jesus, which all that love Him shall partake of and possess. The hope laid up in heaven was set before them, the hope of salvation and eternal rest. That the world knew them not was no surprise, for it was so with the disciples in the apostles' days.

At a meeting in Cardingshire, a number of the young convinced Friends being taken prisoners, R. Davies found much love in his heart towards them. Prompted by this, he prepared himself to go and offer to the magistrate to lie in the prison, that his friends might be released to visit their families. Having acquainted his wife with his intention, it affected her closely, but in love she gave him for this service. He left his home, but on the way was informed that the Friends were unexpectedly released. Feeling it right, however, again to meet for Divine worship at the same place, R. Davies having by this time joined them, they were all again taken and committed to the town prison. Not being willing to hearken unto men more than unto God, they held meetings even in their

prison-house, and preaching in the Welsh tongue to the towns-people who flocked to see them, they declared the word of the Lord, and showed them the way to the kingdom of heaven.

Again R. D. was concerned to solicit the chief magistrate to accept him and one other as prisoners, and allow the rest to return to their homes, which he finally instructed the high constable to do.

Appearing before the justices at Slanbedar, where the sessions were held, R. Davies informed them that he had left his home to offer himself as prisoner for his friends, which made much impression on them, and they said, "It was great love, indeed, that caused him to come," and they were sorry that the magistrate had committed him and his friend. Then they discharged them, and the court being silent, R. D. declared the word of the Lord among them. "Very still and attentive," he says, "they were, as if I had been in a meeting. I commended their moderation, and in the love of God we parted from them." It was Christian love and conduct like this that wrung praise even from the stern heart of Oliver Cromwell. Being seated one day with his officers and counsellors around him, a Friend came in and addressing the Protector, offered himself to lie in Doomsdale for George Fox, if he would take him and set G. F. at liberty. This so struck Cromwell, that he said to his officers, "Who among you would do as much for me, if I were in the same condition?" It was evident he had small faith in any sacrifice on the part of those whom he addressed, and his words seemed like a bitter satire on those high professors around him.

But the solution of his unanswered question was to be found in this, that while the love of the world, of its honors and profits, animated the service of his followers, the love of God dwelt in the hearts of Friends, moving them even to lay down their lives if need be for one another.

Cromwell himself declared when, on another occasion, George Fox refused to accept a favor from him, that a people had arisen that he "could not win either with gifts, honors, offices or places," but, he adds, "all other sects and people I can."

(To be concluded.)

WHEN we are simple and open-hearted in abasing ourselves before the Lord, though we have acted foolishly and ungratefully, He will seldom let us remain long without affording us a sense of His compassion; for He is gracious; He knows our frame, and how to bear with us, though we can hardly bear with ourselves or with one another.—*Cardiphonia*.

For Friends' Review.

THE WAY OF SALVATION.

'So God created man in his own image, in the image of God created he him, male and female created he them.'—GEN. i. 27.

In which condition previous to his transgression, all the faculties of his mind harmonized with the will of his Creator, and he or they were happy. But through the influence and presentations of the serpent, their minds became alienated from God, and under the delusion of bettering their condition, they partook of the forbidden fruit, transgressed God's law; and the result was that all those faculties were defiled. A separation was then made between God, offended, and man, the offender. As the law of immutable justice cannot be annulled, but the penalty for transgression must be enforced, therefore Infinite mercy interposed, and God made provision for offending man while passing sentence upon the serpent. In the declaration, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," we have the first record of the blessed Redeemer, who is more prominently brought to view in the language, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

As no faculty of goodness remained in man in his fallen condition, he therefore could not transmit to his posterity that which he had not, but begat children "in his own likeness after his image." But this want was supplied by the gift of "grace and truth," that came by Jesus Christ, which blessed influence began to operate for the redemption of man as soon as the promise was made. In the dispensations of type and ordinance was shadowed forth the Antitype. The one great offering made by the only begotten Son of God, our Lord and Saviour Jesus Christ, on the cross. The emphatic "only begotten Son." The only one who was conceived of the Holy Ghost, and born of the Virgin. The true God and true man. Abundant provision is thus made to ransom fallen man from the penalty of death: to satisfy the demands of infinite justice, and open a door of mercy. In the fulfilment thereof, Jesus bore our sins in His own body on the tree; and in reality, the mercy seat overshadows the seat of judgment. The work of mediation is in part fulfilled.

But sinful man is still unreconciled to God's love or government. He is by nature carnal, with a mind at enmity with God. But the work of mediation is in mercy extended, for God speaks immediately to rebellious man by His Spirit, whom He hath sent in the name of His Son, for which gift we are in-

debted to the death and sufferings of the Son of God, our Lord Jesus Christ. The Spirit of truth is, therefore, the Spirit of Christ, and we can make no difference between the work of the Spirit and the work of Christ. He is our convictor. He gives us a sense of our sinfulness. As we yield to His influence, we are made to feel our need of a Saviour, and are drawn to Jesus, who saves His people from their sins. Just in proportion as our wills are subjected to His will, we come to Jesus. When wholly given up to His righteous control, we find ourselves at His feet, within the sacred enclosure of His fold; and the work of mediation between God and man, who had been offending, is so far complete. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." He in whom life, is become our light and salvation.

The same power that was needful to our redemption, is necessary to our preservation in the truth. In order, therefore, to the perfecting of fruit, and to an increase in fruitfulness, we must abide in the vine, and receive the care of the Husbandman. Fruit in the increase will be brought forth to the glory of the Father; and we shall know of being disciples of the meek and lowly Jesus.

The Lord, in His abundant care and love for His people, hath ordained instrumentalities, in order that His children who incline to follow Him may be "perfect, thoroughly furnished unto all good works." It hath pleased Him, therefore, in time past, to reveal His will to holy men of God, and to enable them to speak or write as they were moved by the Holy Ghost. The record thus made of His Son He hath preserved to us, and it is embraced in the Scriptures of the Old and New Testaments, which we accept as God's written word or message to us, and in which we may place implicit confidence. The Scriptures are a faithful medium through which God speaks to His people.

Although God speaks to man immediately by His true and faithful witness, yet man in his natural or fallen condition is so weak and dark, and inclined to lean to his own understanding, or to be diverted by surrounding influences, that he may not fully comprehend the teachings of God's Spirit within him. Therefore, as he diligently and prayerfully reads the Holy Scriptures, with the light of the Holy Spirit shining upon the sacred page and in his heart, he will not fail of receiving the knowledge that is described as being made wise unto salvation through faith which is in Christ Jesus—that faith which is "the evidence of things not seen, the substance of things hoped for." How important that the blessed truths of the Bible

be early and faithfully inculcated in the minds of children by the caretakers appointed of God, and that they should represent the character of "grandmother Lois and mother Eunice."

The blessings conferred upon man by the gift of the Holy Scriptures may be wrested and perverted by evil-minded men who desire to make a covering for their iniquity. The Scriptures may also be misconstrued and misapplied by those who are not willing to bear the cross of Christ, but are trying to climb up some other way than in at the door. To these the faithful witness will be a sore reprover, and if they will not heed His convictions, their condemnation will be just. But the humble disciple who faithfully searches the Scriptures that testify of Christ, and searches his own heart, where Christ's in-speaking Spirit is manifested, will not lack the knowledge that is essential to his salvation, or the wisdom that is necessary to his usefulness in the church and in the world.

Those who heed the call of God and are faithful to His requirements, be those requisitions less or more, and prove themselves trustworthy servants or confiding children, will also become His chosen, upon whom He bestows His special gifts, to be by them used in His service, for the benefit of others, who are also the objects of redeeming love. The redeemed children, or servants of God, are they who constitute His church, which He is pleased to use as His instrument for good, as a medium through which he speaks to a fallen world. Prominent among the gifts bestowed by God upon His church is that of the ministry. As God pours out of His Spirit upon all flesh, upon servants and upon handmaidens, He lays the burden of the ministry upon certain members of His church, enabling them to preach His word; and this, when performed in His name, has a baptizing effect. The church is edified, the world is warned and invited. The awakening influence of God's witness takes effect in the hearts of sinners. A good work is thus begun with the unconverted, and by the fostering care of the church as God's instrument, the work may be carried on, and souls be brought to Christ.

But this instrumentality may be perverted by evil men. The true and valuable coin is most likely to be counterfeited. Jesus knew this, and therefore said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." If those who come thus disguised were not dangerous characters, He would not have given the caution (we may assume this). He also tells us how to detect the cheat: "Ye shall know them by their fruits;" "A good tree cannot bring forth evil fruit." We may

be justified in the thought, that while these are deceiving others, they are themselves being deceived. And many of this class may persuade themselves that they are doing God's work. Our Lord says again, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." The blind and their leaders will alike fall into the ditch. The deceiver and the deceived are one in the sight of God. All are privileged with the knowledge of God, from the "least to the greatest." None need go to a brother or a neighbor to know the Lord. And therefore none need be deceived. The least is equally with the greatest accountable to God for his proffered knowledge. It is only by slighting the wisdom in mercy made available, that any are deceived. If there was no one deceived there would be no deceivers. By yielding to deception, the deceived promotes the wrong in the deceiver.

In a word, all the evils that are in the world are for the want of men having the fear of God before their eyes; for lack of faithfulness to the knowledge bestowed by God upon His people. God hath said, "What could have been done to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?"

ADAM SPENCER.

Springford, Ontario, 11th mo. 11th, 1872.

INDIAN DEPARTMENT.

THE KIWAS AND COMANCHES.

The last large delegation of Indians which came east, being composed mainly of Kiowas, Comanches, Apaches and Arapahoes from the Indian territory, in charge of Captain Henry E. Alvord, special Indian Commissioner, have now reached their homes again. Captain Alvord reports that the Arapahoes, Caddoes, Wichitas and affiliated bands fully sustain their delegations in acceding to the proposition of the government for their location upon considerably diminished reservations. The Kiowas, Comanches and Apaches had been already informed of the substance of the warning given by the Commissioner of Indian Affairs to their delegates while in this city; and this, in conjunction with Colonel McKenzie's timely attack upon the still implacable Comanches roaming in Texas, has borne its first fruits. The tribes named have promptly surrendered to their agent the last of the captives held by them, and declare their intention to give up the stolen animals and other-

wise fully comply with the demands of the government. Already Maorvi, or Shaking Hand, the most important of the disaffected Comanche chiefs, with his band, and Kicking Bird, with nearly all the Kiowas, have come again to their reservation and camped near the agency at Fort Sill. A few well-known Kiowa braves with a small following, express their determination to continue to defy the authorities, but these men have long been outlawed, and their own chiefs disclaim all responsibility for their deeds, and assure their agent that the government will be sustained by the tribe in any action it might take in regard to this faction.

Captain Alvord says that before he left St. Louis arrangements were made with the United States Marshal at that city to send back to Texas Satanta and Big Tree. These chiefs were sentenced to death, but punishment was subsequently commuted to imprisonment for life. Governor Davies, of Texas, had, at the request of the Indian Bureau, permitted them to be taken to St. Louis to see their old Indian companions on their way to Washington, and this served a good purpose.

—*Exchange Paper.*

From The Monthly Record.

OCCASIONAL PAPERS ON FOREIGN MISSIONS. INDIA.

The present condition of the little Mission in India, under the care of the Friends, has awakened our prayerful consideration. This service was entered upon by the Executive Committee of the Foreign Mission Association nearly seven years ago, in carrying out what they believed to be a right call on the part of Rachel Metcalfe, to labor in the cause of Christian education in India. From that time to this, she has been strengthened to continue her work faithfully and unremittingly, first in the service of an established Mission, then on her own responsibility, at Benares; finally at Jubbulpore, where she has at present two girls' schools in full operation. For a time it seemed as if the establishment of a permanent Mission had been realized, by our friends E. and I. Beard from America having joined R. Metcalfe in the year 1869. Though their work has been interrupted by severe illness, and our dear American friends have been compelled to retire from the field, we feel that their labor has not been in vain in the Lord.

We need hardly say that the British Empire of India, comprising within its boundaries millions of our fellow subjects, presents a field for Christian culture, the importance of which, nationally and religiously, can hardly be over-estimated. The moral and social changes which have gradually been developed are peculiar and important. Among the educated classes of Hindoos, the old idol-

atry, under the influence of European secular education, seems to be giving place to the rationalistic deism with which we are so familiar in Europe. But this is by no means to be looked upon as an inevitable transition of thought, especially in the subjective and devotional mind of the oriental. It is one thing, however, to see the intellectual absurdities of idolatry, and quite another to feel our personal sinfulness, and embrace the free salvation offered in the Gospel of our Lord and Saviour Jesus Christ. Are we doing our part in rightly presenting that truth?

The work of the Christian Mission Church has its results too. Much has doubtless been done, indirectly, by means of those Christian schools which are scattered over the country, many of them giving an advanced education along with Scriptural instruction. The preaching of the Gospel in villages or cities or by the way-side, has had its effect, independently of the effects of individual conversion which might be cited. As one evidence of this, the attendance at the Melas or heathen festivals has long been declining. Among the higher classes of Hindoo society, there have been, from time to time, as in Athens of old, the "few who believed," and who have embraced the truth at the cost of worldly position and family ties. We might also refer to the well-known established Christian communities, as in Tinnevely and Travancore; to the almost unparalleled success of the German missionaries in Chota Nagpore, and to many of the poor, who have heard the word with joy; and lastly, in reference to recent changes, to the labors of Christian ladies in the zenanas of the rich.

These Christian enterprises are now being carried on by missionaries from England, Germany and America, representing various sections of the Christian Church. Existing agencies are now worked to the full extent of their resources. We know that there are those who are not slow to discover every flaw, and to under-rate every result; but our appeal is simply to Christian believers, to whom Christ is precious, and who have faith in the power of His grace for man's regeneration. If any should say that the forms or arrangements of existing Churches are an obstacle to success, we may reply that there is surely a call for a Society like our own, unfettered by forms, to set forth the simple truth as revealed in Holy Scripture. If, on the other hand, we have not an organization adapted to the converted heathen, there is ample room for the pioneer work of conversational Scripture teaching, Bible and tract distribution, or elementary education; in short, the very kind of work which the teacher, the Bible woman, or the city district visitor, prosecutes so often at home with a manifest blessing.

At Jubbulpore, the central city of India, there is only one Mission Station, that of the Church Missionary Society. The adjacent district of the Nerbudda Valley, at the foot of the Vindhya range, teeming with an agricultural population, is destitute of systematic Christian agency. To this district the minds of our friends in India have been expressly turned, and it has been referred to by missionaries acquainted with the country as a promising field for the labors of Friends. We want to sustain our present agency at Jubbulpore, in the first place, with a helper for Rachel Metcalfe in her schools, and also, as stated in the last annual report, to be able again to form a little staff of missionaries in that district.

The question presents itself—Why has not our Indian Mission made more progress? May it not be that some whom the Lord has called to service there, have held back from full consecration and obedience? We cannot escape from the responsibility, if we refuse to occupy the place assigned us for service by the Lord of the vineyard. In the merciful providence of our Heavenly Father, the door remains open to-day. Delay weakens our strength. We know not how soon it may be closed against us, or the field otherwise occupied.

Already one Friend is prepared to go out. During the past year he has been diligently engaged in preparatory study, with the full sanction and encouragement of this Committee. Our friends will see, however, from what is stated above, that this by no means supplies the present needs of the Mission at Jubbulpore, thankful as we feel for this renewed evidence of a call to this deeply interesting service.

On behalf of the sub-Committee for India, of the Friends' Foreign Mission Association.

HENRY HIPS. EY, *Secretary.*

For further information see Elkanah Beard's letter in the appendix to the last report of the Friends' Foreign Mission Association, also a very interesting paper on Bible Missions in India, in the *Monthly Reporter* of the British and Foreign Bible Society for August, 1872.

London, 9th mo., 1872.

THERE are two great enemies to Materialism,—one rooted in the Affections, the other in the Intellect. One is the power of things hoped for—a power which never dies: the other is the evidence of things not seen—and this evidence abounds in all we see.—*The Reign of Law.*

Affliction doth this sharp service for believing souls.—*Spurgeon.*

From the British Friend.

A VIEW OF BIRTH MEMBERSHIP.

* * It has seemed to me that in every company of professing Christians, not even excepting those early churches to whom the Epistles were addressed, there has been, and continues to be, a considerable proportion of the number upon whose hearts and understandings the beauty and value of Divine Truth cannot be said to have made any deep and permanent impression, and yet it is impossible for man to say that the Divine seed of life may not have taken root, although still buried under the earth. Now looking at this large class in our body, whether it may be composed of persons whose parents are Friends, or those who have been attracted towards us, ought we not to do all that is in our power to strengthen the attraction and invite fellowship; and to withhold the bond of membership would, I think, lessen the influence for good of the more spiritually-minded upon this class. But there is another view which has been long before my mind, which I may mention to thee, relating to the distinction which ought to be made between those who are manifestly seeking to walk in the Spirit, who desire above all temporal aims to show forth the excellence of the Christian life, and are so confessing Christ openly; and those who, though willing to be of the people of God, have as yet exhibited but little spiritual life.

In searching the records of our early Friends, I think we find that although all who regularly frequented their meetings were considered members of the body, yet there appears to have been a very clear distinction between those who were experienced and established in the faith, and those who were only in the process of becoming so.

In 1st Cor. iii, which is referred to in the paper, the apostle could not speak unto those he was addressing "as unto spiritual, but as unto carnal, even as unto babes in Christ." And in the paper in the present number of *The British Friend*, "Ancient Manuscripts," the address from "Men's Meeting at Bow-scale," 1686, the earnest advice and counsel was "not only to those that are faithful in their testimony-bearing for the Lord, but also unto all such that take upon them the profession of Truth, and are gathered into society with us." So we see both in the early Christian churches and also in those of the early Friends there were members who manifested but little spiritual life; and excepting in the very first days of these churches, it is probable that a large proportion were of this class, a class requiring the especial care and nurture of the churches—those that were strong bearing the infirmities of the weak.

It has seemed to me that the great want

at the present time in our Society is a closer union of those who are spiritual, and that the arrangement of the early Friends for having the "Men's Meeting" composed only of such as were experienced and established in the faith was favorable to such union. It seems as though they were not anxious to define very nicely as to those who were of the Society—but very great care was taken as to the suitability of those who should be members of the Men's Meetings—which I suppose to be meetings for conference and consultation regarding the Lord's work in spreading the Truth, and the general care of the body.

We have now our ministers, elders, and overseers, and their meetings. If instead of these we had conferences composed of all those, and those only, upon whom the Lord has truly laid a service and bestowed a gift, whatever that service and that gift may be, would not the weight and importance of the Lord's work in the earth be unitedly felt in such a company, and with his help and blessing, according to their faith, be effectually carried out, and so there would be an "increase of the body to the edifying of itself in love."

T. W.

IS WORK WORSHIP?

No, work is not worship. * * * * Work may be service; it may be as acceptable to God as worship; it may be, at times is, even more important than worship; it may be, at times is, the pre-eminent duty; but it is not worship. Work employs the activities for God in serving others. Worship brings the soul near to God, and receives the Divine life from Him; work exhausts, worship recuperates; work is exercise, worship is food. The flower works in giving its bloom and beauty and fragrance to the traveller; it worships when it lifts up its little cup to be filled with rain and dew from heaven, and to be baptized in God's bright sunlight. Worship is the cry of the soul to its Father, "Give me this day my daily bread;" it is the outreaching of the root for the sustenance which is in the ground wherein the tree is planted. One may say, "I have no need of God; I can work without Him;" or he may say, "I must e'en get along without God as well as I can, for He does not care for me, nor mix in human affairs;" or he may say, what I veritably believe to be true, "All ground is holy ground; every place is a sanctuary; from the forge, the shop, the kitchen, I can lift my soul to God, and receive from Him new life and inspiration, and so worship in the midst of work." All that I can understand; but when he says "Work is worship," I am irresistibly compelled to believe that he does not know what worship is, or

else that he employs language with no adequate comprehension of its meaning. One might as well say that to a hungry man exercise is food, or to a weary man labor is rest.

From this proverb I appeal to the common experience of mankind; to the blacksmith working at his forge; to the carpenter laboring at his bench; to the farmer toiling in his field; to the mother weary and distracted with her household cares. Answer to your own experience: do these give the soul rest and refreshment and invigoration, and take it out of this lower life, and give it a sense of heavenly, of eternal, of Divine things?—*Christian Weekly.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 7, 1872.

KANSAS YEARLY MEETING.—We commend to the attention of our readers the Minute embodying the exercises of Kansas Yearly Meeting, transferred to our columns this week from the printed Minutes of that body. Scattered over so wide a Territory as are the members of this Yearly Meeting, and prevented as many of them must be by distance and attendant expense from gathering in its annual assemblies, we recognize as especially proper and profitable such recorded expression of Christian solicitude and counsel. And we believe the hearts of Friends throughout the world will be gladdened with the evidence here so abundantly offered, that the overshadowing of the presence of the Lord was known in the first assembly of this new Yearly Meeting, that He was pleased to clothe His children with wisdom and power, and that the gathered church was furnished with ability to communicate spiritual exercise intended in part for the absent ones. We heartily share in this feeling, and crave for each recurring meeting a like anointing of the Holy Spirit.

In our next number we propose inserting a Minute of Kansas Yearly Meeting of Ministers and Elders, which was read in the Yearly Meeting at large, and printed with its Minutes.

EL RAMO DE OLIVO, No. 2.—This lively sheet gives us the impression of a Christian mission on fire with the "spirit of love, of power and of a sound mind." Like a banner unfurled in the midst of a host of enemies,

by a few brave men, the standard of Bible truth and peace is displayed by it in a country where priestcraft is powerful and civil war almost habitual. On the first page of this number is a picture of the crucifixion, which must at once attract the attention of a Roman Catholic. Near it is a hymn to Jesus, and an animated piece upon "The Shipwreck," illustrating the shipwreck of the world and the only deliverance through Christ. An editorial follows, in which Mexican readers are congratulated upon the beauty of their country and the majesty of their language, and the hopeful prospects of the paper are alluded to. Three hymns by Andrés J. Parks appear in this number, and also a translation into Spanish of one of the poems of Felicia Hemans. Amongst other pieces, there is a brief account of Mahine, chief of one of the Pacific Islands, who was converted to Christianity under missionary influence; and also "*La Gloria Militar, por Jonás Dimond.*" Little could the author of the "Essays upon Christian Morality" have anticipated that within a generation or two after the time of their publication, any one of them would find circulation in so remote a land and in a foreign tongue. There is also in this number a "Youth's Department," and, in larger type, on the last page, our Lord's prayer in Spanish. It may interest some of our readers for us to transfer this in full:

"Padre nuestro, que estás en el cielo, santificado sea tu nombre. Venga a nos tu reino. Hagase tu voluntad así en la tierra como en el cielo. El pan nuestro de cada día dánosle hoy; Y perdona nuestros pecados, así como nosotros perdonamos á nuestros deudores. No nos dejes caer en tentacion, Mas líbranos de mal. Porque tuyo es el reino, y el poder, y la gloria para siempre. Amen."

With the "*Ramo de Olivo*," there comes also a translation, in tract form, of an "Exhortation of William Penn," together with a letter and sermon of the latter, addressed to the Indians; and on the inside of the cover of the same, a Spanish rendering of the hymn, "When I can read my title clear." Those who have read the report (in our last number) of the Mexican Mission, now at Matamoros, as well as the letters of S. A.

and G. M. Purdie, can scarcely fail to share our warm interest in this truly evangelical and hopeful work.

POUGHKEEPSIE (N. Y.) GENERAL MEETING, is reported to have been an occasion of Divine favor. It commenced on the 16th ult. and continued through twelve sessions until Fifth-day P. M., 21st ultimo. Preliminary meetings of a social character were also held early in the morning and afternoon of each day, and on the 20th ult. Poughkeepsie Monthly Meeting as usual. On First-day three meetings for worship were held in Friends' meeting house, also that evening one in the Presbyterian meeting-house, that was kindly offered for the purpose, all of which were well attended. The Divine blessing evidently rested, not only on those who enjoyed the privilege of coming up to this feast from a distance, but especially upon the dear friends of that beautiful city, who freely bestowed their Christian hospitality without respect of persons.

DIED.

HADLEY.—Suddenly, from an accident, at Lawrence, Kansas, on the 23th of Tenth mo., 1872, Chas. F. Hadley, aged 24 years and 13 days; a member of Lawrence Monthly Meeting.

RALEY.—Near Damascus, Ohio, on the 14th of Tenth mo., 1872, James Raley, a member of Damascus Monthly Meeting, in the 74th year of his age, after a short but painful illness, which he bore with Christian resignation, often saying, "Thy will, not mine, be done."

ELLIS.—Near Xenia, Ohio, Fifth mo. 20th, 1872, after a protracted illness, Rebecca, widow of Elijah Ellis, in the 72d year of her age; an esteemed member of Caesar's Creek Monthly Meeting. She gave much comforting evidence of her preparation for the change. One day, being asked how she felt, she replied that she was waiting the result; that all was peace, not a cloud in her way.

CHACE.—In Fall River, Mass., on Tenth mo. 26th, William Chace, an Elder of Swansea Monthly Meeting, in the 77th year of his age.

BUFFINTON.—In Swansea, on the 15th of Eleventh mo., Simpson Buffinton, in his 79th year; a member of Swansea Monthly Meeting.

WHINERY.—On the 13th of Eleventh mo., 1872, after a protracted illness of more than twelve years, the most of which was borne with much patience, Elizabeth, wife of John Whinery, in the 63d year of her age; a beloved member of East Goshen Monthly Meeting, Ohio. She expressed, a few days before the close, that she "saw nothing in her way," and a trust is entertained that her end was peace.

SHREVE.—At the residence of his brother, in Goshen, Ohio, on the 21st of Ninth month, 1872, James, son of William and Emily Shreve in the 24th year of his age; a member of Alliance Monthly Meeting. He had for several months before his

death, felt the necessity of a closer walk with God, and was often engaged in prayer and in reading the Holy Scriptures. His fervent desire was that the Lord would give him a clear evidence of acceptance, craving to realize in this time of deep proving the unspeakable blessing of his Saviour's presence. His request was mercifully granted, and he emphatically said, "ALL IS WELL."

MILLS.—In peace, at the residence of her son-in-law, Hervey Coffin, on the 7th of Eleventh mo., 1872, Deborah, widow of Jeremiah Mills, in the 84th year of her age; a member of Pleasant Plain Monthly Meeting, Iowa, formerly from Guilford Co., N. C. Her large circle of surviving friends will long cherish a lively recollection of her child-like trust and confidence of acceptance in the Beloved, and her assurance that her sios were all taken away, and that Jesus would be with her to the end.

PARKER.—On the 26th of Seventh month, 1872, Louisa Parker, in the 46th year of her age, a member of East Goshen Monthly Meeting, Ohio. A few years before her death, a concern arose in her heart that she might realize a full preparation for an entrance into eternal life. The Good Master in His own time extended unto her, in mercy, the forgiveness of her sins and caused her to rejoice. After this she thought it her duty to join the Religious Society of Friends, of which she became a consistent member. Her close appeared to be perfect peace.

HARVEY.—On the 15th of Fourth month, 1872, Eli Harvey, a beloved Elder of Springfield Monthly Meeting, Ohio, in the 70th year of his age. Although called suddenly from works to rewards, his friends are comforted in the belief that his end was peace. His sympathies were always alive to suffering humanity wherever found, and his means were freely given for the alleviation thereof. And although strongly attached to the Society of Friends, his sound and catholic views of the mission of the gospel led him to bid all God speed who claimed salvation through Jesus Christ. He travelled extensively with those engaged in preaching the gospel, who can bear testimony to the weightiness of his spirit and tender counsel given them whilst thus engaged. He was particularly helpful to those young in the ministry, endeavoring to bear them up in times of discouragement, and, if need be, gently reprove in the spirit of love.

GENERAL MEETINGS.

Iowa Yearly Meeting's Committee, with the co-operation of Salem Quarterly Meeting, appoints a General Meeting to be held at Mt. Pleasant, Iowa, beginning on Seventh-day, the 21st of Twelfth mo., at 2 o'clock P. M.; committee to meet at 1 o'clock same day. For further information, address Jonathan O. born, Salem, Iowa, who is clerk of Quarterly Meeting's Committee.

Also, with the co-operation of Wioneshiek Quarterly Meeting's Committee, appoints a General Meeting at Ironton, Sauk Co., Wisconsin, to begin on Sixth-day, the 27th of 12th mo., at 10 o'clock A. M.; committee to meet one hour earlier.

Friends from the east will reach Ironton via Chicago and North-western R. R., via Madison, Wisconsin, stopping at Lavalle Station, 5 miles from Ironton. Friends from Northern Iowa go via Prairie du Chien, stopping at Lone Rock Station to meet stage, Fourth and Seventh-day mornings. Distance by stage, 30 miles, stage fare, \$1.50; or continue by cars via Madison, a distance of 90 miles.

For further information, address William Cook,

Hesper, Iowa, who is clerk of Quarterly Meeting's Committee.

A cordial invitation is extended to all.

JOSEPH ARNOLD, *Clerk of Committee.*

Oskaloosa, Iowa, 11th mo. 25th, 1872.

THE committee of North Carolina Yearly Meeting are united in appointing a General Meeting at Marlboro', 11 miles south-east of High Point, commencing Twelfth mo. 14th. and to close on the 16th. Also one at Holly Spring, about 18 miles south-east of Marlboro', commencing on the 21st and closing on the 23d of same month. A cordial invitation is extended to all interested in the work to meet with us.

ISHAM COX, *Clerk of Committee.*

THE Committee of Western Quarterly Meeting for "Religious Service," has arranged to hold a series of meetings for Divine worship, in the four neighborhoods of Friends within its limits, commencing at 10 o'clock A. M. on the 13th of Twelfth mo., at Rocky Run, and on the 26th of Twelfth mo. at Bloomfield, after which the time for holding the other meetings will be announced.

A cordial invitation is extended to laborers from other quarters to attend these meetings.

By direction of the committee.

SOLOMON B. WOODARD, *Clerk.*

Coloma, Parke Co., Ind.

CORRESPONDENCE.

It is said in the *Review* (on page 184) "We must look back with admiration upon a time when meetings gathered amongst Friends 'to sit under the Lord Jesus Christ's teaching' were enabled to draw whole congregations from the steeple houses, and at last to bring with them their preachers also. Why is it not so now?" This seems to be a practical question, and one fraught with much interest in regard to the welfare of the Society. It is a painful reality, that the larger portion of the talent and culture of the Society at the present day is engaged in the accumulation of wealth; even including some prominent members of this branch of the Church. Not the most devoted members; this is generally admitted in the Society, and by other religious communities. The world sees it; hence the result. Moreover, would speakers among Friends leave off the "sing-song," and observe the following rules, their ministry might be more effective:

1st. Be sure to have an idea to present.

2d. Be sure to present that idea.

3d. Be sure to stop when that idea has been presented.

A CONSTANT READER OF THE REVIEW.

[We apprehend that our correspondent does not intend to ignore the need of a manifest call of duty to speak, as an indispensable requisite to gospel ministry. EDS.]

"HE so cares for His creatures," says one of the Fathers, "as if all were only one, and so cares for each as if one were all."

BOOK NOTICES.

"*The Ministry of Song*," by Frances Ridley Havergal. New York: De Witt C. Lent & Co.; Philadelphia: Claxton, Remsen & Haffelfinger, 1872. Stereotyped at "The Women's Printing House," New York.

This authoress has been, probably, but little known as yet in this country. One of the poems in the present volume, however, has been a favorite with many: "What hast thou done for me?" The book is pervaded by a very pure, sweet spirit. Without so much poetic force as Bonar, or such terse expressiveness as Faber, her religious poems (most of those in the volume are upon devotional subjects) seem to come from her heart, with a melody of language always pleasing, and sometimes admirable. Her power over words and imagery may be shown in a single verse:

"Only a word of command, but it loses or wins the field;
Only a stroke of the pen, but a heart is broken or healed;
Only a step may sever, pole-wide, future and past;
Only a touch may rivet links which for life shall last."

But the sweet fervor of her Christian feeling is more characteristic than her imagination. Here is a piece which exemplifies this:

CHRIST'S RECALL.

Return!

O wanderer from My side!

Soon droops each blossom of the darkening wild,
Soon melts each meteor which thy steps beguiled,
Soon is the cistern dry which thou hast hewn,
And thou wilt weep in bitterness full soon.
Return! ere gathering night shall shroud the way
Thy footsteps yet may tread, in this accepted day.

Return!

O erring, yet beloved!

I wait to bind thy bleeding feet, for keen
And rankling are the thorns where thou hast been;
I wait to give thee pardon, love and rest;
Is not my joy to see thee safe and blest?
Return! I wait to hear once more thy voice,
To welcome thee anew, and bid thy heart rejoice.

Return!

O fallen, yet not lost!

Canst thou forget the life for thee laid down,
The taunts, the scourging, and the thorny crown?
When o'er thee first My spotless robe I spread,
And poured the oil of joy upon thy head,
How did thy waking heart within thee burn!
Canst thou remember all, and wilt thou not return?

Return!

O chosen of My love!

Fear not to meet thy beckoning Saviour's view;
Long ere I called thee by thy name, I knew
That very treacherously thou wouldst deal;
Now I have seen thy ways, yet I will heal.
Return! Wilt thou yet linger far from Me?
My wrath is turned away, I have redeemed thee.

H. H.

Sketch Map of the Nile Sources and Lake Region of Central Africa; Showing Dr. Livingstone's Recent Discoveries, and Mr. Stanley's Route. 1872. Philadelphia: T. Ellwood Zell. Price 25 cts.

This is a very neat and convenient pocket

map, of a region difficult to understand from the written or printed accounts given by Livingstone and Stanley. Upon it (supposing it to be correct, which it would require considerable research to verify) we may trace, with ease, the wanderings of the great explorer for the last six years; with the great lakes, of which Sir Samuel Baker has told us, the Albert Nyanza and Victoria Nyanza at the North, Bingweolo (or Bemba) and Nyassa to the South, Chebungo or Lake Luicola westward, and Tanganyika in the centre of the region. The adventures of the bold travellers above named, as well as of Burton, Speke and Grant, have made the study of this part of Africa the very poetry of geography.

H. H.

THE WRITTEN WORD.

A few years ago an Orissa missionary was distributing tracts to a large crowd, when one of the number shouted, "Oh! I know about this kind of books. Jesus Christ is the only name whereby sinners can be saved. My old father had one of these books and we thought it made him insane. He threw away all his idols, disbelieved our Shasters, and begged of us to obey the one true God, and on his dying bed his thoughts were all of heaven and Jesus Christ who had prepared a home in glory for him." The missionary had every reason to believe that by the silent word, without preacher, teacher, or comment, a soul had learned the way of life and entered into "Eternal rest."

The everlasting Father hath said, "It shall not return unto me void."—*Christian Weekly*.

MINUTE OF KANSAS YEARLY MEETING.

To meet together in an organized capacity is an essential duty of the membership of the church. The practice is founded upon Apostolical example, and the object is mutual edification and instruction. This cannot be attained by an idle or careless or indifferent assembling together. There must be earnestness—a positive religious exercise and endeavor to attain the desired results. Our hearts must be lifted up to God, for the baptizing power of the Holy Ghost which shall move the souls of men to the acceptance of God's mercy in Christ Jesus; and we need to know our individual callings, and as God gives us opportunity, to exercise these callings in prayer and praise, and other service, in such way as that those who are present shall be benefited—that they shall be stirred up to call upon the Lord for themselves, and become partakers of the fullness of the blessing of the Gospel of Christ. We shall then, indeed, be a light in the world, by which the world may see how to come to Christ. The

Holy Spirit only can prepare us for true worship and lead us therein. Dullness, and languor, faintness and discouragement are not necessary results of fewness of numbers; the Master is in the midst, though there be but the two or the three gathered in His name. His Spirit is ready to comfort all His people in every allotment. It is their Comforter to the end of the world, and their teacher also. But the condition of His promised presence is, that we be gathered in His name, and this implies that we have accepted Christ as our Saviour, who has died for our sins and risen again for our justification, and that we have an implicit confidence in His promises, and only wait in faith until He is pleased to fulfil them. Our exercises may be various—sometimes comforting and even joyous—then again, under the revelations of God's majesty and glory and purity, and of our imperfection and sinfulness, we cry out, "Woe is me, for I am a man of unclean lips, and dwell in the midst of a people of unclean lips." Then again, we feel the cleansing power of the love of Christ, blotting out our sins and filling up the measure of our deficiencies, and witnessing that God accepts us as reconciled in Jesus, and for His sake, who becomes unto us wisdom and righteousness, sanctification and redemption.

Again, in our religious meetings, the Saviour's presence is sometimes witnessed in the promptings of his Spirit, in the hearts of the unconverted, to yield themselves to His work—to suffer Him to work in them repentance towards God and faith in Jesus Christ. Hence the unconverted should specially be encouraged to present themselves in our places of worship; we should open wide the door to all those, in the hope and trust that God may bless them with His salvation.

And if we would attain these results, we must be zealous in good works, and our example should commend our profession both to our brethren and to the world. How powerful the influence in a neighborhood of even one earnest godly life—and on the other hand, what desolation may be wrought by one careless professor of the name of Christ.

Those who have this world's goods must be mindful of their stewardship, and be ready to distribute, and willing to communicate, that the needy amongst the Lord's children may be partakers of that abundance wherewith He has blessed others. A wise economy for the sake of having something to give to the needy, will preserve us from extravagant expenditure upon our persons, and in the furniture of our houses, and our hearts would be open to the calls of charity, especially from them that are of the household of faith.

If our hearts are deeply sensible of the

mercy and goodness, and patience, and forbearance of God to our own souls, we shall not be ready to indulge feelings of distrust, and envy, and ill-will—which corrode the bonds of fellowship amongst believers, and tend to scatter them away from one another, and from Christ. "If any man love me, he will keep my commandments, and my Father will love him, and we will come unto him and make our abode with him." The keeping of His commandments as a result of our love for Him, is inseparably connected with a blessed fellowship with the Father and with the Son, and with one another.

"Love one another," says Christ, "*as I have loved you.*" We shall do for one another, and bear with one another, and sacrifice ourselves for one another, and trust one another, if our love is like that of our Master. When Peter denied him, the Master trusted him again. It is exceedingly dangerous to indulge in a suspicious disposition. Charity *thinketh* no evil. But those who are seeking for evil are very apt to imagine they find it. They call sweet, *bitter*—their minds are perverted, and they pervert everything that passes through them. If we look at men from an improper point of view, we shall fail to make a fair estimate of their character. If in envy and uncharitableness, and cold suspicion, we look upon our fellows, we shall be sure to think them worse than they are. But charity covers the multitude of *sins*, as well as of infirmities. Our sacrifices one for another are accurate tests and evidences of the depth of our love. A consideration of the sacrifice of Jesus for us, attests to us the earnestness and strength of His love, and we should seek to walk as He walked, to love as He loved, in the denial and sacrifice of self, and then we should not willingly become the bearers of evil tidings. If we love one another we will not wound the feelings by harsh expressions of condemnation of those whose opinions differ from ours. We will not expect the unity of the church to be a uniformity.—Harmonized variety in non-essentials does not hinder perfection, but is essential to it.

By *thoughtless* expressions of detraction we may do much harm. It is not merely those who engage in this maliciously, that do evil—we must guard ourselves against language derogatory to the character of others, even when we do not intend to injure them. *A word spoken or written belongs to us no longer*—it has gone beyond our control—and yet a solemn responsibility may rest upon us for the evil which it may be doing in constantly widening circles.

We should not only discourage pernicious reading, but should be more careful than some of us sometimes are, in our own familiar expressions before our children, and those

with whom we constantly associate. An indulgence or connivance in corrupt expressions, or in those that involve the idea of impurity, or of irreverence, or of indecency, may have an exceedingly injurious influence upon those who feel that if we can take such liberties as these, *they* will be justified in *greater* sins.

If we profess to love God and to love one another merely to gain external advantages, it will not avail anything before God. He is not deceived. Neither will true Christian honesty suffer us to violate the truth in our business transactions, but if we are Christians indeed, the selfishness which prompts us to deception will be cast out, and our dealings with men will be such as will bear the closest scrutiny. We have need to watch lest we promise what we have no intention or ability to perform, and thus fall behind those who, with no higher standard than their own personal interest, have long since learned that in business matters "*honesty is the best policy.*" Let our fulfilment of promises, our punctuality in the payment of our debts, our promptness in the seasonable attendance of our meetings, testify in this newly settled country, to the substantial nature and blessed results of the Divine work which we profess to have been wrought within us.

We are earnestly entreated to let the weight of sorrow and distress, of pain and poverty and sin, which rests upon the world through intemperance, so touch our hearts with pity and sympathy, that for the sake of our fellow men, as well as for our own safety, we may entirely avoid intoxicating liquors, and throw the whole weight of our influence, in word and in action, in favor of temperance.

And now, brethren, may the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Spirit, so be with and abide in us, that we shall willingly do all these things, and be permitted evermore to rejoice in Him who hath wrought all our works in us. Amen.

From The Popular Science Monthly.

THE PHYSIOLOGICAL POSITION OF TOBACCO.

BY W. E. A. AXON, M. R. S. L.

In speaking of the physiological position of tobacco, we have to deal with the action of the essential principles of that plant upon the human system. The peculiar effects of tobacco are due to the action of the essential oil of tobacco in the case of chewing and snuffing, and to that combined with the empyreumatic oil in smoking. Nicotine, as this essential principle is called, is so deadly an alkaloid, that the amount of it contained in one cigar, if extracted and administered in a pure state, would suffice to kill two men. * *

Nicotine, as for convenience we may con-

tinue to call the poisonous principles of tobacco, can enter the body through various channels—by the stomach, by the lungs, by subcutaneous injection, and by the skin itself. But, in whatever manner it enters the human system, its effects are, in the main, uniform.

The most immediately noticeable symptom following smoking is the undue acceleration of the laboring forces of the heart. Under the stimulus of tobacco the heart beats more quickly, as is evidenced by the rising pulse. We have not the mass of detailed evidence as to this fact which exists in relation to alcohol, but the experiments made by Dr. Edward Smith, and related to the British Association in 1864, are full of interest. "The experiments were made at 10 P. M., when the rate of pulsation naturally declines (as he had proved by hourly experiments published in his work on the 'Cyclical Changes of the Human System,') and at least four hours after any fluid or solid food had been taken. They were made in the sitting posture, after it had been maintained fifteen minutes, and with the most absolute quietude of body and mind; and thus all influences were eliminated but those due to the tobacco. The rate of the pulsation was taken every minute for a period beginning two or three minutes before the smoking began, and continued during twenty minutes, or until the pipe was exhausted.

The following are the chief results obtained:

EXPERIMENT 1.

Pulsation before smoking was $74\frac{1}{2}$ per minute.

Smoking 6 minutes—79, 77, 80, 78, 78, 77 per minute = 78.1 average.

Smoking 7 minutes—83, 87, 88, 94, 98, 102, 102 per minute = 93.4 average.

Smoking 8 minutes—105, 105, 104, 105, 105, 107, 107, 110 per minute = 106 average.

After smoking 11 minutes—112, 108, 107, 101, 101, 100, 100, 100, 100, 93, and 91.

There was thus a maximum increase of $37\frac{1}{2}$ pulsations per minute.

EXPERIMENT 2.

(Smoking through camphor julep in a hoo-kah.

Pulsation before smoking, $79\frac{1}{2}$ per minute.

Smoking 6 minutes—81, 81, 81, 83, 82, 82 per minute = 81.6 average.

Smoking 17 minutes—85, 89, 89, 93, 96, 90, 94, 94, 93, 92, 95, 95, 95, 96, 94, 97, 93 = 93.

The maximum increase was $17\frac{1}{2}$ pulsations per minute.

EXPERIMENT 3.

(Smoking an empty pipe.)

Pulsation before smoking, 78 per minute.

Smoking 11 minutes—76, 78, 77, 76, 79, 79, 80, 80, 79, 78, and 79.

There was no increase in the rate of pulsations from the effort of smoking, or from its interference with the respiration.

EXPERIMENT 4.

(To ascertain if, after smoking 6 minutes, during which the effect is very small, and then ceasing smoking, any increase in the effect would follow.)

Pulsation before smoking, 75 pulsations per minute.

Smoking 6 minutes—76, 75, 79, 79, 76, 78.

Smoking 1 minute—82. Cease smoking.

Smoking 10 minutes—81, 88, 83, 82, 84, 83, 83, 80, 82.

The rate of pulsations was maintained, but was not materially increased.

EXPERIMENT 5.

(To prove if the rapidity of smoking causes a variation in increase of pulsation.)

a. Greater volume of smoke.

Pulsation before smoking, $70\frac{1}{2}$ per minute.

Smoking 6 minutes—68, 70, 71, 70, 72, 74 = 70.8 average.

Smoking 6 minutes—76, 77, 86, 89, 91, 94 = 85.5 average.

Smoking 4 minutes—98, 95, 96, 95 = 96.0 average.

The maximum effect was thus $27\frac{1}{2}$ pulsations per minute.

b. Smoking faster.

Pulsation of the last minute in the previous part of this experiment, viz., 95 per minute—smoking 3 minutes, 94, 94, 96.

c. The pipe recharged.

Smoking 5 minutes—87, 93, 96, 96, 96.

There was, therefore, a large effect upon the pulsation, but probably not more than would have occurred with ordinary smoking.

Numerous other experiments were made with tobaccos of different reputed strengths and upon different persons, and the author gave minute directions as to the proper method of making such inquiries."

The heart, then, during the act of smoking, was doing extra work; in some of the experiments this additional labor amounting to more than 50 per cent.

The effect upon the heart is not caused by direct action upon that organ, but by paralyzing the minute vessels which form the batteries of the nervous system. Thus paralyzed, they can no longer offer effectual resistance, and the heart, freed from their control, increases the rapidity of its strokes, expanding the vessels, with an apparent accession, but real waste of force.

Its effect in lowering the animal temperature is very striking. When the walls of the blood-vessels are distended with that fluid, the increase in volume decreases the rapidity

of the circulation and augments the local warmth. When the walls partially collapse, the circulation becomes quicker, but the heat diminishes. The heat, in fact, is transformed into motion.

(To be continued.)

DR. NEWMAN'S "CHRISTIANITY AS A SYSTEM."

A correspondent of the *London Friend* cites this striking testimony from a distinguished clergyman, who left the Church of England for that of Rome, to the fact that there is no warrant in Holy Scripture for ceremonial observances and "sacraments" in the church of Christ.

The writer of a review (in the *Spectator*, August, 1872,) of this work, quotes the following passages from it, not in the author's order, but re arranged:

"There is not a single text in the Bible enjoining Infant Baptism." "There is no text in the New Testament which enjoins us to establish religion." "The words in which the Eucharist is spoken of by St. Luke and St. Paul in no respect introduce that meaning which the church has put on them." "There are texts in the New Testament actually inconsistent with the church system of teaching. What can be stronger against the sanctity of particular places, nay, of any institution, persons, or rites at all, than our Lord's declaration, That God is a Spirit, and that they who worship Him must worship Him in Spirit and in Truth?" "Or against the Eucharistic sacrifice, than the contrast in Hebrew x. between the Jewish sacrifices and the one Christian atonement? or can baptism really have the gifts which are attributed to it in the Catholic or Church system, considering that St. Paul says that all rites are done away with, and faith is all in all? The tone of the New Testament is unsacramental, and the impression it leaves in the mind is not that of a priesthood and its attendant system." Dr. Newman gives this statement of what his opponent may allege. Dr. Newman cannot rely on tradition to refute his opponent, inasmuch as one finds no mention in the apostolic fathers of Baptism or the Lord's Supper, except in a doubtful sentence on Baptism in Barnabas's letters, of which the Sinaitic MS. omits the pith, and in those epistles of Ignatius which are not accepted as genuine.

C. F.

10th mo. 24th, 1872.

THE MANGROVE.—There is a special provision made by nature for the mangrove. The seed drops at the proper season, and is in

danger of being carried away by the stream from the muddy bank on which alone it could grow; but it is possessed of a small rootlet, by which it can attach itself at once to the swampy ground, and remain there at security. These rootlets are put forth, and the stem gradually rises up from the midst, and thus another mangrove is added to the great belt of trees that lines the bank.—*Journal of Chemistry.*

IMPORTANT METEOROLOGICAL DISCOVERY.

The researches of the signal office have just been rewarded by a beautiful and highly important meteorological discovery. On the coast of England from time immemorial, the phenomenon of the great November atmospheric wave has been the speculation of scientists and seamen, but Sir John Herschel and others have supposed it was peculiar and confined to England and West Europe, which it reaches from the South Atlantic, and over which it rolls in long continued undulations from October till January, constituting an important element in the phenomenal character of European winter.

On the 12th of November a similar atmospheric wave began to break over the shores of Oregon and British Columbia, as shown by the weather telegram. By the evening of the 13th inst., it had spread over nearly all the Pacific States and Territories, Utah and Nevada, and at midnight was pouring through the passes of the Rocky Mountains. On Thursday, the 14th, it descended upon Colorado, Nebraska, Kansas and Indian Territory. On Friday morning it extended in apparently unbroken magnitude and magnificence from Oregon and Washington Territory eastward, through the great trough or depression of the Rocky Mountains, and stretched thence to the lower Missouri and lower Mississippi valleys, and over the western shores of the Mexican Gulf. This discovery will enable meteorologists to anticipate by many days the approach of winter, as it advances from the Pacific coast eastward, in the great current of westerly winds.

It seems to clear up the old mystery of American winter storms, showing that they originate in the Rocky Mountains, upon whose cold and loftiest summits in Nevada, Utah, Colorado and Southern Wyoming, the vapor-laden air of this wave coming over the warm Pacific, is now seen to be condensed in the overwhelming snows of the forty-first parallel. As this vast aerial wave is probably, like the English wave, continued in successive undulations for two or three months, it may assist in explaining the comparatively high temperature and light precipitation in winter along Puget's Sound and eastward.

IVORY.

The amount of animal ivory consumed in the arts is enormous. The cutlery establishments of Sheffield alone require annually an amount that can be produced only by killing 20,000 elephants. This is stated on good authority, and as every other country must have its supply, the wholesale slaughter of elephants in the tropical regions must necessarily diminish the chances of future supply, as the race of elephants may before long become extinct. The best ivory comes from Africa; it is not so white as that from Asia, but preserves its color better; is freer from cracks, and receives the highest polish. It contains about equal parts of phosphate of lime and animal matter, while the Asiatic ivory contains more phosphate of lime and less animal matter, which accounts for its greater whiteness. There are other sources from which ivory is obtained, such as the walrus teeth, the hippopotamus, etc., but the amount of this supply is insignificant. One great source is now found in the northern parts of Russia in Europe and Asia, in the tusks of an extinct species of elephant, which lived once in Northern Siberia, when in geological periods, some 200,000 or more years ago, that country enjoyed a tropical temperature. Their tusks are now found in Northern Siberia in a remarkable state of preservation. In that cold climate they are perfectly preserved for ages, whereas in more temperate regions, such as Germany, England, and the United States, where such fossil remains are also dug up occasionally, they are dried and brittle. This condition results from the loss of the gelatinous constituent; and the boiling of such fossil tusks in a gelatine solution will, by supplying this deficiency, restore the ivory to a certain extent, if not in appearance, in strength and toughness. If, on the contrary, we treat African ivory carefully with hydrochloric acid, so as to dissolve out a portion of the phosphate of lime and keep the gelatine, we obtain an ivory which is exceedingly flexible. In fact, we may, by soaking any bone in cold hydrochloric acid, dissolve out all the phosphate of lime and retain the flexible, transparent gelatine, in the original shape of the bone. Ivory is rendered flexible in this way for the fabrication of surgical and other instruments.—*Jour. of Chemistry*.

PRINCIPLE COMMANDS RESPECT.

Dr. Goodell states that during a missionary journey to Aleppo, he and his companions were obliged to spend a night at a Turkish café, where they were surrounded by a noisy set of natives. In the morning, when the question arose whether it was best to have prayers together, Dr. Goodell said that a

Mussulman never hesitates to say his prayers in public; and why should they? He accordingly opened his Bible, read a chapter, and knelt to pray. He had hardly begun when he noticed that the Turks had ceased their talking and were intently watching their proceedings. He at once passed from the English to the Turkish language, in which he continued his prayer, till, when he closed, his "Amen" was echoed from the Mussulmans on all sides of the café. When they rose from their knees the Turks clustered around them, inquiring who and what they were. "Are you Protestants?" said they. Yankee-like, Dr. Goodell asked, "What are Protestants?" "Those who do not tell lies," said one. "Those who do not cheat," said another. "Those who believe only in the Bible, and try to live as it tells them," said another. "Yes," said Dr. Goodell, "we are Protestants."

A WORKER'S PRAYER.

"None of us liveth to himself."—ROM. xiv. 7.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.
O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.
O strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.
O give Thine own sweet rest to me,
That I may speak with soothing power,
A word in season, as from Thee,
To weary ones in needful bourn.
O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
(Not mine, but Thine) and witness so
For Thee, my Master, whom I own
In glad allegiance, yes, for Thee!
Then bid me work, but not alone,
Until Thy blessed face I see.

F. R. HAVERGAL.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 3d inst. have been received.

GREAT BRITAIN.—Several English seaport towns were damaged by the recent heavy storms, and numerous wrecks occurred, both at sea and near shore; among others, the steamship *Carolina*, from Baltimore for Liverpool, the crew of which were rescued from their sinking vessel by a Norwegian bark.

A slight earthquake was felt at Derby on the 27th ult., but did no damage.

A London dispatch of the 1st inst. announced the death of Mary Fairfax Somerville, the distinguished mathematician and astronomer, aged about ninety-two years.

FRANCE.—The difficulties between President Thiers and a portion of the Assembly, which were at one time thought to have been fully settled, have been revived. The majority of the committee on the address in reply to the President's message reported,

proposing the appointment of a select committee of 15, to draw up a bill providing for a responsible Ministry. They declared that a reply to the President's message is unnecessary, because he is the Assembly's delegate. The minority, disagreeing with this report, proposed the nomination of a committee of 35, with instructions to present a bill establishing Ministerial responsibility, and embodying the constitutional reforms necessary to secure the regular working of a republican government. This proposition was understood to be acceptable to Thiers.

Teleport coming before the Assembly, Dufaure, Minister of Justice, made a speech in defence of the President, advising conciliation, declaring that the Ministers were already responsible, objecting to the proposal to exclude the President from speaking in the Assembly, but saying that the government would consent to it if compensating privileges were granted; and finally submitting a resolution for the appointment of a committee of 30 to draw up a law regulating public powers and prescribing the conditions of Ministerial responsibility. The Assembly, on the 29th ult., approved this resolution by a vote of 370 to 334. This action for a time appeared to have ended the contest, but the next day another attack was made on the government by the monarchists in reference to the encouraging addresses which had been sent to President Thiers by municipal councils, during the controversy, and a member moved a resolve that the councils in sending, and Lefranc, the Minister of the Interior, in receiving such addresses, had violated the laws. This was adopted by 305 yeas to 299 nays. Minister Lefranc at once offered his resignation, which was accepted by the President. The next day, all the other Ministers offered their resignations, but the President refused to receive them, and declared his conviction that no course was left but for himself to resign. On the 1st inst., after full deliberations in Cabinet Councils, Thiers finally agreed to remain in the Presidency if the Ministers would withdraw their resignations, which they consented to do.

GERMANY.—The Lower House of the Prussian Diet has again passed the county reform bill, by a vote of 285 to 91. The Emperor has created 25 new peers from the ranks of government officials, generals and land-owners, and this measure will probably secure a majority for the bill in the Upper House.

In the Lower House, on the 28th ult., after the determination of the government to wage war with the influence of Rome had been announced, a motion against the exclusion of members of ecclesiastical orders from the public schools as teachers, was defeated by a vote of 242 to 83.

DOMESTIC.—The statement of the public debt for the 1st inst. shows a total debt of \$2,263,754,732.16; cash in the Treasury, \$103,136,751.84, leaving a balance of debt over cash of \$2,160,608,030.32—a reduction within the last month of \$1,198,229.82.

Horace Greeley, the founder and editor of the *New York Tribune*, and the unsuccessful candidate for President in the late election, died on the 29th ult., aged nearly 63 years. His wife died a month previously, after a protracted illness, and the loss of rest incurred in assiduous attention to her during the last month of her life, and grief at her death, added to the fatigues and excitements of the Presidential canvass, brought on a condition of nervous prostration, culminating in active disease of the brain, by which his fine intellect was obscured for several days, until very near the close, and which proved fatal.

CONGRESS.—The third session of the 42d Congress opened on the 2d inst. with a large attendance. In the Senate, Sumner, of Massachusetts, introduced a

bill for omitting from army registers and regimental colors, the names of battles with fellow citizens; Wilson, of Massachusetts, one to allow a drawback of import duties on materials to be actually used in rebuilding the burnt district of Boston; Pomeroy, of Kansas, one to create a U. S. Court for the Indian Territory, which were severally tabled to await the appointment of the standing committees. Sumner, of Massachusetts, moved the consideration of the Civil Rights bill, but the motion was decided out of order. In the House, several appropriation bills were reported. On motion of Blaine, of Massachusetts, a select committee was appointed to investigate charges which have been publicly made that certain members were bribed to pass acts for the benefit of the Union Pacific R. R. Co. A resolution expressing appreciation of the services and character of Horace Greeley, offered by Dawes, of Massachusetts, was adopted unanimously by both Houses.

The President's Message was presented and read. It opens with expression of thankfulness for the peace and general prosperity of the nation, and a reference to the Boston fire. The settlement of the questions involved in the treaty with Great Britain has been satisfactory to this Government. The President recommends the appointment of commissions, one to distribute the sum awarded by the Geneva tribunal, and others jointly with appointees of Great Britain to fix the yet unsettled portions of the line through the Haro channel and the boundary between Alaska and the British Possessions. He suggests the propriety of inviting the International Statistical Congress to hold its next meeting in this country, and an appropriation to promote the representation of our manufactures in the Exposition to be held next year in Vienna. Our relations with all foreign powers are friendly. Cuba continues disturbed, without any apparent change in the relative position of the two parties. The message expresses the conviction that continued slavery is one of the most active causes of this state of affairs—says that persons claiming to be American citizens are said to be large slaveholders in the island, and recommends such legislation as may be proper to discourage the practice. The reports of the Departments are briefly summarized. Attention is called to several projects for canal connections between the Mississippi valley and the Atlantic seaboard, and also around Niagara Falls, and the desirability of taking measures to procure exact information on the whole subject, for the guidance of future legislation. An inquiry is also recommended as to the best method, equitable to private corporations, of acquiring all the telegraph lines and connecting them with the postal service. The Enforcement Acts will still be vigorously executed, so long as combinations against them are maintained, though the President is disposed, so far as justice will admit, to consider favorably applications for the pardon of those convicted of violating those laws. The Indian policy will be maintained. The proposition of the Secretary of the Interior for a census in 1875, is commended to the attention of Congress. In the case of Utah, a careful revision of the Territorial laws is recommended, with such legislation by Congress as will secure peace and the equality of citizens before the laws, and the utter extinguishment of polygamy. Endeavors will be used so to apply the rules established to regulate the tenure of offices and the mode of appointment, as to secure the greatest possible reform in the civil service, but the direct action of Congress will be required to make their enforcement binding upon future Presidents, and a hope is expressed that a satisfactory solution of this question may be attained.

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For Friends' Review.

CHRISTIAN SKETCHES.

(Concluded from page 243.)

The following incident is recorded in R. Davies' journal: It appears that in his early conviction, in the year 1658, he heard of one Roger Pritchard, who was called a Quaker. He went to visit him and they had "a comfortable, refreshing meeting together, the Lord's presence being with them." Roger had come to bear "his testimony for God" in this dark corner of Wales. But proving unfaithful to the Lord who sent him, he soon after left, to the great sorrow and concern of R. Davies. Eleven years had passed away. Richard had grown in grace and in the knowledge of his Lord and Saviour Jesus Christ, and the gospel message was sounded by him through the valleys and mountains of his native country. On one occasion, he had with him a "beloved companion," John ap John, and the word of the Lord was declared both in Welsh and English at a meet-

ing in Radnorshire. They had a "sweet living meeting, and the power of the Lord tendered the hearts of many."

"When the meeting ended," says R. D., "we both withdrew a little aside from Friends, being bowed before the Lord in a sense of his goodness. After a little I turned my face, and saw a man coming towards me with much brokenness and tears, and when he came to me he took me in his arms and held me there. I was very tender of him, though I knew him not. He asked whether I did not know him. I told him I did not. He said he had cause to remember me. When I looked upon him again, I asked him whether he was not Roger Pritchard. He said he was the man who had gone astray. And I was glad, yea very glad, that the lost sheep was found, and that he came to know the true Shepherd, and His voice in himself; and he followed Him, and went not astray again."

Many meetings were afterwards held at Roger Pritchard's house, and R. Davies says, "I was often there, and when the people of the village (Almely Wooton) saw me come, they would say one to another, 'Come, let us go to Mr. Pritchard; for we shall have prayers there to-night;' and the house has been soon near full of people. A comfortable time we used to have together, and many were gathered to the Lord in those parts,—as for Roger Pritchard, the Lord blessed him in basket and in store, and he built a fine meeting-house at his own charge, and gave a burying-place, and settled both upon Friends, and lived and died in love and favor with God, and in unity with his brethren."

The two Oxford students who had been convinced, Charles and Thomas Loyd, continued to be "true yoke-fellows and laborers in the Gospel" with R. Davies. They suffered much persecution for righteousness' sake. Heavy fines and distrains on their property were enforced, and trials were sharp and severe, but they remained faithful unto their Lord. In 1681, a new Bishop was appointed to the diocese within which they resided. H

thought to take a milder way to restore seceders. This was by summoning the dissenters to discourse with him, endeavoring to persuade them to return to the Church of England. Among others, he sent for R. Davies, Charles Loyd and Thomas Loyd. The former being concerned to go to London, could not attend, but the two latter went.

For three days they held discourses with the Bishop, his chaplains, and others of the clergy, "so-called,"—and memorable ones they must have been. The first lasted from 2 P. M. until 2 in the morning; the next from 2 P. M. until night, and the third from 10 in the morning till an hour in the night. Thomas Loyd held boldly the reasons why Friends had separated from the Church of England—1st, because their worship was not a gospel worship; 2d, because their ministry was not a gospel ministry; and 3d, because their ordinances were no gospel ordinances. His opponents would not join with him in direct argument to prove or disprove, but brought forward many syllogisms,—on the last day as many as 28—to be answered extempore. The bishop admitted that he did not expect so much could be said by any on so little warning, and highly commended Thomas Loyd. Some very learned men were present, including the chancellor, the dean of Bangor, afterwards Bishop of Haverford, some justices of the peace, and deputy lieutenants of the county, and many of the clergy. These latter were much dissatisfied with the dispute, and thought the validity of water baptism was much weakened thereby, and several of the noted men thought there could not have been so much said against water baptism as had been said there.

On his return from London, R. Davies set out to see the Bishop. When he came to the palace, the secretary came to the gate. Richard enquired whether the Bishop was at home. "What," said the secretary, "my lord bishop?" to which R. D. replied, "Bishop, as it signifies an overseer, I own, but lord bishop, I deny." The bishop learning who was at the gate, sent for him, having the dean of Bangor and others present. The dispute soon began upon baptism. Richard told them there was one Lord, one faith, and one baptism, and that baptism was necessary to salvation." But he would not admit that water baptism was necessary to salvation, quoting the Apostle Peter as proving the invalidity of the rite by water: "By baptism we are saved, not by the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." "Then they went from this to the ordination, and I put them to prove who sent them to baptize. The dean told me such an one ordained him, and so from one to an-

other. I told him I thought I should send him to Rome for their succession and ordination. They said, 'Yes, the ordination might be good, though it came from Rome.' 'Then,' said I, 'your ordination comes not by the Spirit and power of God.' This return made them somewhat uneasy, and the time being far spent, I was willing to be discharged, having been there part of three days."

During this interview, R. D. says, "I told the bishop of good old David, who, in Psalm xxvi. 6, declares, 'I will wash my hands in innocency, so will I compass thy altar, O God; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works.' Then I said to the bishop, thou canst not say thou wilt wash thy hands in innocency, nor compass the altar of God, while thy writs remain against so many innocent people, willing to suffer till death for the testimony of their consciences toward God. And I said, 'Bishop Loyd, if I go to prison upon this account, I shall have more peace there than thou shalt have in thy palace. Suppose another prince should arise that would impose something upon thee that thou couldst not do for conscience sake, what wouldst thou do?' Then he said, 'I will go to Pennsylvania also,' for at that time many Friends were about going there. Then it came clearly to me, and I said to the bishop, 'Though thy head be gray, yet thou mayst live to see liberty of conscience in England'; though as to outward appearance, it seemed to be very far from it at that time.

"The bishop called for pen and ink, and said he would write to the chancellor for my liberty. But I told him I was not satisfied for myself to be at liberty and my friends in prison. So he wrote to the chancellor to suspend the execution of the writ. When he had done, he read the letter to me, and I owned his kindness to us all therein."

Seven years after this discourse with Bishop Loyd, King James having in the meantime ascended the throne, was published a declaration for liberty of conscience which the bishops were ordered to have read in their several dioceses. Some of them would not comply, and among them was Bishop Loyd, therefore they were committed to the Tower. R. Davies being in London, went to visit him in his troubles, and he said to Richard, "I have often thought of your words, and could wish I were now in Pennsylvania myself."

The bishop, after his release, acknowledged the kindness of R. Davies in thus visiting him. When the Prince of Orange came in and was made King of England, liberty of conscience was established by law, and the bishop was well satisfied to see the prediction of R. Davies verified.

This Bishop Loyd continued after this to be kind to the Friends who were persecuted by the clergy and other officers of the church, either ordering their release or making the legal process as little burdensome as was in his power, saying to his wardens, 'We must do unto them as we would be done unto if we were in like concition.'

The Secretary of State, Sir Lionel Junkin, was a Welshman, and George Whitehead informed R. Davies that he was so ill-humored that even when the King, Charles II. was inclined to moderation and tenderness to the suffering Friends, he often stopped and hindered the relief intended them. On one occasion, when there was much suffering at Bristol, six friends were appointed to lay the matter before the King, two of whom were R. Davies and Charles Loyd. When they came to Whitehall, the Secretary "looked grim" upon them, and scornfully asked Richard what was Welsh for a Quaker, "for," he said, "we had no Welsh for it, for there were no Quakers in the Romans' days." But Charles Loyd said, "there is English, Welsh, Latin, Greek and Hebrew for a Quaker." The Secretary said, "Sir, I understand Welsh pretty well, and English, Latin, and Greek, but if you go to your Hebrew, I know not what to say to you." Then the committee desired the Lord Hyde, who was present, to present their petition to the King, which he kindly engaged to do. R. Davies, turning to Sir Lionel, said, "I am sorry that one of the ancient stock of Britons who first received the Christian faith in England, should be against those who have received the true Christian faith in this day."

The Secretary, touched with this appeal, said he was not against our Friends, and would have engaged with Richard in a discourse about religion. But as they had been a long time there, R. D. said if he would appoint another day, we would discourse with him, on which he thanked them kindly, but they heard no more from him. But he was afterwards more moderate toward Friends.

Until within a few months of his decease, R. Davies continued unwearied in his labors of gospel love. To relieve the oppressed, to serve the widow and fatherless in their affliction, and to preach the Truth as it is in Jesus, not only in vocal testimony, but by his life and conversation, were the characteristics of this humble Christian believer. The day previous to his death, he sent for some of his friends, and they held a meeting in his chamber. He desired them to pray to the Lord that he might have an easy passage, adding, "that the fervent prayers of the righteous the Lord would have a regard unto." The next morning he departed this life as it were in a sleep.

The following impressive testimony to his memory was borne by George Whitehead: "I am fully persuaded that as our dear and well beloved friend and brother lived and died in the faith in our blessed Lord and Saviour Jesus Christ, and in true union and communion with his church and people here on earth, so I believe he is eternally blessed and at rest in his heavenly kingdom, where all the faithful in Christ shall meet in the great and general assembly of Christ's triumphant church, and enjoy glorious and everlasting communion in the heavenly kingdom of glory and peace, which shall be the blessed estate and inheritance of all who continue faithful in true love and unity in the grace of God while here on earth unto the end of their days."

His daughter also bore her testimony to his tender care and love, which, she says, in her young years "so seized my heart that I often prayed to God that he would keep me from offending so good a father. How often and fervently would he pray to the Almighty that his children might become the children of the Lord, and that He might keep us from the allurements and defilements of this wicked world, and we hope the Lord will answer his petitions on our behalf."

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."—REV. xiv. 13.

THE WORK OF THE HOLY SPIRIT.

[The following extracts from a letter written by a Christian of much experience, are commended to fellow-believers who may be seeking to deepen in spiritual life, as hints upon a subject of great importance:]

The Holy Spirit is our enlightener, sanctifier and comforter. If, therefore, we have light, holiness and comfort, it must be by Him, and all these things are matters of consciousness.

I suppose the only way in which we are or can be conscious of the presence of the Spirit, is by being conscious of the effects He produces. As "the wind bloweth where it listeth and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth, so is every one who is born of the Spirit." We are conscious of the presence of the Spirit, just as we are conscious of the presence of the wind,—by the effects,—so we know the Holy Spirit by trying its fruits or influences by His own written word. The more marked, frequent and impressive the influences of the Spirit upon us, so is the likelihood of our walking in His ways.

Another preliminary statement,—I make the following distinctions:

First. All Christians have the Spirit. (Acts ii. 38.)

Second. All established, abiding Christians are filled with the Spirit.

Third. Baptisms of the Spirit are refreshings, quickenings, spiritual impulses, given at any stage of the Christian life.

These baptisms are, and from the nature of the case must be, occasional. And it is also true of this as of all other excitement, that there is a tendency to reaction in our faculties. The impressions first produced decrease after a time, and though a permanent effect in some respects may remain, yet the impulsive and quickening effect dies away.

This is true in fact. The reasoning applies just as truly in relation to baptisms of the Spirit, as to any other excitements. If this was generally understood and properly considered, it would save many from perplexities. Where Christians have had their sensibilities wrought up to a high degree of excitement, and they find the tide of emotion running out, they ought not to consider it an indication of backsliding, and thereby fall into fear and unbelief. Let them still trust Jesus while the perceptive and sensitive parts of their constitution rest for a while. The Holy Spirit may withdraw from our consciousness for a time without leaving us. He never really departs from us while we continue to trust in the Lord Jesus. His apparent withdrawal is a trial of our faith, and if rightly viewed may greatly strengthen our faith.

I have been blessed with many baptisms of the Spirit. In every instance I think they have been characterized by clear perceptions of some particular truths, revealed to me for the first time, or more clearly revealed than before, and an increase of purity and of comfort or joy. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In all cases, after a longer or shorter time, the impulse of these baptisms was gone. They left me with increased knowledge, and enlarged experience, and greater susceptibility to heavenly influences. Then after a season of quiet I would feel a conscious need of another quickening. I would seek for it and obtain it *whenever I sought for it perseveringly*. Let me add that I found by long continued observation that the experience of many other esteemed Christians was similar to mine. * * *

* * * After I had been familiar with these considerations for some years, I was interested in the testimony of a very eminent servant of God, speaking from long experience and much thought, who said, "Such baptisms need to be often repeated to keep the current of spiritual life flowing strongly."

* * * Looking over a number of

past years I can say this, viz., that since I have taken the above-mentioned view of the matter, whenever I have felt a deep conviction that I needed a new baptism of the Spirit, and have steadily waited on God for it, pleading the promises which refer to it, I have never failed in a single instance to receive what I sought. I have sought in prayer, peacefully and persistently, making frequent, but usually brief and quiet supplications; often using but few words, and not regarding it as necessary or desirable to get into anxiety or impatience. Sometimes the answer has been given after a few days, and sometimes after a few weeks. * * * I never failed to prove by sweet experience that my Heavenly Father was more willing to give His Holy Spirit to them that ask Him, than we are to give good gifts to our children. It is of some importance to add, that in some cases the answer to my prayer has been given gradually, and I have realized that the blessed Holy Spirit was coming upon me by degrees more and more for several days. *

* * * I am glad to say these things for the encouragement of any who feel their need of a baptism of the Spirit, and I say them because I believe they are true. Let me say a word about the mistakes which are made in reference to this matter. The first is, the idea which seems to have settled down upon the minds of some who have been led into an experience of purity, that after such experience they may steadily abide there without any further baptisms of the Spirit. Such are apt to get the idea of resting in a state of holiness instead of resting in Christ, and it almost inevitably brings them into a state of deadness and formality. While in this world we must have repeated quickenings of the Spirit for our own spiritual life and fruit-bearing. The other error is one of distrust or anxiety, and often of an undue desire for self-gratification. * * * When we seek for the Spirit it should never be for our own gratification, but for God's glory. The Spirit is given to accomplish an end; the end must be that we may be Christ-like, and bear fruit for His glory.

From the British and For. Bible Soc. Monthly Reporter.

THE USE OF THE BOOK.

About ten or twelve years ago, Seeta Ram, a goldsmith by trade, an intelligent, highly respectable young man, a native of Bookapatnam in Southern India, received from some Christian man, supposed to be a colporteur from Bellary, a few Scripture portions, which he then and there commenced to read. He was so pleased with the books, and his mind so impressed with their truths and attracted by their beautiful precepts, that he gradually put aside the Mahabharatam and Ramaya-

nam which he had been in the habit of reading with great diligence, and gave himself up to a careful study of the "new books." After reading the gospel portions he had received, he desired some merchants who traded between Bookapatnam and Bellary to procure for him in Bellary a larger book, for which he gave them one rupee; and they brought him a copy of the Telugu Bible. This he commenced to read from the beginning. He read some portions every day, strove to walk according to its holy precepts, and to reproduce in his own life *their* lives who "walked with God," and were the "friends of God." All that he learned himself he endeavored carefully and diligently to make known to all around him, and induced several of his friends to come to his house every evening, when he read "the book" to them and explained it as far as he could. To this course his mother and his wife at first strongly objected; and it was with great emotion they themselves told us how often they had refused to place the lamp for him in his room, or to supply it with oil when it was required. They tried by every means to oppose him. He, however, by kind and gentle persuasions not only prevailed upon them at length to help him in these small offices, but to join the company which met to hear the word, "which," they said, "soon became sweeter than honey or the honey-comb." This party continued to meet several times in the week, and invariably on Sunday, for more than three years. During this time Seeta Ram, for his upright and honest conduct, the sanctity of his character, his constant, earnest, fervent prayers to the "one God whom his neighbors did not know," his steady unwavering opposition to idol worship, and his faith in Jesus "the Saviour," was revered by many, highly honored by most, and respected by all. Very few ever attempted to oppose him, none to persecute him. He had never gone more than a few miles from his native town; and had never any inclination to go far from his home even for a short time. He was ever wearied to see the idolatry and wickedness that prevailed around him; his pious soul longed to depart to the pure realms of light and happiness above; and he was often heard to say, "I am quite ready to depart when God shall call for me."

About a year ago he became somewhat ailing in health; but was not so ill as to cause any alarm to his friends. He continued more earnest and devoted than ever in reading the Scriptures himself and explaining them to others, and in prayer. On one particular evening he appeared especially anxious to speak seriously and solemnly to every one of his friends; and whilst reading from the book of the Revelation the descrip-

tion of heaven, he was himself much affected. After finishing the chapter he laid down the book, asked his friends if they understood the beautiful words he had read, if they could see the beautiful city, if they did not then behold the glorious light. Later the same evening, without any apparent pain, and without a struggle, he passed through the dark valley of the shadow of death, into the glorious presence of the God whom he had served and loved.

Some time before his death he had desired his friends, when he died, to place in his hand in the grave the "Book of Life," a small tract of which he was very fond; and to distribute the few Scripture portions which he had, far and wide, that all might learn the truth and come to God. The Bible which he had so long read, he desired to be kept in the house, and read amongst his friends, whom he entreated still to meet as they were wont. He had earnestly exhorted his wife and mother, and, in fact, all his friends, to hold fast the word of God, to remember the story of the rich man and Lazarus, to be prepared to forsake all that they held in the world for the sake of Christ, remembering His word, "If any man will come after me, let him deny himself and take up his cross and follow me." He had repeatedly assured them that "true piety consisteth not in reading the word of God, nor in hearing it, but in faithfully walking according to its precepts." He had expressed a great hope that at some time he should see a Christian teacher, and learn from him the best way of keeping the Sabbath, the full meaning of baptism and the Lord's supper. He appears not to have seen the necessity of baptism by water; and often said that he thought the true baptism was that of the Holy Ghost that purifies the soul.

Seeta Ram's congregation was composed of his mother, his wife, two men, and two women of very respectable position in Hindu society from a neighboring town, besides several lads, members of the family. These, we found, were in the habit still of meeting together every Sunday for prayer and the further study of the Bible, the two women from Cocherroo coming down to Bookapatnam. This congregation met in my tent on the Sunday I was there, and we had one of the most interesting, soul-stirring, and, to me at least, happy meetings I have ever had. We gave ourselves up, in the first place, to talk about Scripture truth, or rather to find out what the individual members of the congregation knew of Scripture. They nearly all showed a very quick perception and clear appreciation of the truth, and a very correct knowledge of the Bible from beginning to end; they spoke with the greatest facility of Scripture doc-

trines, always in Scripture language; and used Scripture illustrations, references, precepts, and stories so fully and freely as to force us to conclude that they must have been a carefully reading Christian congregation for a number of years.

The unaffected way in which every one of them spoke of God as "Our Father in Heaven," of Jesus as "Our Saviour," and of the Holy Ghost as "the Comforter and Teacher," shewed that flesh and blood had not revealed these things unto them.

Thus much may be said of the small congregation which Seeta Ram had collected to hear the word of God read and explained by him. Although they have so accurate a knowledge of the Bible, not one of the female members of this congregation can read a single letter of the alphabet. On discovering this fact we expressed our surprise that they knew so much of Scripture language, and that they also knew so well in what part of the Bible the different passages they quoted were found, and asked to know the reason. The answer given was—"He taught us so thoroughly, with so much love and earnestness, that we could not but remember his words, and well we remember, too, his manner when teaching us."

His efforts and influence were not confined to the few persons now noticed. Old neighbors of his came to us seeking for the book that their friend had himself loved and taught them. Once we entered the house of a carpenter who was busy at work, and called him to hear something of our message. He immediately responded, and informed us that he had heard the same good news from Seeta Ram, and that he had a book which that good friend had given him; whereupon he shewed us a copy of the Gospel of Luke in Telugu, and took from us the Gospels of Matthew and Mark in addition.

Seeta Ram's mother shed tears of joy mingled with sorrow as she told us of her son, "her beloved pious son." "He used to tell me many sweet stories," she said, "and begged me always to pray to the one true God; he has gone before to the beautiful city; blessed be his memory." The old Bible that her son had used so much, and which needed to be rebound, we prevailed upon her to give us in exchange for a new one, after convincing her that the contents were the same.

How great would have been our joy if we had come upon this young Christian worker in the midst of his labors, and had been privileged to hear from his own lips of his knowledge and experience of the truth. But he has gone before us into the everlasting kingdom. He rests from his labors and his works do follow him. He being dead yet

speareth—he speaks loudly and with no uncertain sound in his native town; speaks to us to work while it is day in spreading the word of life far and wide, never doubting that *the Gospel is the power of God unto salvation to every one that believeth.*

MINUTE OF KANSAS YEARLY MEETING OF MINISTERS AND ELDERS.

SEVENTH-DAY, 10th mo. 12th, 1872.

Upon the reading of the answers to the Queries, the meeting was introduced into exercise, and much pertinent advice was extended. We were exhorted to consider the importance which we occupy in professing to be witnesses of what God has done for us. It is essential that we be willing to *obey* the will of our Heavenly Father, and *more* than that, —to be found in a state of waiting and inquiry as to what that will is, with a readiness of mind to serve Him as obedient children. We are to take heed first to *ourselves* and then to the flock over which the Holy Ghost has made us overseers. We must have an experience of the baptism of the Holy Ghost, and be found striving to live a renewed life, and if we would be qualified to feed the flock, we ourselves must be fed—and in order to do this, must be diligent in the duties of the closet, in the service of prayer and devotion, both at home and in the congregation. It is the *Lord* that qualifies—it is ours to serve; not because He cannot work without us, but because He chooses to work by us for the benefit of others, and for our own good. With these impressions, how can we neglect the reading of the Holy Scriptures. The history of our Society solemnly warns us of the danger resulting from the lack of a clear comprehension of Divine Truth as revealed in the Holy Scriptures. Let us be careful, lest we drop a word which tends to discourage the wholesome practice of a diligent and daily perusal of them. They stand upon the authority of the Most High, and are declared to be "profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works." They are, then, for the man of God—for those who have the abiding Spirit, as well as for others. Because it is one of the offices of the Spirit to prompt us to duty, that is no reason why we should be careless and indifferent. We must place ourselves in the position of pupils, of humble learners, at the feet of our Master. We must give God an opportunity. We must ponder the revelations of the sacred records more deeply with our families around us, that we and our children may have our understandings opened, and be taught the Truth as it is in Jesus. There is no more danger of *formality* in this than in every other religious

practice. These Scriptures are able to make us wise—not in the wisdom of this world, not in the unfoldings of science, but wise unto salvation *through* (but not without) faith in Christ Jesus—wise in the knowledge of the only true God and of Jesus Christ, which is eternal life.

If we were deep and weighty enough in our family devotions we should often feel such a longing for the Lord's blessing, that words would break forth from our lips for ourselves and for our families—not the lips of Ministers *only*, but of Elders also. Sometimes we are hindered from this by the consciousness of our own imperfect example, so that we find it easier to speak much before strangers or in our religious meetings, than one word to our own household. Some of us may have been trying long and failed fully to overcome our faults of temper and infirmities of various kinds which so much hinder our usefulness. Like the woman of old who had spent much for many years, and yet was not healed, let us go directly to Jesus—let us press through the crowd of natural infirmities of spirit, and cast ourselves in humility and in faith upon His power to save. His name is JESUS still, and it is still His gracious office to save His people from their sins. Thus shall we grow in grace, and be strengthened to fix the seal of a godly example upon the exhortations which we give to others. Thus shall we become familiar with the place of prayer, and accustomed to the way of approach to the Divine majesty through the blood of sprinkling. Thus shall we have the blessed witness of the love of Jesus in our hearts, and, having good meetings at home and in our closets, we shall be sure of the Lord's blessing in the congregation also, and be fitted for that care of the church which is imposed upon us, and the responsibility of which we cannot divest ourselves of. We should be able to sympathize with those for whom we labor, in a measure of the tender, pitying love which the Lord has shown to us—seeking out the cause that we know not—endeavoring to become acquainted with the members, (it may be, keeping a list of them,) and seeking opportunities to do them good—being ready for every good work towards them. There are, in this part of the land, many scattered ones, some of them members and others who have been such, who need the gathering power of our sympathy and care and encouragement, that they may, in their scattered locations, in their weakness and fewness, be kept near to Him through whom we reap the blessings of the fellowship of the Gospel. And besides these duties to our own especial membership and organization, it is incumbent on us also to hold up the banner of Truth to the world, and our hearts should go out towards those

that are still in darkness and bondage, with desires for their ingathering to the fold of Christ.

Ministers should give heed to the restraints of the Spirit against their desire to speak merely to answer the expectation of the people, and against an over-excited imagination; and especially does this apply to older Ministers at their own home meetings. These should be tenderly mindful of the feelings of others whom the Lord would bring forward in His service—they must not occupy all the time, lest those young in the ministry have no proper opportunity to exercise their gift. We may remember that it is difficult to rear young plants under the shadow of the large oak.

Young Ministers are encouraged not to speak hastily, but carefully to weigh their exercises, that they may know what to say, and with such clearness and point as to reach the mark. Indeed, all should be careful that their ministry be *clear, sound, and in its proper time and place.*

Elders should take young Ministers close to themselves—get into near sympathy with them, take them to their hearts as if they were really their children. Undesirable habits should be corrected before they become strong and hard to overcome. Training and culture and pruning are all involved in our relations to those who are young in the ministry. But great tenderness must be felt for them in their inexperience and weakness, and we must not repress their earnest longing to become perfect servants of the Master, by uncharitable and harsh reproof. We must humble ourselves in prayer, that in meekness and love we may help those that need. If we attempt this in haste and irritation and petulance, we shall be far more likely to stir up the same feelings in them. It is better to bear our own burdens until, through prayer, we feel the spirit of patience and forbearance and love to cast the evil out of our own hearts; *then* may we enter upon the work of Him in whom dwells the fulness of love. In endeavoring to promote the growth and efficiency and perfection of the ministry, we are working in harmony with the purposes of our Heavenly Father, who hath ordained it as a chosen means of blessing the Church and the world; and we do desire that all our Ministers may be well instructed in the mode of the Divine operations upon human souls, both by a real Christian experience of their own, and by a diligent acquisition and reverent contemplation of the truths revealed in the Holy Scriptures—"studying to show themselves approved unto God, as workmen that need not be ashamed, rightly dividing the word of Truth." Let their store-house be well filled with what they need for the flock

and for the world. For the Good Shepherd not only feeds His flock within His fold, but dispenses also to those that are without, that they may be induced to come in. Again, there must be variety in the store-house. All do not need the same food, and the flock that is fed all the time upon the same food will sicken, and perhaps die; and in all this service Ministers and Elders are to be co-laborers, and not mere watchers over one another.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 14, 1872.

NATIONAL PRISON REFORM CONGRESS.—

Information has been received that the National Prison Association of the United States will hold its second annual meeting at Baltimore, commencing on the evening of the 21st of First mo., 1873. Horatio Seymour, President of the Association, will deliver an opening address. The Corresponding Secretary and several standing committees will present reports; and communications are expected from M. Demetz, of Mettray, Sir Walter Crofton, Mary Carpenter and others. Special reports will be furnished upon the preventive, reformatory and penal institutions and work of (it is hoped) all the States of the Union. Invitation is extended for the prompt and earnest co-operation of the friends of prison reform throughout the country. It is believed that the work of the Congress can be completed in about three days. Efforts will be made to reduce the expenses of those in attendance from other places.

"THE TWENTY-SEVENTH ANNUAL REPORT of the North Carolina Institution for the Deaf, Dumb and Blind," shows that out of 475 persons of this class in the State who are of age to go to school, 183 pupils have been under training in the Institution during the past year, of whom 135 were white and 48 colored. Beside instruction in the elementary, and even in some of the higher branches of school learning, they are taught some profitable form of industry. The progress of the pupils in the former is attested by parties witnessing the annual examination, and the practical results of the latter are shown by the fact that of twenty-two pupils formerly

in the school whose present condition is known to the Principal, all are self-supporting, and a few are tax payers upon property of their own earning.

The Institution is under the immediate charge of our friend S. Finley Tomlinson as Principal, who must here find an ample field for the exercise of that full and thorough Christianity which characterizes a faithful member of the Society of Friends, and so occupying his trust may he be a blessing to the institution and to the State, and his labors abound in fruits to his own peace.

INDIANA YEARLY MEETING.—We extract from the printed minutes the following items of general interest, additional to those already published in the *Review*:

New Garden Quarterly Meeting proposed the establishment of a new Quarterly Meeting, to be held near Winchester, in Randolph Co., Ind. The subject was referred to a joint Committee of men and women, who are to visit the Quarterly and Monthly Meetings composing it, and report next year their judgment as to the propriety of granting the request.

Centre Quarterly Meeting proposed that its meetings in the Second and Eleventh months be held hereafter at Wilmington, which was approved.

On considering the third Annual Report of the Missionary Board, referring to their work among the colored people in Arkansas and Tennessee, the Yearly Meeting made this record:

Our sympathy has been enlisted for the dear Friends who are so earnestly laboring in this work, and we desire to encourage them to continued faithfulness, looking unto Jesus. The question as to the practicability of gathering into connection with our religious Society those who have been brought under the influence of their instructions, and who have, through the power of the Holy Spirit, submitted themselves to the Saviour, and experienced forgiveness of sins, and thus need the fellowship and support of Christian brethren, has been forcibly and earnestly brought before us, and the Meeting desires that our dear Friends who are engaged in this work may be faithful in endeavoring to throw around them the arms of the Church as way may open, bearing in mind "to lay upon them no greater burden" than they are able to bear.

The following paragraphs are extracted from the minute on the state of Society, to be read in Quarterly and Monthly Meetings:

We rejoice in the belief that our Heavenly Father has revived His work in our religious Society during the past year, and that as the members have more fully partaken of "this power from on high," they have been led to labor for the conversion of souls and their ingathering to the Church. This work has fallen, not on ministers of the Gospel only, but on all who love the Lord Jesus Christ. Whilst this has

been the case, we regret that our imperfections and shortcomings have hindered the work and prevented the more full spread of the Gospel. "If I regard iniquity in my heart the Lord will not hear me." "Let every one that nameth the name of Christ depart from iniquity." * * *

May we not only believe in prayer, but practice it in our families. God calls us all to pray, and feeling a sense of our own need, together with a knowledge of our faults, is sufficient call to confession and prayer. This sense of need is the work of the Holy Spirit. If we are thus engaged in spirit there will be no danger of formalism, but growth in grace and spiritual improvement will be the result. Teach them the way of salvation by Jesus Christ, and urge them to lead self-denying lives and to give up the foolish fashions and vain customs of the world, and to avoid all that leads them from Him. Parents are advised to exercise care not by any act of theirs to be the means of leading their children into the ways of the world. We fear that the use of instrumental music may, in many cases, have this tendency, and affectionately advise caution on the part of parents in reference to it.

The condition of our meetings in reference to the ministry has been brought before us. Many of them have no minister within their limits, and many of those called to the ministry are prevented by physical infirmities and necessary duties from often leaving their own meetings—hence there is a lack of supplying the needs of the Church. We deeply sympathize with those meetings which are thus destitute, and desire to encourage them to faithfulness in the discharge of every duty,—dwell in communion with Christ; seek Him for instruction and guidance. It is our blessed privilege to have Him for our teacher,—our minister,—our guide. We desire also to extend encouragement to the ministers, and affectionately exhort them to a faithful discharge of their duty. Meetings where such reside are desired to see that way is made for them to do the work to which they are called, and which often their hearts burn to accomplish,—and to render the necessary pecuniary assistance, both to enable them to do this and to support their families.

Whilst we advocate the freedom of the ministry, and that it should be exercised without money and without price, we also believe that our members should remember the apostolic injunction, "Let him that is taught in the word communicate unto him that teacheth in all good things," and that it is the duty of those who have been made partakers of spiritual things to minister to those through whom they have partaken of "carnal things," and means should be found to enable those who are called to go forth and preach the Gospel to the world. We rejoice in the fulness of the blessing of the Gospel which has been dispensed among us the past year. Souls have been converted, and many have been gathered into the Church—these need to be fed and strengthened—pastors and teachers are necessary, and we believe that many of our members have been renewedly baptized with the Holy Ghost and power to do this work—let it not be hindered for lack of outward means. Let our members all be steadfast, immovable, always abounding in the work of the Lord,—and lay on the altar their talents, their property, and all that they have. This consecration must be made *duly* and definitely if we would be filled with the Spirit and enabled to discharge the duties required of us. To those who have recently joined our Society, this meeting desires to extend the hand of sympathy and fellowship. Be assured of the love of the brethren amongst whom you have cast your lot. Our subordinate meetings and mem-

bers individually are desired to see that none of these suffer for want of outward companionship and personal love.

New meetings were reported as having been established during the past year, as follow: In Miami Quarter, a Meeting for Worship by the name of Paint Creek, in Madison Co., Ohio; in Fairfield Quarter, a Preparative Meeting by the name of Oak Grove, and a Meeting for Worship and a Preparative by the name of Mount Carmel; in Walnut Ridge Quarter, a Meeting for Worship by the name of Charlotteville, in Rush Co., Ind.; and in Mississinewa Quarter, a Meeting for Worship and a Preparative by the name of West Branch.

The statistical reports show the total membership to be 15,259. Received during the year by their own request, 449, by that of parents, 215, by certificate, 422; births, 442, total, 1,528. Number disowned, 24; resigned, 17; removed by certificate, 419, by death, 177, total, 667; showing a gain of 861 in their membership during the past year. Number of established meetings, 105; of recorded ministers, 153; of meetings without recorded ministers, 31. Twenty-one ministers were recorded within the year. The Yearly Meeting also acknowledged a gift in the ministry in one of its members, resident at Helena, Arkansas, a member of Southland Preparative meeting, which reports, through the Missionary Board, to the Yearly Meeting.

From the report on First-day Scripture schools, it appears that there has been an average attendance during the year of 5,211 pupils; whole enrolment, 8,351; number of teachers, 609. The Committee say, "we know of but one meeting within our limits without a Scripture school."

The Trustees of Earlham College Endowment Fund, reported subscriptions amounting to \$53,000, of which \$32,770 has been received in cash, and \$13,193 in notes.

The following extracts are from the report of the Central Book and Tract Committee:

Since our last report, we have published the following additional tracts:

"Women's Ministry," by J. J. Gurney.

"The Red Lamp," by John Ashworth.

"Bank for Losings," a temperance tr. ct.

Our stereotype and lithograph plates now number 185. We have published during the last year 1,639,800 pages of our own tracts, and have purchased from other associations and publishing houses 1,912,000 pages—making the whole number received into the depository 3,551,800 pages. The whole number published and purchased since the organization of this Committee, in 1850, is 30,723,289 pages, or about 4,000,000 tracts. We have sold and gratuitously distributed a much larger number of tracts than during any previous year.

The increased demand has been chiefly for temperance tracts—more than 1,000,000 pages of which have been sent out from our depository during the last year, at a cost of over six hundred dollars.

The Committee on General Meetings reported that six such meetings had been held during the year. A new Committee, consisting of 12 men and 12 women Friends, was appointed to continue the work during the coming year.

The attention of the Yearly Meeting was called to the continued existence of the slave trade, especially on the east coast of Africa, and also to the continuance of slavery in Cuba, Porto Rico, and elsewhere. Being "seriously impressed with the terrible evils connected with the slave trade and slavery," the meeting adopted a petition to "our own Government to add its influence to that of England in bringing them to an end." They also adopted memorials to the Legislature of Indiana on Temperance, the present condition of Prisons, and the Divorce laws of the State.

Owing to the large amount of business which claimed the attention of the Yearly Meeting, and "the increasing interest and importance of many of the matters which receive the attention of committees, &c.," its sessions were rendered "long and laborious." Friends were desired to come in future years prepared to remain a day or two longer in session. A committee was appointed "to consider whether some new arrangements may not be properly made as to time of holding the various meetings and committees, and also to use their influence to prevent the running of special trains on the first day of the week, and other violations of the good order of that day," &c.

MARRIED.

COSAND—COOK.—At Friends' Meeting, Sand Creek, Bartholomew County, Indiana, on the 14th of Third mo., 1872, John Cosand, of Honey Creek Monthly Meeting, Indiana, to Zilpha Cook, daughter of Daniel and Elizabeth Cook (the former deceased,) a member of Sand Creek Monthly Meeting.

COSAND—NEWSOM.—At the same place, on the 7th of Eleventh mo., 1872, Joseph Cosand to Sarah Ann, daughter of John and Martha Newsom (both deceased), a member of that meeting. Sons of Aaron and Sarah Cosand.

DIED.

STANLEY.—On the 27th of Seventh mo., 1872, Ruth K., wife of Wm. E. Stanley, aged nearly 34 years. She often spoke in public, and her messages were weighty and in the life. She regretted her unfaithfulness, not so much what she had done as what she had left undone; not because she did not love her Saviour, but because she was afraid of doing too much. She said, "Let this be a warning to others." "Name and party must fall in such an hour as this." When near her end she saw nothing in her way, and felt the assurance that there was a crown awaiting her. She was a member of Smyrna Monthly Meeting, Iowa.

STARBUCK.—On the 28th of Ninth month, 1872, Ruth, wife of Charles B. Starbuck, aged nearly 80

years. She was from early life an active and useful member of the Society of Friends, and manifested a great concern for the relief of the poor and needy. The last few years of her life, she was prevented by feeble health from mingling largely with her friends, but being possessed of a meek and quiet spirit seasoned with Divine grace, her life was a bright example of Christian fortitude.

KERSEY.—On the 31st of Tenth mo., 1872, Moses Kersey, in the 51st year of his age.

HODGIN.—At his residence in Butler County, Kansas, on the 11th of Ninth mo., 1872, Jonathan Hodgin, in his 53d year.

[The last three were members of Springfield Monthly Meeting, Douglas Co., Kansas.]

DENNIS.—At his residence, Cherry Grove, Randolph Co., Indiana, on the 10th of Eleventh mo., 1872, Absalom Dennis, aged 65 years; a valued and much loved minister of Cherry Grove Monthly Meeting. With implicit, abiding, triumphant faith in Jesus, by which he had been sustained through many previous and sore trials, this dear Friend was enabled to bear a long and trying illness with un-murmuring patience and cheerful submission to his Heavenly Father's will, thus leaving the fullest evidence to his many surviving friends and relatives that his sins, through unmerited mercy, had all gone beforehand to judgment, and that his name is recorded in the Lamb's Book of Life.

FURNAS.—At her residence, near Bridgeport, Marion Co., Indiana, on the 20th of Ninth month, 1872, Naomi, wife of Robert Furnas, in the 67th year of her age; a beloved member of Bridgeport Monthly Meeting. The day before her death she remarked was the happiest day of her life; that her peace was made, and she was anxious to depart.

A GENERAL MEETING is appointed to be held under the direction of New York Yearly Meeting's Committee, with the assistance of Saratoga Quarterly Meeting's Committee, commencing Fifth-day, the 2d of First month, 1873, at Glenn's Falls, Warren Co., New York.

A cordial invitation is extended to all. For information, address Jonathan W. Potter, Glenn's Falls.

On behalf of Yearly Meeting's Committee,
3t R. B. HOWLAND, Clerk.

INDIAN DEPARTMENT.

President Grant writes as follows in his annual message to Congress:

"The policy which was adopted at the beginning of this administration with regard to the management of the Indians, has been as successful as its most ardent friends anticipated within so short a time. * * * * The policy will be maintained without any change, excepting such as further experience may show to be necessary to render it more effective.

"The subject of converting the so called Indian Territory, south of Kansas, into a home for Indians, and erecting therein a Territorial form of government, is one of great importance as a complement of the existing Indian policy. The question of removal to that Territory, has, within the past year,

been presented to many of the tribes resident upon other and less desirable portions of the public domain, and has generally been received by them with favor. As a preliminary step to the organization of such a Territory, it will be necessary to confine the Indians now resident therein to farms of proper size, which should be secured to them in fee; the residue to be used for the settlement of other friendly Indians. Efforts will be made in the immediate future to induce the removal of as many peaceably disposed Indians to the Indian Territory as can be settled properly without disturbing the harmony of those already there. There is no other location now available where a people, who are endeavoring to acquire a knowledge of pastoral and agricultural pursuits, can be as well accommodated as upon the unoccupied lands in the Indian Territory.

"A Territorial government should, however, protect the Indians from the inroads of the whites for a term of years, until they become sufficiently advanced in the arts and civilization to guard their own rights, and from the disposal of the lands held by them for the same period."

Columbus Delano, Secretary of the Interior, in his report, commends the present Indian policy as one of wisdom, which for three years has proved successful. The development of railways and frontier settlements has been promoted, and with far less loss of life and property than would have been possible under any other system. The Secretary says there is not a mile of railway which has authority of law for its construction, and for which the capital stands ready, which is unbuilt to day by reason of danger from Indian attack. There is not a family at the East, or newly arrived from Europe, which is desirous of a Western settlement, but can locate itself in safety on public lands at any point from Omaha to Sacramento. It follows, from these two propositions, that the peaceful progress of settlement and industrial enterprise is only limited by the resources of the country and the expansiveness of our population. The civilizing portion of the Indian policy he thinks has exerted a most wholesome influence upon the Indian service, the direct effect of which has been a great improvement in the *personnel* of the service, and, consequently in the entire treatment of the whole Indian population.

Industrial progress and settlement have been unimpeded. Many, if not a majority of the causes which heretofore excited Indian hostilities have ceased to exist. The Indians are convinced of the good faith of the Government in its peaceful overtures. The semi-hostile condition still existing in some remote localities, he thinks is as properly at-

tributable to the non-extension of the policy in its entirety over those sections as to its inefficiency or failure. The military occupancy of posts adjacent to the Indian country has not been withdrawn, and should not be so long as there is the slightest danger of incursions. A show of strength will for some time be needed to enforce the new policy. These views are urged at length, and also the necessity of confining the tribes on reservations and teaching them to abandon their nomadic life.

The tribes bordering on the Missouri river, belonging chiefly to the Dakota nation, are in a region poorly adapted to agriculture, and the Secretary thinks should be removed to the Indian Territory. This Territory he recommends should be organized under a Territorial form of government. Judicious management will in a few years secure the removal thither of a large portion of the tribes east of the Rocky Mountains.

The Secretary says: "There is but little in the past to encourage the belief that the adult Indian of to-day can be very thoroughly civilized. We can hope for little more than to hold him in restraint, confine him to smaller reservations, and induce him to remain at peace, while we devote the energies of the Department to the improvement of the rising generation. The policy of reducing the area of present reservations, and consolidating friendly tribes or bands, may be regarded as the first step toward the establishment of the Indians upon farms. We have now under control of the Indian office, tribes in every stage of civilization, from the partially civilized nations in the Indian Territory, with their schools, churches, and written language, to the hostile tribes of Arizona, which know nothing of the habits of civilization."

He adds that he "cannot regard the rapid disappearance of the game from its former haunts as a matter prejudicial to our management of the Indians. On the contrary, as they become convinced that they can no longer rely upon the supply of game for their support, they will turn to the more reliable source of subsistence furnished at the agencies, and endeavor so to live that that supply will be regularly dispensed. A few years of cessation from the chase will tend to unfit them for their former mode of life, and they will be the more readily led into new directions, towards industrial pursuits and peaceful habits."

A table is given showing the great progress made during the past four years in farming and stock-raising, by twenty tribes in the southern superintendency. These are tribes outside the Indian Territory, and whilst in population they have increased but 12 per

tributable to the non-extension of the policy in its entirety over these sections as to an indifference or failure. The military occupation of these sections to the Indian country has not been without and should not be so long as there is the slightest danger of insurrection. A show of strength will insure time be needed to reduce the new policy. These views are urged at length, and also the necessity of continuing the interest in reservation and teaching them to abandon their nomadic life.

The tribe bordering on the Missouri river, belonging chiefly to the D. S. state, are in a region partly adapted to agriculture, and the Secretary thinks should be removed to the Indian Territory. This Territory, he recommends should be organized under a territorial form of government. Indian management will in a few years secure the removal of a large portion of the tribes east of the Rocky Mountains.

The Secretary says: "There is but little the past to encourage the belief that the whole Indian of today can be very thoroughly civilized. We can hope for little more than to hold him in restraint, confine him to smaller reservations, and induce him to remain at peace, while we devote the energies of the Department to the improvement of the rising generation. The policy of reducing the area of present reservations, and concentrating friendly tribes or bands, may be regarded as the first step toward the establishment of the Indian upon peace. We have now under control of the Indian office, tribes in every stage of civilization, from the half-civilized nations in the Indian Territory, with their schools, churches, and written language, to the nomadic tribes of Arizona, which know nothing of the habits of civilization."

He adds that he "cannot regard the rapid disappearance of the game from its former haunts as a matter prejudicial to our management of the Indian. On the contrary, as they become convinced that they can no longer rely upon the supply of game for their support, they will turn to the more reliable sources of subsistence furnished at the agency, and endeavor to live that that supply will be regularly dispensed. A few years of restriction from the chase will tend to induce them for their former mode of life, and they will be the more readily led into new directions, toward industrial pursuits and peaceful habits."

A table is given showing the great progress made during the past few years in limiting and restricting by law, tribes in the northern appointments. These are listed outside the Indian Territory, and show the population they have increased but 12 per

cent prevented by many of the tribes from being upon other and less desirable portions of the public domain, and has generally been received by them with favor. A's preliminary step to the organization of such a Territory it will be necessary to transfer the Indians now resident therein to lands of proper size, which should be located in them in the vicinity to be used for the settlement of other friendly Indians. Efforts will be made to induce the Indians to induce the removal of as many peacefully disposed Indians to the Indian Territory as can be secured quickly without disturbing the harmony of those already there. There is no other location now available where a people, who are endeavoring to acquire a knowledge of agriculture and agricultural pursuits, can be so well accommodated as upon the reservation located in the Indian Territory.

"A Territorial government should, however, protect the Indians from the incursions of the whites for a term of years, until they become sufficiently advanced in the arts and civilization to guard their own rights, and from the disposal of the lands held by them for the same period."

Columbus Deane, Secretary of the Interior, in his report, commends the present Indian policy as one of wisdom, which in three years has proved successful. The development of railways and thereby with means has been promoted, and with the loss of life and property that would have been possible under any other system. The Secretary says there is not a mile of railway which has authority of law for its construction, and for which the capital cannot be raised, and for which the capital cannot be raised, which is unable to pay by reason of danger from Indian attack. There is not a single at the last, or newly arrived from Europe, which is destined of a Western settlement, but can locate itself in safety on public lands at any point from Omaha to Sacramento. It follows from these two propositions, that the present progress of settlement and industrial enterprise is only limited by the resources of the country and the expansiveness of our population. The Secretary has viewed the Indian policy he thinks has secured a most wholesome influence upon the Indian service, the direct effect of which has been a great improvement in the general condition of the Indian population in the same year, and consequently in the same year, the whole Indian population.

Industrial progress and settlement have been universal. Many of the most important of the tribes which heretofore existed in an hostile state have ceased to exist. The Indian are cooperative of the good will of the Government in its peaceful overtures. The Secretary's confidence still exists in some remote localities, he thinks is as properly as

cent., in schools they have grown 350 per cent., and in the various farm products from 200 to 1000 per cent. Their property, valued in 1868 at \$751,183, is now valued at \$1,870,285.

In carrying out the Indian policy, the co-operation of the various religious societies of the country has been of the highest value, and the missionary authorities have done well in their portion of the work, moulding and directing a healthy public sentiment in favor of the policy. The Secretary concludes this portion of his report by saying the Executive is endeavoring in good faith, and in what is deemed the most proper and efficient manner, to fulfil the nation's duty towards a helpless and benighted race. He has sought to combine influences which may effect their physical and moral elevation and improvement. The missionary authorities have an entire race placed under their control, to treat with in accordance with the teachings of our higher Christian civilization. Their work is immense, and while results may not be encouraging within a very short time, they must lose faith in the power of our aggressive civilization if they refuse to accept the trust or forego their efforts in this direction until complete success is attained. Even though the success we hope to attain may be but partial, yet the very efforts the Government is making in so righteous a cause must redound to the substantial good as well as to the honor and glory of the country, by attracting public attention to so commendable a work, and educating the people into a higher conception of the duties of the nation.—*Pub. Ledger.*

HORACE GREELEY

Was born at Amherst, in New Hampshire, February 3d, 1811. His early life was spent on a farm, and in 1826, his parents having removed to Vermont, he commenced working on his own account and obtained employment in a printing-office. After learning his trade, he made his way, in August, 1831, to New York City, where he secured occasional work as a journeyman printer in various book and newspaper offices. In 1834 he established "The New Yorker," a weekly literary journal, which, after several years' existence, was discontinued as unprofitable. During the period mentioned he also edited and published several political campaign papers. In 1841 he commenced the publication of the "New York Tribune," with which successful journal his name has been thoroughly identified. In 1848 he was elected to the U. S. House of Representatives to fill a vacancy in the Thirtieth Congress, and served during the short session ending March 4th, 1849. In 1851 he visited Europe, and was selected as

chairman of one of the juries at the Great Exhibition of Industry held in London during that year.

Mr. Greeley about this time became prominent as an author, and during the remainder of his life published many treatises on various subjects, and interesting accounts of his journeyings through Europe, and through different parts of the United States. His most extended work is "The Great American Conflict," giving a history of the rebellion, and the causes which produced it. His other works are "Glances at Europe," published in 1852; "Art and Industry, as Represented in the Exhibition of the Crystal Palace, New York," in 1853; the completion of Sargent's "Life of Henry Clay," in 1853; "A History of the Struggle for Slavery Extension or Restriction in the United States from 1787 to 1856." In 1859, after an overland journey to California he published "A Journey to Pike's Peak." Mr. Greeley also published "Recollections of a Busy Life," "Essays on Political Economy," "What I Know of Farming," and "Letters from Texas and the Lower Mississippi."

In 1864 Mr. Greeley was a Presidential Elector for New York; in 1865 he was a delegate to the "Loyalists' Convention," held in Philadelphia, and in 1867 he was a member of the New York Constitutional Convention. In May, 1867, he became one of the sureties on the bail bond of Jefferson Davis, and his course excited much comment, both favorable and the reverse. In November, 1867, he was appointed Minister to Austria, by President Johnson, and was confirmed by the Senate, but he declined the position. In May, 1872, Mr. Greeley was nominated for the Presidency by a Convention of Liberal Republicans, sitting at Cincinnati, and he was subsequently, in July, accepted as a candidate by the Democratic Convention, which assembled at Baltimore. In the ensuing political campaign, Mr. Greeley strenuously exerted all his powers of argument, both in writing and in speaking, and delivered over sixty addresses during a very short period previous to the election. He was, however, unsuccessful. His labors in the political field, together with a severe domestic affliction, prostrated his nervous system, and his great strength of constitution was unable to support the shock.—*Late Paper.*

FRIENDS' FREEDMEN'S ASSOCIATION OF PHILADELPHIA.

"Only they would that we should remember the poor; which I was also forward to do."

The religion of the blessed Saviour has ever led those who heartily embraced it, to let their hearts flow out in compassion to-

wards those who were in need. The very possession of unmerited benefits, whether they be temporal or spiritual ones, brings to the loving child of our Heavenly Father the responsibility and privilege of sharing these with those who have fewer than himself.

The following letter, written by our Superintendent at Danville, Va., under date 11th mo. 30th, 1872, will interest all Friends, since they all feel for the colored people of the South, and we trust it may incite them to send relief through such channels as their respective meetings or neighborhoods may have adopted.

Let all give as they are able, remembering that our Master is not an austere man, "for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

"The School Reports exhibit a very good attendance for the month.

"Nothing new to report but very cold weather, and a difficulty of getting wood. The horses are all sick; fabulous prices are charged for wood, and the cold compels the sufferers to buy.

"Last night was the coldest one I ever saw in Virginia. Eggs, potatoes, apples, ink, everything, froze in our rooms. The river Dan to-day is all frozen hard. We find it almost impossible, in rooms constructed like ours, to keep warm. The mercury was 20° below freezing at 8 o'clock this morning. Pretty sharp weather for the sunny South. What a time for the poor! What will the end be if the beginning of winter is like this?"

ALFRED H. JONES."

From The Popular Science Monthly.

THE PHYSIOLOGICAL POSITION OF TOBACCO.

BY W. E. A. AXON, M. R. S. L.

(Concluded from page 234.)

Blatin proposes to divide tobacco-poisoning into two classes, acute and chronic. The first is the result of a large or unaccustomed dose; the second, the accumulative consequences of doses, perhaps small, but continually repeated.

The unpleasant experiences of the first pipe will enable most smokers to understand the nature of this acute poisoning. Children have even been made ill by sucking at pipes, empty, but already coated with tobacco-juice. Sometimes a very slight dose exercises a fatal effect upon systems in which tolerance has not been established. Thus a youth of fourteen, having smoked fifteen-cents' worth of tobacco as a remedy for toothache, fell down

senseless and died the same evening.* Blatin also tells us of a medical student, aged twenty-two, who, after smoking a single pipe, fell into a frightful state—the heart became nearly motionless, the chest constricted, his breathing extremely painful, the limbs contracted, the pupils insensible to light, one dilated, the other contracted. These symptoms gradually lessened, but did not disappear until four days after.†

But it is chronic nicotism which has the greatest interest for us. The poisonous effects of tobacco in larger doses are too evident for denial, and need scarcely be insisted upon. Far more important is it to learn whether tobacco, in the quantities daily consumed by its habitual users, has a permanently injurious effect upon the human system.

It is often only after a number of years that nicotinic symptoms appear, as though the poison acted by a process of accumulation, until the system was charged to satiety. And thus any thing which disturbs the equilibrium of the functions, and so diminishes the elimination of the poison, may give rise to morbid phenomena.

There is a theory, not unknown even among medical men, that the toxic influences of tobacco are only transitory, and that all the poison is ultimately expelled from the system. But it is certain, from an experiment of M. Morin,‡ that the nicotine can be detected in the tissues of the lungs and liver after death.

M. Blatin regards the various local affections as trifling, when compared with the gradual saturation of the system with nicotine, which, accumulating in the tissues, waits for the opportunity, varying according to individual habits and constitution, of declaring its poisonous nature.

The trembling, which is one of the usual symptoms of acute, is also a common result of chronic, nicotism. A very distinguished Parisian physician had hands which shook so much that he could not write. Whenever he remained without tobacco for any length of time, these tremblings disappeared. Another case mentioned by Blatin is noteworthy. A man of forty-five years consulted him respecting violent and numerous attacks of vertigo. When he felt one of them approaching, he was obliged to lie down wherever he might be, in order to avoid falling. In the country, where he had plenty of exercise, they were less frequent than in the town, where his occupation was sedentary. Cessation from tobacco and a tonic regimen quickly restored him.

A physician of fifty-two was afflicted with

*Druben, p. 44

†Blatin, p. 76.

‡Year Book of Medicine (New Sydenham Society), 1861, p. 447, and Blatin, p. 93.

similar disagreeable symptoms, and was also cured by abstinence. Habit had become so strong that he could not resist at times the temptation to slight indulgence. Finding that these returns to tobacco were immediately followed by his old painful attacks, he renounced it forever.

The circulatory system presents in chronic nicotism similar symptoms to those found in acute poisoning. The most noticeable of these is the intermittent pulse, of which many cases have been collected by Decaisne and others. * * * *

From intermittent pulse to angina pectoris the distance is not far. That tobacco may produce all the usual symptoms of that painful disease has been abundantly shown by Beau. To the cases which he has cited may be added an epidemic of this nature noted by M. Gelineau, with which a great part of the crew of the Embuscade were struck. The patients were all great smokers. It is worthy of notice that this disease is much more common among men than women.

Difficulty of breathing approaching asthma has also been recorded. Blatin gives a case of a young officer whose asthma could be attributed to no other cause, and who was cured by a simple abstinence and tonic medicines.*

Tobacco, acting upon the cardiac and pulmonary branches of the pneumogastric, is not likely to leave untouched its gastric terminations. In an animal under the influence of small doses of nicotine the gastric juice is secreted with increased rapidity, and the action of the walls of the stomach is more noticeable. With strong doses or long continued usage this secretion is very considerably diminished, and the peristaltic motion enfeebled. That is to say, the tobacco acts upon the pneumogastric, excites it in small, and paralyzes it in large, doses. The smoker takes his after-dinner pipe or cigar to aid digestion. Undoubtedly, it excites the par vagum, increases the gastric secretion, and accelerates the peristaltic motion. Undoubtedly, also, this daily stimulation enfeebles the nerve, and digestion becomes more difficult. The swing back from the excitement causes a reaction, which only an increase in the doses can overcome. The nerve is partially paralyzed. The appetite fails, nutrition is impeded, dyspepsia reigns conqueror.

A military man of thirty-seven years fell into a consumption without any other affection antecedent or concomitant than distaste for food, and salivation. Dr. Riquès, after various essays, learned that he was a great user of tobacco, which had led to a sort of chronic fluxion of the salivary glands, and an almost

total cessation of the digestive functions, and consequently caused the feeble and consumptive state into which he had fallen. Gradual diminution and ultimate abandonment of tobacco led to a cure in about three months.†

The influence of tobacco upon vision is well known. One of the symptoms produced in acute nicotism is blindness, and chronic nicotism gives rise to similar affections. Thus Mackenzie found that patients afflicted with amaurosis were mostly lovers of tobacco in some form. Sichel found cases of complete amaurosis, which, incurable by other means, were easily conquered by cessation from the weed. Hutchinson found, out of thirty-seven patients, twenty-three were inveterate smokers. The observations of Wordsworth and others have so clearly established the fact that the continued excitement of the optic nerve by tobacco sometimes produces amaurosis, that it is now generally cited in textbooks as one of the causes of that disease.

We have completed our brief examination of the physiological action of tobacco, but in concluding it may be well to point to some portions of the evidence which are especially noteworthy.

The fact that tobacco reduces the animal temperature is an important one. It shows the fallacy of those who smoke to keep the cold out, and proves conclusively that tobacco is neither a generator nor conserver of vital heat, but, on the contrary, a wasteful destroyer of it.

The influence of tobacco, in liberating the heart from those restraints which regulate its healthy action, naturally leads to the conclusion that in frequent doses that organ must, sooner or later, undergo a structural transformation. Although when thus excited it has less pressure to overcome than when in a normal condition, yet the extra exertion cannot but be evil in its results, since it causes an irregularity in the supply of blood, and thus degrades tissue.

Tobacco belongs to the class of narcotic and exciting substances, and has no food-value. Stimulation means abstracted, not added, force. It involves the narcotic *paralysis* of a portion of the functions, the activity of which is essential to healthy life.

It will be said that tobacco soothes and cheers the weary toiler, and solaces the overworked brain. Such may be its momentary effects, but the *sequela* cannot be ignored. All such expedients are fallacious. When a certain amount of brain-work or hand-work has been performed, Nature must have space in which to recuperate, and all devices for escaping from this necessity will fail. It is bad

*Blatin, p. 159, from l'Abeille Méd., t. iii., 1846.

†Ibid., p. 265, from Mémoire de Med., et de Chir. Prat., t. v.

policy to set the house on fire to warm our hands by the blaze. Let it, then, be clearly understood that the temporary excitement produced by tobacco is gained by the destruction of vital force, and that it contains absolutely nothing which can be of use to the tissues of the body.

Tobacco adds no potential strength to the human frame. It may spur a weary brain or feeble arm to undue exertion for a short time, but its work is destructive, not constructive. It cannot add one molecule to the plasm out of which our bodies are daily built up. On the contrary, it exerts upon it a most deleterious influence. It does not supply, but diminishes, vital force.

It has been denied that tobacco leads to organic disease, but the evidence is very strong the other way, and it would be very remarkable if continued functional derangement did not ultimately lead to chronic derangement of the organs; that it causes functional disturbance no one dreams of denying; indeed, it has been remarked that no habitual smoker can be truly said to have a day's perfect health.—*Abstract from the Quarterly Journal of Science.*

BULBS.

It is strange work to plant bulbs. Beautiful work, but strange; having a certain weird significance and likeness to greater things. Seeds are another matter. A few days, a week or two at most, brings up their fresh growth; and, even in this uncertain world, we do all look ahead as far as that. It is the gentle time of year, too, when everything is tending towards sunshine and blossom and fruit. They are but Spring ventures. But for our bulbs! Summer is behind them when they are planted, and before them stretch the long, long wintry months of ice and snow,—the months of absent or tuneless birds, of half-hardy things that are dying, and tender things that are quite dead. The very year is fading when they are laid for their quiet sleep.

The seeds spring up and grow we know not how; so swiftly, so suddenly, with such a full burst of life. But the bulbs once planted, lying inches deep beyond the sunlight, lie still and give no sign. Where are they all? Waiting! Even so must I wait, yet not in uncertainty. For "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." I know that the shrivelled leaves will have fair, fresh successors. I know that hid away in the deep brown earth, my tulips and hyacinths are safe; perfecting their roots, preparing for a glorious blooming by and by. The labels set here and there in

the fresh, smooth earth, might each one bear the inscription, "Wait."

How long? And whose eyes shall see the bed in its glory, when the winter is over and gone? We know not. And so as I plant my bulbs, planning and mapping out, laying them carefully, each in his place, there come through my heart these words: "Who shall live when God doeth this?" I cannot tell. But of that other resurrection I know; though the waiting be long and desolate and wintry. I shall not miss the glory of that Spring. "For them which sleep in Jesus will God bring with Him."—From "*Gardening by Myself*," by Anna Warner.

From the Sunday School Times.

SHEAVES.

In the courts of the Master's temple
Shall listless footsteps fall,
And banners that no breeze has touched
Hang drooping from the wall?
Shall we sit idly waiting
Some summons from afar,
While here, in the lanes and by-ways,
The faint and suffering are?
From the arid hills, from the valleys swept
By the dark simoom of sin,
With the words of love our hearts have kept,
We gather the children in.
From the haunts where sorrow and crime have rule
We gather them into the Sabbath-school.
Oh the weary, weary children,
That, knowing no fond home-ties,
Grow up in their haunts of misery,
Cunning, and sadly wise!
Oh the outcast, sorrowing children,
Whom no kind hand hath led,
Whose bleeding feet a flinty path,
Pain-racked and suffering, tread!
From the drunkard's home, from the miser's
grasp,
With their pallid cheeks and thin—
From the outlaw's lair, with their stolid eyes,
We gather them fondly in,
And patiently teach the Saviour's rule
Of love to all, in the mission school.
We yield the Gospel's sweet repose
To hearts where hope is dead,
And bid them join their songs with those
Of children gently led,
Who know the blissful story,
How Jesus died to save,
And the joys of saints in glory—
The rest beyond the grave.
From the storm and strife of a crime-stained
life,
From the dews where their feet have been,
From the pains they bear in want's grim lair,
We gather the children in,
And patiently teach love's glorious rule
To rich and poor, in the Sabbath-school.
From the frivolous homes of fashion,
From the haunts where lust of gain,
That one absorbing passion,
Leads forth corruption's train;
From envy, and hate, and malice,
And all unkindly thought—
We would shield the hair of the pulce
And the child of the humblest cot—
From the binding ties of the worldly wise,

Their aching hearts to win,
 To the home of peace, where bickerings cease,
 We gather them fondly in,
 And hope and love hold joyous rule
 O'er rich and poor, in the Sabbath-school.
 Come over and help us, ye who sit
 At ease by the temple's gate;
 The fields are white to the harvest, yet
 What sheaves for the sickle wait!
 The time will come when ye'll look with pain
 O'er the Master's fallow ground,
 And weep in vain for the wasted grain
 That should be in your garners found.
 How blest a toil from the world's turmoil
 To gather this infant choir;
 On the heart's cold shrine with touch divine
 To kindle the sacred fire;
 And earnestly teach the Saviour's rule
 Of love to all, in the Sabbath-school!

H. B. G. ARRY.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 10th inst. have been received.

GREAT BRITAIN.—A "strike" occurred on the 2d among the stokers employed by some of the London gas companies, on account of two of their number having been discharged, as they thought unjustly. Five hundred of the strikers were summoned on the 4th to appear before the Police Court, under the "Masters and Servants Act," several of them on a charge of conspiracy, and some were convicted and sentenced to six weeks' imprisonment. For three nights, the absence of gas caused great inconvenience throughout the city, large portions of which, including the underground railways, were left in darkness; and great fear was felt lest criminals should take advantage of the fact to commit depredations and violence. Lamps and candles were brought into use, and on the 6th it was announced that a number of men had been obtained to fill the places of the strikers, and a partial supply of gas was furnished.

A terrific westerly gale, causing great destruction of property, prevailed throughout England on the 8th. Telegraph wires were prostrated, and many buildings were demolished, and others damaged. In London, pedestrians were thrown to the ground by the force of the wind, street lamps and advertising boards were blown down, and many persons were injured by the flying fragments. Eight ships were blown ashore in Plymouth harbor, and five in the neighboring one of Devonport. At Oxford, the chapel of Oriel College was much damaged, and a railroad freight depot entirely demolished. At Exeter, three pinnacles of the tower of a church were blown down while the congregation was assembled, and falling on the roof, crushed through into the building. A panic was the result, but no one was killed. In Wales and Ireland, the gale was equally severe, and was accompanied by lightning and rain. Some towns were flooded, vessels were driven ashore in the harbor of Cork, and much damage was done in that city.

FRANCE.—The Assembly, on the 5th, elected the committee of 30 proposed by Minister Dufaure, constituting it of 19 members from the Right, or conservative party, representing 361 votes, and 11 from the Left or republican, representing 333 votes. This composition of the committee was regarded as hostile to the republic, and the republican journals of Paris declared that the Assembly did not represent the will of France, and demanded its immediate dissolution. The committee, after meeting and organizing by the election of a President, Vice President, and three Secretaries, adjourned to the 9th. On

that day, the appointment of three new Ministers, those of the Interior, Finance and Public Works, and a new Prefect of the Department of the Seine, was announced, and although this arrangement was regarded as only transitional, these changes indicated the termination of the crisis, and secured for the government the support of the moderate men of both parties.

The Assembly's committee to consider the electoral law was said to have determined to recommend that the franchise be given to all males over 25 years of age, who have lived one year in the district in which they vote, and that the duty of voting be made compulsory.

GERMANY.—The county reform bill came before the Upper House of the Prussian Diet on the 6th. General debate upon it opened and closed in one sitting. The next day it was discussed by clauses, a number of amendments were proposed but withdrawn, and it passed third reading in the form in which it came from the Lower House, and on the 9th, passed finally, by a vote of 116 to 91. The purport of this bill is to give to the burghers and peasants representation in the county assemblies, heretofore composed solely of land-owners, and to allow those assemblies to nominate the local magistrates, this privilege also having pertained to the land-owners.

ITALY.—In the Chamber of Deputies, on the 5th, the government was asked to explain why four schools for English and American children in Rome had been closed by the authorities. The reply was that the schools had been opened without the authorization of the municipality, and sanitary regulations had not been complied with in them.

The rivers Po and Arno have again overflowed their banks, destroying much property, and on the 9th, some of the larger towns were threatened.

SPAIN.—The Cortes has rejected a motion for the immediate consideration of the resolution to impeach ex-Minister Sagasta.

MEXICO.—Lerdo de Tejada, whose election as President was declared on the 16th ult., took formal possession of the office on the 1st inst. An election for President of the Supreme Court, who by the Constitution becomes President of the Republic in case of the death or disability of the incumbent, has been ordered for the Second month next. Porfirio Diaz, a leader in the late insurrection, recently visited the capital and had a satisfactory interview with the President.

A number of shocks of earthquake have been felt lately in Michoacan, a new volcano has been forming, and eruptions have been frequent. Several scientific men have gone to the place. In that province is the famous volcano of Jorullo, which was raised in one night from the midst of a fertile plain to a height of over 1,300 feet, in 1759. Telegraphic communication between the United States and Mexico has been re-established.

CUBA.—A recent paper published at Espiritu Santo, a town in the interior, announced the arrival of ten blood-hounds, to be used in capturing negroes in the mountains near that place, and purchased, it is said, by order of the commanding general. The same dispatch which mentions this, chronicles the arrival of a vessel at Havana with 1,000 coolies, who were sold previous to reaching there.

DOMESTIC.—A late St. Louis paper published a dispatch from Fort Gibson, saying that the Cherokee National Council in session at Tablequah, had passed a bill banishing all white men from the Nation, and that many prominent citizens were much dissatisfied with the act. It was not known whether the Head Chief would sanction or veto the bill.

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

Vol. XXVI.

PHILADELPHIA, TWELFTH MONTH 14, 1872.

No. 17.



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A Religious, Literary and Miscellaneous Journal.

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From Friends' Quarterly Examiner.

ELIZABETH STIRREDGE.

By F. A. BUDGE.

She "had a Guide, and in His steps
When travellers have trod,
Whether beneath was flinty rock
Or yielding grassy sod,
They cared not, but with force unspent,
Unmoved by pain they onward went.
Unstayed by pleasures, still they bent
Their zealous course to God."

—F. T. LITCH.

"I can truly say," remarks Elizabeth Stirredge, when describing the earlier years of her life, "that I have never coveted heaven's glory, nor to be made a partaker of the riches, glory, and everlasting well-being for ever, more than I desired to walk in the way that leads thereunto. And I did as truly believe that the Lord would redeem a people out of the world and its ways." She was born in 1634, at Thornbury, in Gloucestershire, and was the child of God-fearing parents (Puritans,) by whom she was very carefully brought up. The consistent life of her

father, and his fervent prayers in his family, were long remembered by her. "There is a day coming," he would say, "wherein Truth will gloriously break forth; more glorious than ever since the apostles' days; but I shall not live to see it." In spite of many advantages, the childhood of Elizabeth Stirredge was far from being a happy one. Naturally timid and pensive as she was, it does not seem improbable that the training which might have suited a more vigorous mental constitution was scarcely adapted to her sensitive nature. She, however, gives no intimation of this herself, and most likely, when looking back at her early troubles, she could thankfully set her seal to the truth of the blessed declaration, that all things shall work together for good to them that love God.

When only ten years old, she felt that she could take no delight in the pleasures which the world could offer. As she grew older she found satisfaction in intercourse with some religious people, who, she says, lived up to what was made known to them. It was very delightful to her to listen to their conversation; but soon her sadness returned with the conviction that she was not living as the people of God did in former times. Unable to find relief in prayer, or comfort in reading the sacred Scriptures, she mourned because she had not lived in the days when the Lord spoke with Moses, in order that she might thus have known His will; or else in the days when Christ was personally on earth, that she might have followed Him and sat at His feet; all unconscious that, even in the midst of her trials, He who had loved her with an everlasting love was drawing her into closer fellowship with Himself than any outward one could be. In reference to Satan's subtle allurements, she writes:

"The enemy will befool as many as he can, therefore look unto the Lord, and pray unto Him in the inward of your minds, though you cannot utter one word: know it assuredly that He is near to help His afflicted children at all times. Oh that I had known this in my young and tender years when the Lord was near me, and at work in my heart, and I knew it not! * * * I had many

times a concern upon my mind which brought great heaviness over my spirit; but I knew not what it was, and I little thought it was the Lord who was ever good and gracious, kind, merciful, and slow to anger. I little thought He looked so narrowly to my ways. * * * He took me by the hand and led me when I knew not of it; and if I had not hearkened unto the enemy all would have been well."

It was about this time, and when Elizabeth Stirredge was twenty years of age, that she attended a meeting held by two Friends, John Audland and John Camm. The ministry of the former sank to the bottom of her heart; and, leaving her companions, she walked home alone, the cry of her soul being, "What shall I do to be saved? I would do anything for the assurance of everlasting life." Her earnest aspirations for a new heart could but be answered by Him who had redeemed her with His precious blood. Writing to her children of this turning-point in her history, she tells them that they may "know the way to heaven's glory and to the enjoyment of true peace and satisfaction, because it is a strait and narrow way"; and she begs them to keep their hearts with all diligence, in order that they may be brought nearer and nearer unto the Lord and grow into fellowship with Him. "My very aim," she adds, "is to make you a little acquainted with the work of the Lord in my heart, and also with the subtle devices of the enemy; * * * his way is to set baits according unto people's nature, for therein he is most likely to prevail. And because I was of a sad heart and very subject to be cast down, therefore did he with all his might endeavor to cast me down into despair; * * * many things he cast before me that seemed too hard for me to go through." The precious consciousness of the comforting and sustaining presence of her Saviour, which had for a while been her joy, was withdrawn; and Satan insinuated that the sorrow which she felt at the loss of this sweet fellowship was most sinful, and that the fate of the murmurer was to fall in the wilderness.

Just at this time William Dewsbury* visited Gloucestershire. His soul seems to have been especially drawn out in sympathy for those who were passing through such sorrow as had at one time well-nigh overwhelmed himself. After hearing his comforting language in meeting, Elizabeth Stirredge felt a great longing to open her heart a little to him; and yet imagining that, stranger though he was, an insight would be given him of her spiritual state, she feared that he would speak to her about the hardness of her heart, and that such an additional affliction as this would be more that she could bear. She was not mistaken in supposing

that he would understand her case. Before she had reached the spot where he stood the word in season was spoken. "Dear lamb," he said, "judge all thoughts and believe, for blessed are they that believe and see not. They were blessed that saw and believed, but more blessed are they that believe and see not." "Oh," she writes, "he was one that had good tidings for me in that day, and great power was with his testimony; for the hardness was taken away, and my heart was opened by that ancient power that opened the heart of Lydia: everlasting praises be given unto Him that sits upon the throne forever."

She seems to have simply accepted the truth that "emotion is not faith"; that when feeling is at its lowest ebb, faith—even from the fact of this great strain on it—may grow the stronger. "I can only say," she remarks, "that my heart and soul delighted in judgments. The Lord's end in chastising His children is to make them fit for His service." It was about this period, and when Elizabeth Stirredge was twenty-one years of age, that she met with Miles Halhead, another minister in the newly-formed Society of Friends. Looking earnestly at her, he said "Dear child, if thou continue in Truth, thou wilt make an honorable woman for the Lord; for the Lord will honor thee with His blessed testimony." Ten years later, and soon after she had felt called on to speak in meetings, he was again the bearer of a message to her soul. "My love and life is with thee," he said, "and that for the blessed work's sake that is at work in thee. The Lord God keep thee faithful, for He will require hard things of thee that thou art not aware of; the Lord give thee strength to perform it; my prayers shall be for thee as often as I remember thee."

The cruel persecution to which the Friends were exposed had no terror for her on her own account, for her heart, she says, "was given up to serve the Lord, come what would come"; and she found that He in whom she trusted not only supported her under grievous trials, but so sanctified them as to cause her to rejoice that she was counted worthy to suffer for Him.

In the year 1670 she was for a while deeply distressed; it seemed to be her duty to write an address to King Charles II., and to present it to him in person. Such a service appeared to her "strange and wonderful," and, having a very low estimate of her own spiritual and mental gifts, she tried to think that Satan was endeavoring to ensnare her into something better suited to a wise and good man, and prayed that a more simple task might be assigned to her. But such sore sorrow followed this unwillingness that

*For a sketch of William Dewsbury see *The Friends' Quarterly Examiner*, No. XVIII.

she was led to cry, "Lord, if Thou hast found me worthy, make my way plain before me, and I will follow Thee; for, Lord, Thou knowest that I would not willingly offend Thee." Yet, most naturally, her heart yearned for her little children, and shrank from the thought that she might not perhaps be allowed to return to her family alive. But He who

"— Never yet forsook at need
The soul that trusted Him indeed,"

comforted her with this assurance, If thou canst believe, thou shalt see all things accomplished, and thou shalt return in peace, and thy reward shall be with thee. The address was a very brief one, a solemn warning of what would be the consequences of the bloodshed and persecution of the righteous. This she placed in the King's hands whilst saying, "Hear, O King, and fear the Lord God of heaven and earth." He turned pale, but only answered in a sorrowful tone, "I thank you, good woman." On coming back to her family she found them well. "The Lord," she writes, "afforded me His living presence to accompany me, which is the greatest comfort that can be enjoyed, and my coming home was with joy and peace in my bosom."

Not long afterwards, a constable and other officers entered the shop of her husband, James Stirredge, to exact a fine from him for the attendance of himself and his wife at the meetings of Friends. This he declined paying, at the same time saying that had he owed the King anything he would surely have repaid him. The constable leant his head on his hand, and remarked that it would be against his conscience to take their goods from them. Elizabeth Stirredge, on hearing this, said, "John, have a care of wronging thy conscience; for what could the Lord do more for thee than to place His good Spirit in thy heart to teach thee what thou shouldst do and what thou shouldst leave undone?" He answered that he knew not how to act; for, although they might take their goods once, the matter would not end there whilst they continued to go to meetings, as never had there been like laws. She replied, "John, when thou hast wronged thy conscience and brought a burden upon thy spirit, it is not the rulers can remove it from thee. If thou shouldst say, 'I have done that which was against my conscience to do,' they might say, as the rulers did to Judas, 'What is that to us? see thou to that.'" The officers, however, who were with him, seized some of the goods, but with trembling hands, and compelled a poor man to carry them. "You force me," he said, "to do that which you cannot do yourselves, neither can I." When, a little later, a meeting was held to appraise the goods which had been taken

from Friends, Elizabeth Stirredge felt, as she sat at work in her husband's shop, that it would be right for her to go to the room where the justices and others were assembled. She did not at all know why this was required of her, but the impression of duty became stronger while she hesitated. On entering the apartment she silently took a seat just within the door: some of those present repeatedly said that they could not go on with the business whilst she was with them, and ordered the owner of the house to turn her out; but he replied that he could not lay hands on her, which made one of the justices leave the room in a violent passion. On his return, "The power of the Lord," she writes, "fell on me with a very dreadful warning amongst them." A short time after this, two of the company died suddenly in the midst of the joviality of a feast.

In the year 1670, the persecution reached such a height, that it was at the risk of life itself that the Friends held their meetings. Grievous, indeed, were the outward sufferings of those days, yet to Elizabeth Stirredge and very many others they caused far less sorrow than did the unfaithfulness of a few of their brethren. The door of the meeting-house being nailed up, the usual attenders felt it right to assemble outside: a bailiff and other officers, followed by an angry crowd, came with clubs, &c., to disperse the quiet congregation. But ONE was in their midst whose name is a strong tower; and Elizabeth Stirredge and another Friend were enabled to speak words of encouragement to the company, and to praise Him who had given them a banner to be displayed because of the truth. And the power of the Lord so perceptibly prevailed that their cruel adversaries were awed, though at length they exacted a fine of twenty shillings from each of the attenders, most of whom, however, left the spot with rejoicing hearts. John Story, an influential member of the meeting, was much displeased when he found that he could not induce his friends to save themselves by privately assembling for worship; for they felt that, cost what it might, they must confess their Lord before men. Then a second minister sent a message, suggesting the advantages that would arise from waiting on God in a quiet room instead of in the street. Can we wonder when we learn that some were taken by this snare? But there were many in those sifting times, including weak women and even children, who seem, with a heaven-taught fortitude, to have delighted in the thought that

"Love would have his children brave!"

Looking steadfastly at the strength of their Almighty leader, they—

"Said not, 'Who am I?' but rather
'Whose am I, that I should fear?'"

Century after century, in testing times such as these, has a simple trust in Christ, and an entire surrender of the soul to Him who triumphed gloriously, *overcoming the world*. How should we have acted had we lived in those stormy days? Yet surely such holy confidence is needed for the conflict with evil in every age. Very varied are the forms in which it confronts us. And is there less danger in passing over the treacherous marsh than in crossing the foaming torrent; or less cause now for closely following Christ with the constant cry, "Hold Thou me up, and I shall be safe,"—than at a period when the path of the pilgrim to the Celestial City did not at least lead him through the perils of outward prosperity? Very earnest were the prayers of Elizabeth Stirredge by night and day that she might be enabled to hold out to the end, and that the Lord would "strengthen His weak ones, and make the little ones as strong as David." "And," she writes, "according to the day was our strength renewed; blessed be that Hand that never failed us, nor any that put their trust in Him." Above all, she desired to know and to do her Lord's will. "Search my heart," was her prayer, "for I love to be searched and tried." At another time the constant cry of her heart was, "O, gather from far, and bring them that are afar off; but save the children of the kingdom, or take me to Thyself. Thus [she adds] the Lord gently led me in these things, tending towards this service and testimony which He was pleased to lay upon me to bear, which was the very greatest that ever I met withal." She felt that God was calling her to be His messenger, to proclaim a warning in the ears of those who, whilst calling themselves His children, were denying Him before men; "which," she says, "made me to tremble before the Lord, crying, 'Oh, Lord! why wilt Thou require such hard things of me? Lord, look upon my afflictions, and lay no more upon me than I am able to bear. They will not hear me that am a contemptible instrument. And seeing they despise the service of women so much, O Lord! make use of them that are more worthy.' * * * The answer I received was, 'They shall be made worthy that dwell low in my fear.'"

(To be concluded.)

CHRISTIAN CHARITY.—The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through; the brief pulsation of joy,

the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow man with Him from whose hand it came.

INDIAN DEPARTMENT.

REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

The following is a synopsis of the fourth annual report of the Board of Indian Commissioners:—After three years of the working of the peace policy, the Board find cause for congratulation that their anticipations of success in their attempts to civilize the nomadic tribes of Indians, which they expressed in their first annual report have been so far fulfilled that there is now a reasonable assurance that the object in view is being rapidly attained. The operations of the new system under which their agents, and the various missionary societies have evinced a personal interest in their welfare, had called into life a confidence in the justice and humanity of the whites heretofore unknown, and induced on their part a corresponding disposition to help themselves.

Nearly five-sixths of the Indians of the United States are now either civilized or partly civilized, yet this fact appears to be but little known, and when a murder by an Indian is announced the whole race is held responsible. The various fraudulent means by which agencies were formerly made fruitful sources from which large fortunes were speedily drawn, are now nearly if not altogether abandoned, and instead of paying for thirty-six per cent. more than is received, the government receives full value for money appropriated, in some cases at more favorable rates than other buyers, and the Indian gets all he is fairly entitled to by law. Instead of sending out detachments of soldiers to pursue hostile bands who were but rarely overtaken and seldom beaten, and who in consequence had very mistaken views of their own numerical superiority, they are now taken to the East, and made to feel, from actual observation, the futility of war. The success of this plan is undoubted. The various religious denominations have expended large sums of money in their endeavors to Christianize the Indians. Their success has been marked—the Presbyterian, Methodist and Episcopal missions alone having admitted during the past year more than six hundred of the Sioux, Chippeways and Nez Percés to church membership. * * * The Apache troubles, which in the beginning of the year assumed such a menacing aspect, owing to mismanagement, were, by the judicious and peaceful course pursued, averted. Even here

the effects of humane treatment are shown in a remarkable decrease in the number of Indian depredations during the last two years.

The Sioux and other tribes on the Northern Pacific Railroad are generally well disposed toward its construction, the slight opposition heretofore encountered being the result of rather precipitate action, probably necessary on the part of the railroad officials. Generally it may be said that an observance of treaty obligations by the Government has met with corresponding action on the part of the Indians, and in some cases the Government only has failed to keep faith.

The Board are convinced that it is the imperative duty of the Government to adhere to its treaty stipulations with the civilized tribes of the Indian Territory. That they are progressing rapidly in civilization is shown by official records.

The Indian Territory, with a smaller area than any of the Territories, has a population exceeding any except New Mexico and Utah, and greater than the combined white population of Montana, Idaho, Dakota, Arizona and Wyoming. It has more acres of land under cultivation than any other in the United States, and the amount of grain, &c., raised is more than six times greater than is raised in either Utah, New Mexico or Colorado.

This effectually disposes of the statement that there is an unreasonable amount of land lying idle there, as compared with other portions of the United States. Even if there were, although the Board do not believe that the aboriginals should hold large tracts of waste land to the exclusion of civilization, simply because they were the first occupants, all the land in the Indian Territory is secured to the Indians by treaty, not as a gift, but in exchange for ample consideration received by the United States. For this reason, if for no other, no attempt should be made directly or indirectly, to open it up for white settlement, without having first obtained the consent of the civilized tribes.

As it is, the unoccupied lands, if kept for Indians to be transferred there, will release for settlement far more valuable lands in other parts of the country. The Board deem it a matter of congratulation that the public opinion of the country is so rapidly crystallizing into purposes of justice and humanity.

CHURCH PLANTING IN THE SOUTH.

THE last number of the *American Missionary* contains the annual reports of the various committees of the A. M. Association. This association has spent from \$250,000 to \$400,000 annually for several years, which, to a large extent, has gone to the education of the

Freedmen of the South. Having done so nobly in the matter of school education, the following sentiments from the report of the committee on "Church planting in the South," deserve the serious consideration of all Friends interested in the true welfare of the freed people. That these views are largely confirmed by the observation and experience of those Friends who have been most among the freed people, we believe there is no doubt. We *profess* primitive Christianity revived, and assuredly such spiritual Christianity must provide for practical gospel preaching and teaching which shall result in gathering churches showing forth gospel order and wholesome discipline. Let us see to it that our high profession be not in word only, but also in deed and in power:

"The committee on 'Church Planting in the South' commend the theory and practice of the secretaries and missionaries of the Association. The obstacles in this department of labor are more numerous and varied than the patrons of the Society generally suppose. When and where to form churches? How much to affiliate with existing ones of long standing? Whether ever to absorb them? How to conduct our own labors without exciting jealousies, oppositions and bitterness from other denominations being upon the ground? are questions constantly recurring. There are already churches enough among the Freedmen of one kind, and these are amply supplied with ministers, such as they are. Northern missionaries, of some denominations, found at the South a large number of churches and preachers of their own order, but without their type of piety. Our own missionaries found no churches or ministers of our own polity. They could have absorbed and catalogued many of the existing churches, with their leaders. But such additions would have been dead weights on our hands, a stigma to our principles, and a source of irritation to other denominations. Intemperance, licentiousness, lying, stealing, exist in many of those churches without discipline, and under the patronage of the Christian name. It is sometimes proclaimed among them that they have 'no use for Bible Christians.' Drunken church-members can at times be counted by the dozen, especially on Sunday. Thefts and adulteries that grew out of the hot-bed of slavery are not yet rooted up.

"Churches and ministers of such corruptions are not for absorption, but regeneration. If illness cannot be infused among them, they must be born again. The isolated instances

of piety there will not leaven the whole lump without first an exposure of its wickedness. Grace requires light, as leaven requires heat. Reconstruction in the churches was more needed than in the States. Missionaries of their own denominations have found it so. Missionaries to the dead Armenian and Nestorian churches long ago proved that man cannot breathe into such masses a spiritual life, and that God will not. He demands first a law work that revives sin. Then they themselves put off their old habits as the carcass of the old man with his deeds.

"We must begin with first principles: teach and preach the Gospel in prayer until God gives converts, and then form churches, with the doctrines, watch and discipline of Christ's house. Thus primitive churches grew from the synagogues, not in them. Opposition may now be awakened as of old; we are only in watching and prayer to maintain the spirit and teaching of Christ and go forward. What is good and true in the old bodies will segregate itself from the mass and join the new.

"The wants of the Freedmen, and of the whites, at the South, make such a seed-sowing of churches imperative. The specimen is needed everywhere at once; the fruit will be a hundred fold in the years to come.

"Education, even religious education, can be no substitute for such churches. Education itself needs the churches, and the churches education. Let us beware of the error of some foreign missionaries in trying to make education a basis for the gospel. A basis for its work is in the human heart. The gospel is itself complete and self-poised, and needs not to be held back for engineering to go before it. Our education to the Freedmen should everywhere itself be Bible religion first, midst, and last; all science, all learning, being in the interest of that religion, and baptized with it. Churches should spring up at all our posts of labor as soon as there are converts to be members, and teachers to be elders. The consummate flower of all the work of the Association is the Christian church. Everything else should prepare for it, and lead toward it."

SPEAKING THE TRUTH.

Tell the truth. It is hard to do, not of itself, but because of the habits and education of society. Men and women have grown so accustomed to telling falsehoods that to do otherwise would appear awkward and rude. Conventionalism demands that straightforwardness and honesty be sacrificed to complacency. Much of what men, and especially women, say to each other has no meaning, simply because it is the utterance of polite mockery. They are "glad to see each other,"

"attached to each other," and otherwise friendly in polite phraseology, while, in reality, they are only able to endure each other so as to speak and be amiable. To speak and act the truth is a duty, and if it were practiced in all the details of life, society would be infinitely more healthy.

For Friends' Review.

DEMANDING A SIGN.

How often in the experience of Christians has the evil heart of unbelief, which so clung to the Jews of old, been realized, in which we are disposed to "seek after a sign;" and on no one point are we more anxious, than to know whether we are in a state of acceptance with our heavenly Father or not.

There is one thing I long to know,
And oft it causes anxious thought;
Do I love the Lord or no,
Am I His, or am I not?

has been the language of many a seeking soul desirous above all things to do the will of our Father in Heaven. And is it not true that the *sign* we expect is *conscious certainty of deliverance from the power of sin*? Is not this condition in which we look for some sensible evidence that we are walking in the right path, directly opposed to that exercise of Faith, without which, it is written, it is impossible to please God? And is it not the will of our Heavenly Father that so long as we continue in this disposition, we shall never receive the blessing we desire? It is Faith, and Faith only, that is the very substance of things hoped for, and the evidence of things not seen. Can there be any more sure ground of certainty in regard to any truth than that it has been uttered by the Divine Word himself and recorded in the Holy Scriptures for our instruction? And so long as we neglect to make the practical application of the blessed truths therein contained, which it was His will that we should make by the aid of His Holy Spirit, when he said "He shall bring all things to your remembrance whatsoever I have said unto you," have we any right to "to look for a sign" to assure us of our acceptance? The language of our blessed Saviour spoken in the parable was, "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

How instructive is the record concerning Zachariah when told by the angel that his wife should bear a son in her old age, in whom he should have joy and gladness. And Zachariah said to the angel "Whereby shall I know this?" And the angel said "behold thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season."

How many sincere, earnest seekers after truth are there, who if they really believed in the Lord Jesus Christ as a *present Saviour from sin*, would find His words realized in their own experience, "According to thy Faith be it unto thee;" would rejoice under a sense of his pardoning love and mercy, and be constrained to declare unto others what great things the Lord has done for their souls, whose lips are now sealed and whose mouths are dumb, as was Zachariah's, because they believed not the words spoken unto them.

W.

STICK TO ONE THING.—Every young man, after he has chosen his vocation, should stick to it. Don't leave it because hard blows are to be struck or disagreeable work performed. Those who have worked their way up to wealth and usefulness do not belong to the shiftless and unstable class, but may be reckoned among such as took off their coats, rolled up their sleeves, and conquered their prejudices against labor, and manfully bore the heat and burden of the day.

THE BIBLE IN MEETINGS FOR WORSHIP.

"In a meeting at Lammas, in Norfolk, a man inquired why the Society of Friends did not read the Scriptures in their meetings for worship? I replied that Friends met on such occasions to worship God, and not for the specific object of Christian instruction. That God was worshipped by our directing our attention to Him and to our own state before Him, and lifting up our hearts to Him according to the feeling we had of our wants, or of His mercies to us, or giving expression to doctrine, exhortation, or prayer, according to the impression of duty under the constraining of the Spirit at the time.

That we expected that those who met at such times were sufficiently acquainted with Scripture to recognize it when quoted, and that we enjoined on all our members to read the Scriptures in their families daily. That we regard religious worship, and religious instruction, as different subjects, each having its proper place, and considering the public reading of the Holy Scriptures as *religious instruction*, we did not consider its appropriate place to be in meetings for worship.

I admitted, however, that some of the meetings to which we invited the public, might be regarded as partaking largely of the character of meetings for Christian instruction; and that in such, I have often read a portion of Scripture, particularly in visiting some Penal Colonies where I apprehended the Scriptures were much neglected, or where there existed an erroneous impression that Friends did not believe in the Holy Scriptures.

On some of these occasions, in Australia, we believed it right to read a portion of Scripture in the early part of meetings, which tended to keep persons unused to silence quiet till the meetings were fully gathered, and to remove this erroneous impression. On our paying a second or third visit to any place, we generally found among the people an increased capacity to apprehend religious truths and to gather into silent waiting upon the Lord without such an introduction; so that, in most instances, we believed it our duty to commence meetings for public worship in silence, which on some occasions continued long, but were attended by a sense of the overshadowing of Divine influence, bowing the mind in reverent adoration and stillness before the Lord.

Of the benefit of this silent waiting, some acknowledged their sensibility, and a few were so convinced of its true accordance with spiritual worship as to frequent our meetings and to adopt the principles of Friends, believing them to be those of the Gospel carried fully into practice."—*From the Memoir of James Backhouse.*

MARY FAIRFAX SOMERVILLE.

This celebrated scientific writer, whose death at Rome, November 30th, has been announced, was born in Scotland, December 26th, 1780, and had, therefore, nearly completed her ninety-second year. She was the daughter of Sir William George Fairfax, and in 1804 married Captain James Grieg, a Scotchman in the Russian service, who, being fond of mathematics and general science, developed the wonderful abilities of his wife in those branches. Captain Grieg died in 1806, and his widow, in 1812, married Dr. William Somerville, of Edinburgh. Her experiments on the magnetic influences of the violet rays of the solar spectrum first made Mrs. Somerville generally known, and her scientific researches introduced her to Lord Brougham, at whose suggestion she translated and prepared a condensed summary of Laplace's "*Mécanique Céleste*," under the title of "*Mechanism of the Heavens*," which was published in 1831. To this work succeeded her treatise on "*The Connection of the Physical Sciences*," which was published in 1834, and which has passed through nine editions in England, and has been translated into several of the languages of Europe. In 1848 she published her "*Physical Geography*," which has passed through four editions, and has been translated into Italian. In 1835 Mrs. Somerville was elected an honorary member of the Royal Astronomical Society, and during the course of a long life she received, among other acknowledgements of her literary services, a pension of \$1500 a year from the

British Government. During the latter years of her life, Mrs. Somerville, with her daughters, resided at Rome, where, at the advanced age of ninety-one, she was in the enjoyment of all her faculties, and was engaged in pursuing with great vigor her investigations in transcendental mathematics.—*Late Paper.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 21, 1872.

THE GOVERNMENT AND THE INDIANS.—Seldom has a more difficult problem been presented to any nation than that of the right and safe treatment of the Indian tribes now within the United States' domain. Upon one principle only is its solution clear: that upon which William Penn acted in the settlement of Pennsylvania; justice and Christian benevolence,—“peace on earth and good will toward men.” Our readers have already had placed before them the principal utterances of the President, Secretary of the Interior and Board of Indian Commissioners, upon the present and future policy of the Government towards the Indians. But, on account of the importance of the subject, we desire to recall briefly some of the most important points for a summary view. We shall use, mostly, the language of authentic public documents.

The Board of Indian Commissioners asserts that five-sixths of all the Indians in the United States are at least partially civilized. The Indian Territory, with a smaller area, has a larger population than any U. S. Territory except New Mexico and Utah; has more acres under cultivation than any other Territory, and raises more than six times as much grain, &c., as Utah, New Mexico or Colorado. In twenty tribes outside of the Indian Territory, with an increase of population of 12 per cent., the increase of schools has been, under the present policy, 350 per cent., of farm products 200 to 1,000 per cent., and the aggregate value of property has more than doubled since 1868. Upwards of six hundred Sioux, Chippeways and Nez Percés have been, during the last year, admitted to church membership by the Presbyterian, Episcopalian and Methodist missions alone. Not a mile of railway is to-day kept back from construction by reason of danger from

Indian attacks. Not a family but can locate itself in safety anywhere upon the public lands. Even the Apaches, with whom some trouble was threatened within the present year, are now conducting themselves peaceably. Occasional outrages occur in Arizona and elsewhere; but (as was recently remarked by the editor of the Philadelphia *Evening Bulletin*,) “the amount of lawlessness and crime is quite as small as it would be in communities containing an equal number of civilized white men. Perhaps it is even smaller.” The semi-hostile condition still existing in some localities may be properly ascribed to the non-extension of the peace policy, in its entirety, to those sections, rather than to its inefficiency.

Many of the causes which heretofore have excited Indian hostilities, have ceased to exist. The observance by our Government of its treaty obligations has met with corresponding action on the part of the Indians. Frauds of agents are now prevented by the care exercised in their appointment and by the oversight of the Board of Commissioners and of the “missionary bodies,” including Friends. Now, the Indians have confidence in the justice of the Government, and by amicable visits of delegations from various tribes to the Eastern States, they have been made to appreciate its overwhelming power.

According to the judgment of the President and his official advisers, an important complement of the present Indian policy will be the removal to the Indian Territory, south of Kansas, of as many as possible of the Indians now located elsewhere, those now resident in the Territory being concentrated upon farms secured to them, so as to make room for the rest. It is proposed, thus, to constitute a *home* for the Indian tribes. No other region now available is believed to be so well adapted to a people endeavoring to acquire a knowledge of pastoral and agricultural pursuits. It is recommended by the President that a territorial government be created which should “protect the Indians from the inroads of the whites for a term of years,” and, also, “from the disposal of the lands held by them for the same period, until they become sufficiently advanced in the arts and civilization to guard their own rights.”

As it is expressed in the Report of the Board of Commissioners, "all the land in the Indian Territory is secured to the Indians by treaty, not as a gift, but in exchange for ample consideration received by the United States." Obviously, therefore, no part of such land can be, with any show of justice, disposed of without the full consent of its owners, the Indians, who are now in possession of it. Purchase of such unoccupied portions of land as may be desired for the settlement of tribes less favorably situated, may be made, no doubt, without difficulty. The President, in consistency with his policy, has authorized the proposal of the question of removal to many of the tribes now residing on other less desirable portions of the public domain; and it has been generally received by them with favor.

Hopeful as all this appears, the difficulties are not yet altogether removed, nor can they be, without wisdom and vigilance on the part of the Government. Will the erection of a "territorial government" over the Indian Territory be of advantage? Some of those best acquainted with the subject and most deeply interested in the welfare of the Indians believe that it will not. Greatly to be deprecated, beyond all doubt, would be the extension of the "homestead laws" to that territory, opening it up to promiscuous settlers.

Many dangers yet surround the Indians. Among these may be enumerated the unlawful encroachments of white settlers; the frauds and corrupting influences of designing white adventurers, and the agitation, by the same class, of warlike feeling and unfriendliness of public opinion towards them; also, the intrigues of railroad corporations and other capitalists to obtain control over their lands through Congressional action.

Of the reality of this last danger we find evidence in a late and authentic publication.* It is stated in the first annual report of the Missouri, Kansas and Texas Railway that among the land grants held by that corporation are more than four millions of acres in the Indian Territory, these being conferred upon the company, with other lands, by Acts

of Congress in 1866. These grants are said to be "subject to temporary Indian occupancy under treaty stipulations."

It is urged by the President of this company that "when this reservation becomes penetrated, as it is to-day practically, by upwards of 300 miles of railway, extending from Kansas south through the territory to Texas, and from the States of Missouri and Arkansas westwardly toward the rich valleys of the two Canadian rivers, * * it must inevitably make a policy that was before of doubtful practicability, absolutely impossible to be carried into practical effect." Thus we see how interested parties exert an antagonism against the just and humane purposes of the Government, which it may require much continued firmness to resist.

Evidently the duties resting upon our nation toward the Indian population are these: to observe inviolably all the conditions of the treaties made in good faith with their several tribes; to obtain for them, as soon as practicable, all the advantages of citizenship in the United States; and to extend among them the yet higher blessings of Christian civilization. We may close these remarks with a passage from Secretary Delano's annual report:

"Even though the success we hope to attain may be but partial, yet the very efforts the Government is making in so righteous a cause must redound to the substantial good as well as to the honor and glory of the country, by attracting attention to so commendable a work, and educating the people into a higher conception of the duties of the nation."

DIED.

MOFFITT.—In Miller County, Missouri, on the 31st of Tenth mo., 1872, Anna, wife of Job Moffitt, in her 67th year; a member of Richland Monthly Meeting, Iowa.

SUTTON.—At Norwich, Ontario, on the 26th of Sixth mo., 1872, after a lingering illness of disease of the lungs, Mary Ann, wife of Granville C. Sutton, in the 40th year of her age; a member of Norwich Monthly Meeting. She often said she hoped to be patient until the Lord's appointed time should come, and as her end drew nigh, that she would soon be going home.

CARTER.—On the 22d of Tenth mo. 1872, Isa J., daughter of Enoch and Catherine Carter of Spring River Monthly Meeting, Kansas, aged 5 years.

SAWYER.—At Dover, N. H., on the 31st of Tenth mo., 1872, Ruth Sawyer, aged a little over 83 years;

*Travelers' Official Guide of the Railways, &c., of the United States; September, 1872, pp. xxii, xxiii.

a beloved member and Elder of Dover Monthly Meeting. With a heart filled with heavenly love and praises, she passed peacefully away, leaving her surviving friends the blessed assurance that she has joined the redeemed in heaven.

KNIGHT.—On the 1st of Twelfth mo., 1872, Martha, wife of Alfred Knight, and daughter of Daniel and Charlotte Luton, in the 57th year of her age; a member of Grey Monthly Meeting, Ontario. Her surviving partner sorrows not as those without hope, believing that the strong man of sin has been cast out by One stronger than he.

SANDS.—At his residence at Croton, the 8th of Tenth month, 1872, William M. Sands, aged 66 years. This dear Friend was a member and an esteemed Elder of Amawalk Monthly Meeting, West Chester Co., New York. To him "death had no sting, and the grave no victory." During wearisome days and sleepless nights, he would often break forth in praise, saying, "Praise the Lord, O my soul, and all that is within me praise His holy name!" and spoke of his work being done, and he ready, all ready, to be wafted away to that better inheritance where all is joy and peace.

COPPOCK.—On the 18th of Sixth mo., 1872, Ann, wife of Thomas Coppock, aged 42 years. She was an example of meekness and gentleness, and manifested a great anxiety for the promotion of the cause of Christ, especially for the welfare of the young and rising generation. She was a member of Smyrna Monthly Meeting, Iowa.

CARY.—In Moreau, N. Y., on the 20th of Eighth mo. 1872, Amanda, wife of William Cary, in the 28th year of her age; a beloved member of Moreau Monthly Meeting. Having early in life meekly yielded to the cross of Christ, she adorned the doctrine of God her Saviour in all the relations of life. Some months previous to her death, through a public consecration of her all to her Lord and Saviour, she received the experience of sanctification through faith in His most precious blood. From this time her confiding trust was strikingly exemplified by her testimony in the last meeting which she ever attended: "My precious Jesus supplies all my needs."

MOTT.—In Glens Falls, N. Y., on the 20th of Third mo., 1872, James Mott, in the 89th year of his age; a beloved member and Elder of Moreau Monthly Meeting. He maintained through a long life an unblemished character, being a useful member of civil and religious society. He was one in forming the first organization for the arrest of intemperance in our country, and in all the relations of life adorned the doctrine of God our Saviour. Through all the trials of Society he remained firm for the faith once delivered to the saints. On being asked, as his strength failed him, if his faith was still strong in his Redeemer, he replied, "O yes; when tempted to deny Him years ago He assured me that if I denied Him I could never see His face in peace. I have no other hope."

GENERAL MEETINGS.

Iowa Yearly Meeting's committee, with the co-operation of Bangor Quarterly Meeting, appoints a General Meeting at LeGrand, Marshall Co., Iowa, to begin on Sixth-day, the 27th of Twelfth mo., at 2 P. M. Committee meets one hour earlier. Arrangements will be made with the Central R. R. of Iowa to stop at Timber Creek Crossing, at which place conveyances will be in readiness to take Friends to place of meeting. For information address George B. White, Bangor, Iowa, who is clerk of Quarterly Meeting's Committee.

Also with the co-operation of Bear Creek Quarterly Meeting, appoints a General Meeting in con-

tinuation of Bear Creek Quarterly Meeting, which occurs on 2d Seventh-day in Second month, 1873, first session to be held at Bear Creek, on First-day at 4 o'clock. Committee to meet at North Branch on First-day at the rise of 11 o'clock meeting, which is a part of the Quarterly Meeting. For further information address Joseph Cook, Earlham, Iowa, who is clerk of Quarterly Meeting's Committee. An invitation to all is extended.

JOSEPH ARNOLD, Clerk of Com.

Oskaloosa, Iowa, 12th mo. 12th, 1872.

A GENERAL MEETING is appointed to be held under the direction of New York Yearly Meeting's Committee, with the assistance of Saratoga Quarterly Meeting's Committee, commencing Fifth-day, the 2d of First month, 1873, at Glens Falls, Warren Co., New York. The meeting for worship in Queensbury is held the day previous, at 11 o'clock A. M., and the Yearly and Quarterly Meetings' Committees will meet at the close of said meeting. All who feel drawn to attend will be warmly welcomed, and those coming by railroad will be met at the depot in Glens Falls, by some of the committee, on arrival of the trains at 10 A. M. and at 7:40 P. M. Those wishing to write can address Daniel S. Haviland or William Bell, Glens Falls, Warren Co., N. Y. On behalf of the Committee.

JONATHAN W. POTTER.

CORRESPONDENCE.

MATAMORAS, MEXICO, Eleventh month 23d, 1872.

Editors of Review:—Believing that the time has now arrived when those who last winter so liberally aided us must renew their contributions, we once more briefly present our appeal. The funds at present available for our book and tract work are nearly exhausted; never was the demand more urgent, more imperative than now. Early in this month we issued 1,500 copies of "Penn's Exhortation," and having mislaid the English copy of the Glories of Mary, we began "Richard, or the Dark Night," of which 16 pages are printed, the remaining 24 pages will be printed promptly. The third number of "El Ramo de Olivo," is now in press and will be ready to mail next week. Of the reception of the paper in the interior the mails are just beginning to inform us. * * *

Whilst the returns will probably hardly bear the expense of postage, (as we shall depend mainly upon the gratuitous distribution among the Evangelical Congregations,) yet it is satisfactory to know that it is appreciated, that Mexican minds are ready to breathe back the angelic anthem of peace. We are greatly in need of funds to be able to continue our paper and press forward our tract work to the utmost limits of our press, or from 6,000 to 8,000 pages daily. There seems likely to be no difficulty in circulating our tracts, breathing as they do an unsectarian spirit; they meet no formal denunciation; even the priests speak civilly as they meet us, and perhaps if we were thrown more

closely in contact we might find even among them men who desire the welfare of souls. Whilst we have been greatly gratified by the voluntary exertions of individuals in forwarding funds to us, yet we are surprised that tract associations, etc., have made no donations toward our publications; *that the only organized publishing society that has encouraged us with the hope of pecuniary aid is the American Peace Society of Boston.* We cannot for one moment believe that it is a want of interest in the Society which for more than two centuries has waved the banner of peace before a turbulent world, but we believe it is a want of organized effort among those who control the appropriations of Tract Associations, and we trust that they will gladly aid, now that we are in more urgent need than formerly. We hope during Twelfth month to complete "Richard, or the Dark Night," and to issue several sheet hymns in large type, as also in tract form. In no way is gospel truth more acceptable than in verse, and the present of 57 manuscript hymns by A. J. Parks and Thomas M. Westrup gives us a good supply of original Evangelical poetry. We expect that 16 pages of these and the paper for First month will complete the work for this year, nearly exhausting paper, funds, etc., leaving the work dependent upon renewed efforts. With the new year we shall try to use increased efforts in the press-room. We wish early in First month to issue the "Epistle of James," *probably the first Scripture portion ever printed in Mexico*; yet we have to hear from Friends before we can venture upon the work. Whilst bare feet keep the school children at home in these cold days and bid us remember the poor, yet if Friends will keep our press in full operation, the serving of tracts and other unavoidable manual labor will give employment to the necessitous and teach them a lesson of self-dependence. Surely Friends will see that the white fields shall be reaped. Then please remit promptly. Your sincere Friend,

SAMUEL A. PURDIE,
GULIELMA M. PURDIE.

MARYVILLE, Eleventh month 23, 1872.

J. Dennis, Jr.—*Dear Friend*:—I find a great deal of suffering among the children of the poorer classes this winter. I have several who come to school barefooted when the ground is frozen, and many are so poorly clad that it makes me shiver to look at them. I saw one poor little fatherless girl, eleven years old, day before yesterday, that had come nine miles over the mountain to mill, with a bushel and a half of corn on a young horse that was too wild for her to ride. There was no house for seven miles on the way, and that over the steepest mountain in

the country. She was barefooted and half clad, but walked and led her horse over this eighteen miles of rough stones uncomplainingly.

I also saw a boy and girl eight and eleven years of age, out in frosty weather perfectly nude except breech cloths. They were hunting cows, and hid when they saw me. A neighbor told me that they went that way all winter, and had to bring in the cows from the mountains, and their parents often beat them if they failed to bring the cattle. If thou can obtain any second-hand clothing for such, please send it. If I had some cheap goods I could have clothing made for such. Their parents might do better, but they do not, but their children should not be allowed to suffer as they do.

I have seen much more suffering among the poor whites than ever I saw among the freedmen. I must close for want of time. Do what thou can for these people.

As ever thy friend,

J. D. GARNER.

[Clothing or material to be made up, designed for the above use, may be sent to the office of *Friends' Review*.]

GENERAL MEETING IN NORTH CAROLINA.

CANE CREEK, N. C., 23d of 11th mo., 1872.

According to previous arrangement, and with a goodly number of worshippers present, our General Meeting opened at this place, and we were soon baptized into a sense of entire dependence upon Christ the Holy Head, and fervent prayers were uttered for Divine aid in the right performance of every duty. The Lord was graciously pleased to own us, and crown our meeting with His glorious presence, cementing our hearts together in love. The stream of living Gospel ministry flowed full and clear, and many thirsty souls were privileged to drink thereof with joy and gladness. Salvation full and free, through the atonement made by Christ on Calvary, was preached. For three days the meeting was large and increasingly interesting; Christians were encouraged to put on new strength in the name and power of Israel's God. Mourners were comforted, and sinners convicted, and we believe many were converted. The spirit of infidelity quailed before the mighty power of God as it was portrayed with baptizing efficacy, melting into tears adamant hearts; and the shout of a King was heard in our midst to the rejoicing of many souls. In the morning of the last day we had a baptizing time with a large and interesting company of children and youth. Solemnity was added to the meeting at the eleventh hour, by the introduction of the corpse of an aged sister in our midst, sealing

upon our hearts the truth that "it is appointed unto men once to die, and after that the judgment." Much Scripture testimony was brought to bear in answer to the query propounded by Job, "If a man die shall he live again?" In the afternoon a precious parting opportunity in the love of Christ was vouchsafed, and the meeting was adjourned to Rocky River for two days following. The prevailing exercise in the opening of the meeting at this place was the necessity of giving heed to the loving voice of Him who stands at the door of every heart knocking for entrance, and the blessed privilege granted to those who open the door and let in the heavenly guest, of supping with Him. And many souls were blessed with a crumb of the Bread of Life.

Each day the name of the Lord was magnified and exalted over all, many cups were filled to overflowing with a Saviour's love, and we parted under a sweet, solemn covering of heavenly joy.

ISHAM COX, *Clerk.*

PLATE-ARMOR AND BIG GUNS IN EUROPE.

[With sincere and humble gratitude we observe that the Secretary of the Navy, in his just issued Report, recommends no extension of the naval forces of our Government in an unwise struggle to excel those of European nations. The folly of the opposite course, adopted by the leading governments of Europe, is shown so vividly in the following article from *The Nation*, that we insert it, although it deals with so serious a subject less gravely than we should have done.—EDS.]

The contest which has been going on in Europe during the last ten years between the constructors of armor-plated ships and manufacturers of rifled cannon is, we are glad to say, reaching the extreme of absurdity. It is a contest of which the well-known New Zealand tourist will doubtless read, when he goes home to his hotel in the evening after sketching the ruins of St. Paul's, with both surprise and amusement. The French led the way in building cuirassed frigates; our war demonstrated the impossibility of meeting armor-plated ships with wooden ones; the British then went into the business, and a considerable portion of the best brains of England, France, Prussia and Russia has ever since been engaged just in trying how heavily ships might be plated without destroying their buoyancy and manageability, and in inventing guns that would smash the plating. They first produced in England a nine-inch, twelve-ton, two hundred and fifty

pounder; then a ten-inch, eighteen-ton, four hundred pounder; then an eleven-inch, five hundred and thirty pounder; and at last a twelve-inch, seven hundred pounder. But Russia, Prussia, Austria, Italy, and even Spain have provided themselves, or are providing themselves, with guns of precisely the same length and calibre and capacity. This may seem at first sight rather extraordinary, because one would naturally imagine that, as the object of all this gunnery is to enable each nation to smash the ships of its neighbors, they would conceal from each other the character and powers of their newest inventions. But the wonder ceases when we learn that these preparations for instant destruction are not only not carried on in secret, but each power furnishes the others on demand, in the most courteous manner, with full particulars of its latest death-dealing contrivances—drawings, specifications, and all. America, we are happy to say, is declared to have no gun at all worth consideration, and is treated as unworthy of notice. Long may she be counted out of this remarkable game.

Now for the result of this prodigious expenditure of money and science. The innocent spectator, who sees that all the maritime powers are about equally well provided with guns, will probably conclude that at any rate there is some difference between them in the matter of armor-plating; that some have stronger ships than others, or ships which the ordinary Christian guns are unable to pierce, and that they try to conceal from each other the nature and resisting power of their plating. Wrong again; they are as frank and open about it as possible. It would seem as if England could not bear to have better plates than Prussia, or Prussia than Russia. As soon as one discovers any new plan of stopping shot, it generously communicates it to all the others. The consequence is that there prevails the most beautiful equality in the matter of plating as well as in the matter of guns. It appears that the little nine-inch gun, the smallest and feeblest of all the guns, can send a shot right through the armor of every ship in the world, at 1,000 yards, except the Russian *Peter the Great* and *Hercules*, the Austrian *Custoza*, and the American *Kalamazoo*. The French fleet could all be disposed of even by the eight-inch gun, while even the Russian *Hercules* would stand no chance against the ten inch. The British thought they had got something impregnable and unsurpassable in the *Devastation*, their latest plated monstrosity, but the Russians outdid it with their *Peter the Great*; and it now appears that the big twelve-inch seven hundred pounder can go through either of them like pasteboard, and it is said that if anything stronger than *Peter the Great* is

produced, there is a fifty-ton twelve hundred pounder in preparation which will give that its *quietus* also. Having reached this puzzling pass, the inventors have naturally begun to pause and reflect. It is quite plain that a gun can be produced that will pierce any armor that can be made to float, and statesmen are naturally asking themselves, what is the use in going any further? Are we not rapidly approaching, if we have not already reached, the position with regard to ships in which the troops of the seventeenth century found themselves with regard to cuirasses and helmets? In other words, is the armor worth carrying? Will it not make shot more destructive, and will not the crew of an unplated ship be better off if we allow the great shot to pass right through them, and leave them to rely on speed, activity, and buoyancy to get out of the way, and deliver their own fire effectively?

These questions have recently assumed additional importance in England from the fact, that while it is acknowledged on all hands that to be perfectly secure the English fleet must be superior to the combined fleets of any other two powers, it is alleged by Mr. Reed, the late Naval Constructor, that both Prussia and Russia have ships superior to anything in the British Navy; and yet, when they read of eleven and ten-inch Prussian guns going through twelve-inch solid plates, backed by a foot and a half of timber, and an "iron skin" five-eighths of an inch thick, as they have done recently, men ask themselves, what use is there in playing this game of guns against armor any longer? So what is to be done? The whole Christian nation—Evangelicals, Broad Churchmen, High Churchmen, Baptists, Methodists, and Congregationalists, with a powerful reserve of Humanitarians—are racking their brains for some new mode of tearing the bowels out of Russians and Prussians, beating their skulls into small pieces, and stripping the flesh off their bones.

Nevertheless, if you were to go to London, St. Petersburg, or Berlin at this moment, assemble all the leading men of the country, and ask them whether they bore any ill-will to the people of other countries, they would answer no. If you asked them whether it was not the true policy of all nations to live in peace with each other; whether their interests were not really the same; whether the true road to national happiness was not through trade, commerce, and manufactures, they would answer with emphasis that nothing was more certain. If you asked them to explain, then, why England needed guns to punch Russian armor, they would say that it was in order to be ready for a quarrel; but if you asked them what the quarrel was to be

about, not one could give you the least information. In short, you would find that their theories were those of the leading sages and economists of modern times, while their practice is that of Fiji Islanders, and their opinions of each other hardly a whit higher than the Iroquois used to entertain of the Illinois. For instance, at this moment the English are refusing to surrender Gibraltar to the Spaniards, who are the rightful owners, lest the French should wrest it from the Spaniards, and shut up the Mediterranean against the commerce of their enemies. In like manner, they are discontented with the rational and peaceful settlement of the San Juan difficulty, because they fear the Americans will use the island as a basis for "military operations" against Vancouver's Island, or, in other words, a point from which to start on expeditions for plunder and slaughter. The Prussians are lining the Rhine with tremendous fortifications, in order to prevent the French from carrying fire and sword into German farms and villages; and about three millions of men in the flower of their age are at this moment being elaborately trained, on the European continent, in the art of stealing up to other men without being seen, and dashing their brains out, or sticking long spikes into their bodies, and this at enormous expense and to the complete abandonment of all other business.

AGASSIZ AT SAN FRANCISCO.

The completion of its labors by the United States *Hassler* Expedition presents many points of almost dramatic interest. We have the veteran naturalist, a native of the little republic of the old world—having transferred his home to the great republic across the Atlantic, and settled himself to his scientific work at the University in Massachusetts which derives its name from the old seat of learning on the banks of the Cam,—there gathering about him a band of earnest students, the master and his disciples together building up at Cambridge, in the course of a few years, one of the best appointed schools for practical instruction in Natural Science, and one of the finest Museums of Comparative Zoology in the world. The citizens of the Great Republic are constantly discovering within their own vast territories some extraordinary natural production which in old times would have ranked among the great wonders of the world; now a grove of gigantic trees in California; now the marvellous cañons of Colorado; now a wonderful assemblage of hot springs and geysers in Nebraska. But not content with the Government exploration of their own domain, the munificence of a private citizen of Massachusetts fitted out this *Hassler* U. S. coasting survey expedition

with the necessary appliances, and placed the veteran Agassiz at its head, for the purpose of investigating the natural features of the extremity of the Southern Continent, and the inhabitants of its seas, the latter department being specially placed under the management of the accomplished naturalists Pourtales and Steindachner. Our readers already know how the experienced eye of Agassiz detected in Patagonia the same evidences of extensive glacial action with which he was already so familiar in the northern hemisphere; and the contents of the dredging nets will furnish employment to the staff of American naturalists for many a month to come. After cruising up the Pacific Coast of South America, the voyage of the *Hassler* finally ended in United States territory at San Francisco, where the expedition met with such a reception as has probably never before been accorded to any body of scientific amateurs.—*Nature*.

From the Journal of Chemistry.

REGENERATION OF WOODLANDS.

Much has been written of late years concerning the deterioration of soil and climate in regions where forests have been removed; but the question of the influence of forests upon the rainfall is as yet entirely uncertain, notwithstanding the dogmatic assertions often made to the contrary. In France, where the subject has perhaps been more carefully studied than anywhere else, opinion appears to be changing with regard to it. It is said that it has never been clearly proved that (in temperate climates, at least) a hundred acres of forest attract more rain than a hundred acres of turnips. And no philosophical reason has been advanced why they should. But, uncertain as it is whether forests attract rain, it is beyond all doubt that they store and preserve it; they check the evaporation of the surface water; they also regulate and retard its descent down the slopes of the hills; they serve, therefore, as a safeguard against both drought and floods. But in order to reproduce fertility on mountain sides which have been denuded, the replanting of forests is not absolutely necessary. "Gazonnement," as the French term it—covering large surfaces with fresh turf, carefully fenced and tended until it consolidates—seems to be attended with nearly the same beneficial effects. There is an interesting paper by M. H. Blerzy in the *Revue des Deux Mondes*, in which the effect of this experiment in the French department of the High Alps is detailed. This district has been for some centuries gradually rendered desolate by the wasteful neglect of which we have spoken. It has an extreme climate—Mediterranean heat alternating with Alpine frosts, persistent drought with violent storms; all the rain and snow

of the year sometimes falling in less than three weeks. Its forests have been gradually destroyed, until only a few patches, comparatively speaking, are left. And their natural recovery is rendered impossible by the pasturing of sheep and goats, the only industry left to the peasant. Under these circumstances the slopes have become bleak and bare, the valley bottoms mere accumulations of sand and pebbles. Year after year mountain villages are abandoned, and the population driven to emigrate. In twenty years only—from 1846 to 1866—the population was diminished by 11,000 inhabitants, or about one in fifteen.

Such was the state of things when the "regeneration" of these mountains began under the Forest Law of 1860. This law rendered "reboisement" (replantation) compulsory only in cases where the denuded condition of the soil rendered it a cause of damage or danger to the neighborhood; it respected, in fact, not only the individual vested rights, but the prejudices of the peasantry. Modest, however, as it was, the measure could not fail to excite their selfish feelings and their fears. "With the exaggeration so natural in the peasant who fancies his property threatened, they compared the agents of the forest law to ogres ready to devour their flocks and their pastures." The administration, instead of persisting with official obstinacy, adapted its proceedings in part to the popular feeling. In 1864, the law was amended, by allowing the substitution of "gazonnement" for "reboisement" in cases where the agents did not consider plantation absolutely necessary. In such instances, trees, and even shrubs can be dispensed with; turf only is required to reconsolidate the soil, on condition that the sheep are restrained from eating the grass down to the root. "On the slopes which the flow of water has not as yet wholly denuded, the smallest patch of vegetation, a simple tuft of grass, suffices to retard the waste of rain water and to distribute it, preserves the freshness of the soil to the advantage of vegetation itself, and detains the pebbles from rolling down the slope. The result is obtained without restricting the peasant's area of pasturage from which he derives his living."

The good results of this experiment have been so evident, even to the peasants themselves, that they have not only ceased to oppose it, but, with rare exceptions, they have become zealous advocates for carrying it on, and are promoting the good work by improving their own lands by similar operations. Green fields and forests are everywhere encroaching upon the rugged mountain sides, and the barren valleys become covered with crops and groves. The wild torrents that used to rage at will through the ravines are

restrained within fixed channels, and the bridges are no longer periodically swept away; in short, man, instead of being at the mercy of the frost, the drought, the rain, and the deluge, is rapidly regaining his lost ascendancy over nature, and making her forces subservient to his own purposes. And what has been done here will doubtless be eventually accomplished in other Alpine regions, until the wilderness and the solitary place shall be glad, and the desert shall blossom like the rose.

From The American Missionary.

BEREA COLLEGE.

Most of our readers are aware that this Institution is an outgrowth of the Christian anti-slavery labors of John G. Fee and others, in Kentucky. Since their return, in 1865, to the work from which they were driven before the war, the Institution has enjoyed continued prosperity, and now appears to have pretty thoroughly overcome both the hostility and the indifference of the people of the neighborhood and the State.

Its last commencement seems to have been a gala day for the whole surrounding country, judging from the throngs that attended it. Several of the leading papers of Kentucky and Cincinnati speak in the highest terms, as well of the Institution as of the exercises of the commencement. We quote a few lines from the Louisville *Commercial*, showing the general spirit of the whole, and the growing interest with which the college is regarded. It says:—

"It is a wonder where all the people came from, and why they came; but there they are from year to year as though it were an established holiday—blue-grass men and mountain men, meeting as of old, fathers and mothers, swains and sweethearts, black and white, and all the assorted shades, * * * as orderly as any audience, attentive and interested in the exercises. The truth is, the school itself is answering a want felt in the hearts of these people, is awakening their warm interest, and will soon have their general hearty support."

The peculiar character of the Institution appears to be thoroughly understood, and becoming more and more favorably appreciated. The paper above quoted regards it as in some sense an experiment, but says:—"It commands the greatest interest in the minds of all who are studying the development of new relations between the recently enfranchised citizens of our State and their free born." Speaking of what is to the Kentuckians the remarkable fact, that both white and colored young persons "came together of their own choice, study together, associate together within proper limits, sit at table together if

they choose to board at the college hall;" "to pursue study under such advantages of good instruction and small expense as are afforded nowhere else in the State," it says:—

"They are contented, eager, and successful in study, friendly to each other, with a manifest gain during their stay in gentlemanly and lady-like demeanor. No degrading tendency is apparent to drag down one class, but there is gain in Christian manliness and gentleness on one side, of self-respect and aspiration on the other."

The *Commercial* concludes its notice of the Institution, by suggesting that Kentucky ought to be ready to care for the classes for whom the Institution is established, rather than leave them dependent upon the charities of the North.

From Friends' Quarterly Examiner.

THE RAINDROP—A PARABLE.

The night was stormy, and its skirts were grey
With rushing April showers—
But the clouds parted at the break of day:
Fair were the morning hours.

And, looking from my chamber window, lo!
A twinkling, quivering gem,
That, like a brilliant blossom, all aglow,
Hung on the bare tree stem.

So keen the living radiance went and came,
In changing splendor bright,
Now rays of emerald—now golden flame—
And now with purple light—

My soul was fairly filled with deep amaze
That out of heaven should be
A thing of such supreme, ethereal grace
As glittered on the tree.

So might I long have gazed, and let time roll,
For these fair colors bright
Were as a harmony that soothes the soul
To rapture infinite—

But the warm south-wind came from out his place
And woke the woods to mirth—
The raindrop glistened with an added grace,
And, trembling, fell to earth.

And is it not, this dewdrop ere it fell,
A parable? I said:
Take heed, my heart, and see thou read it well,
For God would have it read.

No light nor radiance were its own to boast;
For lo, and thou mayst see,
Dark and gloomy are the kindred host
Gathering upon the tree.

From a far-distant fount the glory came
That made it shine so bright;
Thou'st seen its life with light, its heart with flame,
It shone with Heaven's own Light.

And so, dull earthly heart, God bids thee shine;
He sends the heavenly ray,
Bids thee receive the radiance all divine—
Enjoy a glorious day;

Waits but the single eye, the heart sincere,
The wish to do His will—
To pour upon thy soul such sunshine clear
As crowns His heavenly hill.

Then wills that thou reflect His glorious name
To all the world around,
That men may say from Heaven this lustre came,
None such on earth is found.
Clear Faith, and steadfast Hope, and fervent Love,
Three harmonies divine,
Rays from the Sun of Righteousness above—
The Lord would make them thine!

I. S.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 16th inst.

GREAT BRITAIN.—The gale of the 8th continued, though with less severity, on the 9th. In London, six houses were blown down, and 40 persons were known to have been injured by falling buildings. Intelligence continued to be received of damage both by sea and land. Another storm on the 15th deranged the telegraph wires in various parts of England. A considerable fall of snow occurred in the north of England on the 14th.

Viscountess Beaconsfield, wife of B. Disraeli, died on the 15th inst. The Queen, in 1868, made her a peeress in her own right, her husband having declined the title previously tendered to him.

FRANCE.—A violent gale visited Paris, on the 10th, demolishing several buildings and damaging others.

Ninety-two members of the Assembly, belonging to the party known as the Left Centre, and 15 moderate Republicans, united on the 10th in presenting to the Assembly a proposal, for reference to the committee of 30, suggesting the prolongation of President Thiers' term of office for four years; the election of a Vice President; the partial renewal of the Assembly yearly; the establishment of the principle of Ministerial responsibility; the creation of a second Chamber, and the settlement of the relations between the Executive and Legislative departments.

Numerous petitions for the dissolution of the Assembly had been circulated for signatures in Paris and the departments, and on the 11th, on motion of deputies of the Right or monarchial party, the 14th was assigned for discussion upon them. A manifesto was published on the 11th, signed by Gambetta, Cremieux, Louis Blanc, and other republican members, 86 in all, demanding a peaceful and legal dissolution of the Assembly, as the only means of avoiding fresh damages to the country, as a division in the Assembly renders the government's power less effective; and expressing strong disapproval of the pressure exerted to bring about disorder. It asserted the right of petition to be inviolable, for an attack on it would be an attack on the principle of universal suffrage. A violent and exciting debate took place on the 11th, the sitting continuing until 1 A. M. of the 15th, when the Chamber, by a vote of 409 to 201, rejected the petitions. In the debate, Gambetta warmly advocated dissolution, and Minister Dufaure opposed it. On the 16th President Thiers appeared before the committee of 30, and explained his position. He said the only remedy for the present difficulties is the organization of a second Chamber, and that Ministerial responsibility already exists. The Executive and Ministers are ready to retire if their acts are disapproved. His speech was conciliatory, and had a good effect.

Inundations have occurred in the north-east departments, where part of the city of Lille was flooded and abandoned by the inhabitants, and the crops in the adjacent country destroyed; and also on the

river Loire, near, and including part of the city of Nantes.

ITALY.—The committee of the Chamber of Deputies having under consideration the "religious corporations" bill, has adopted a resolution declaring that the suppression of the Jesuits, including their chief establishment in Rome, is imperatively demanded by the interests of the nation.

AUSTRIA.—The Minister of Finance has submitted to the Diet the budget for 1873. It is estimated that the receipts will exceed the expenditures by 1,500,000 florins (about \$600,000) mainly in consequence of increased revenue from the taxes.

SPAIN.—The Premier, Zorilla, announced to the Cortes, that subscriptions for the new government loan had been offered, to three times the amount required. A bill has been introduced providing for universal and compulsory military service.

An attempt at insurrection was made in the suburbs of Madrid, on the night of the 11th, but it was soon suppressed, though not until twenty persons had been killed and wounded. The pretext of the outbreak is not made public, but the government ascribes it to opposition to the new loan, and a desire to effect its negotiation.

JAPAN.—By the last steamer to San Francisco, a report was received from Nagasaki, that thirty-four native Christians have been pardoned and permitted to return to their homes.

SOUTH AMERICA.—The negotiations between Brazil and the Argentine Republic, have brought the dispute respecting the treaties with Paraguay to an amicable conclusion. It is agreed that Paraguay shall make separate treaties with Uruguay and the Argentine Republic. The Brazilian and Argentine troops are to evacuate Paraguay in three months after the conclusion of the treaties. The treaty already made between Brazil and Paraguay is not disturbed. The allies in the late war against Paraguay are placed on an equal footing as respects indemnity for their expenses. Paraguay is to pay over 2 per cent. annually of the indemnity during the next two years, and 6 per cent. annually thereafter, until the entire amount is paid.

DOMESTIC.—Samuel Nelson, Associate Judge of the Supreme Court, has resigned his position, on account of age and infirmity. Ward Hunt of New York has been nominated by the President and confirmed by the Senate as his successor.

CONGRESS.—A bill has passed both branches abolishing the offices of assessor and assistant assessor of internal revenue, to go into effect Seventh month 1st, 1873. The Senate has adopted a resolution for the appointment of a committee to consider the question of providing cheaper transportation from the West to the Atlantic seaboard; and a resolution directing the Judiciary Committee to inquire into the expediency of so amending the Constitution as to provide for the election of President, Vice President and U. S. Senators, by direct vote of the people. The House has passed a bill for the relief of sufferers by the Boston fire, by allowing a drawback on materials imported to be used, and actually used, in the construction of buildings on the site of those burned; one authorizing the construction of six new sloops of war, each carrying not more than ten guns; one authorizing the Secretary of the Treasury to issue coupon bonds in exchange for registered bonds, the expense of exchange to be paid by the owner; the Indian and Pension Appropriation bills; and a bill granting a bounty in public land, not exceeding 100 acres each, to honorably discharged soldiers and sailors of the late war.

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

VOL. XXVI.

PHILADELPHIA, TWELFTH MONTH 21, 1872.

No. 18.

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FRIENDS' REVIEW.

A Religious, Literary and Miscellaneous Journal.

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From Friends' Quarterly Examiner.

ELIZABETH STIRREDGE.

By F. A. BUDGE.

(Concluded from page 276.)

About this time Elizabeth Stirredge felt it right to pay a religious visit to the Friends in Wiltshire, where John Story, to whom allusion has been made, was causing much trouble, especially by his efforts to persuade others to save themselves by the use of what he found it convenient to call "Christian prudence." The distress of Elizabeth Stirredge was great and she says that she dreaded attending meetings for fear of what might be given her to express. Miles Halhead, whose words had twice before sunk deeply into her heart, came to see her.

"He was [she writes] wonderfully endowed with the power of the Lord, and with great discerning; he said, 'My love runs unto thee, and that for the work's sake that is in thee; for God will require hard things of thee; thou little thinkest what is at work in thy heart. The Lord God of my life keep thee faithful; my prayers shall be for thee as often as I have thee in remembrance. Thou art as my

own life, and sealed in my bosom; I cannot forget thee, so, dear child, fare thee well. The Lord my God hath sent me forth once more, and when I return home He will cut the thread of my life in two?" And so it was. But, oh! the goodness of the Lord with that salutation overflowed my whole heart and melted me into tenderness."

A little later she went to Bristol, where John Story was much disturbing the meetings by his very long and lifeless sermons. Her sufferings became deeper and deeper.

"Many a time [she writes] have I lain down in my sorrow and watered my pillow with my tears. * * * I said, 'Oh Lord! if Thou wilt open my heart to declare of Thy goodness, and what Thou hast done for Thy people, and to tell of Thy noble acts, and Thy manifold mercies, how ready should I be to do it; but these are hard things, who can bear them?' * * * I knew what the Lord required of me as well as I knew my right hand from my left, and would not obey Him. I thought that if any one had borne a testimony before me, I could the better have borne it; but to be one of the first—I thought I could not do it. But what mercy did not do, judgment did; for the Lord was pleased to lay His hand heavily upon me, and with His correcting rod chastised me. And I did feel more of the displeasure of the Lord for my backwardness to His requirings, than ever I did for my former transgression."

It was needful that the Lord should choose his own messenger, and also that the lesson of trustful submission should be learnt at any cost; that there should be a willingness to say

"My soul the untried seas would dare,
Or sands of every waymark bare,
Should but Thy voice distinctly say,—
Go forward, soul, there lies thy way."

But the Master whom Elizabeth Stirredge served is one who delighteth in mercy—who maketh sore that He may bind up, and woundeth that He may make whole. In her intense longing to be restored to His favor, she now asked Him to exact from her whatever He pleased, even if it should cause her to be hated of all men. It was on a First-day morning that strength was given her to deliver an exceedingly solemn warning to those who, whilst still having the form or godliness, denied its power. Then a minister arose, beginning a sermon, remarkable for

the heavenly power which accompanied it, with these words: "A living testimony is the God of heaven and earth raising up among the poor and contemptible ones, that shall stand over your heads for evermore." It would seem that the Holy Head of the Church saw fit on that occasion, in an unusual degree, "to take to Him His great power and to reign" manifestly over the assembly. "Oh! glory be to His everlasting name for evermore [writes Elizabeth Stirredge] for his blessed appearance to us that day, who returned me a hundred-fold into my bosom after all my unworthy consulting against the motions of the Spirit of so merciful and compassionate a Father, who, after He had corrected me, received me into favor again. Oh! the peace and comfort and consolation that I received from the Lord, was more to me than all the world and the friendship of it." It was her belief that it was in order to train her for His own service that her Lord had "tried her as silver is tried."

"There is no hearing of His gracious voice [she writes] but by humbling under His mighty power, and subjecting the mind unto His will; then doth He make known His mind and will, and then blessed are they that hear His word and obey it. Oh! blessed be His eternal name for ever and for evermore, for all His mercies, and favors, and blessings, and good gifts, and tokens of His gracious love that He hath bestowed upon me ever since I have had a remembrance."

It is interesting to notice the frequency of passages of thanksgiving and praise in her journal. Doubtless she felt that it was well worth while to endure the grievous chastening which could afterward yield the peaceable fruits of righteousness; and in the very midst of her sorrows there were seasons when to her hungry soul even bitter things were sweet, for she remarks: "I can truly say that my heart and soul delighted in judgment, though one woe was poured out after another."

In 1683 Elizabeth Stirredge found a cruel persecutor in Robert Cross, the clergyman of the parish of Chew Magna, Somerset, where her family had for some time resided. He was particularly enraged against her because, when visiting a neighbor who was ill, she had felt that a message from on high had been given her "to declare a day of mortality" to some who were in the room, which, she adds, accordingly fell out in two or three weeks' time. His anger increased when he found that she had spoken at the funeral of a young Friend when many of his congregation had been present. The following week another burial took place, and some officers were sent with a warrant to arrest any one who should venture to preach to the very large company assembled. But no human authority could hinder the accomplishment of His will who

has chosen the weak things to confound the mighty, and it was with a "spirit greatly enlarged by the power of the Lord, and drawn forth in love towards the people," that Elizabeth Stirredge addressed them; many faces were wet with tears, and not a few promised to amend their lives. By her side meanwhile was the officer with his warrant, which he unfolded with such trembling hands as to endanger tearing it; as he opened it he exclaimed, "Oh! that I had been twenty miles from my habitation, that I had not had a hand in this work this day." When she was brought before the justices, one of them said: "You are an old prophetess; I know you of old." He had been present when, ten years earlier, she had been led to give an awful warning in their midst. To his violent threats she answered that she was not so much afraid of a prison as he imagined, though, if by sending her there he shortened her days, it would bring innocent blood upon his head. When he asked if she would keep the king's laws for the time to come, she said: "I do not know whether ever the Lord may open my mouth again, but if He do, I shall not keep silent." To the question whether a conventicle had not been held at the house of the deceased Friend, she made no reply until the justice said. "Why do you not answer? I knew she would be dumb." Then she told him that she was no informer, as Judas was when he betrayed his Master. The indignant justice, addressing the officer who had arrested her, said: "You silly fellow, you have let all the men go and have brought a troublesome woman here; you should have brought two or three rich men to have paid for all the conventicle." This officer, when asked what Elizabeth Stirredge had said at the burial-ground, repeated some of her words, confessing that they had made his heart tremble, and that he had had no power to touch her until she had said all that she had in her heart to say. On hearing this, another justice said: "Pray, neighbor Stirredge, go home about your business." She remarks that the honest confession of the poor man who had arrested her did her more good than her release. The clergyman, finding that few of his friends were willing to unite in his plans, sent to Bristol for John Hellier, who was celebrated as a persecutor.

On a First-day morning, he and some others rushed into the quiet meeting at Chew Magna; they arrested those present in the king's name, set a guard over them, and went to dine at the clergyman's house. During their two hours' absence, Elizabeth Stirredge says, "We had our solemn meeting peaceably, wherein we enjoyed the presence of the Lord to our souls' comfort, who never failed His children in a needful hour, but always gave

them strength suitable to the day—everlasting honor be given to His holy name.” Helier and his companions returned from their feasting with faggots of wood, hatchet and axe, declaring that they were going to blow up the house and burn the Quakers; they especially threatened the children, though the treatment of others present was violent and brutal, and a mittimus was made committing them to Ilchester Gaol. When the clergyman was told that his work had been well done, he said that it would add years to his life. But very soon some of James Stirredge’s neighbors entered his shop, exclaiming, “Now you may abide at home, for Mr. Cross is fallen down dead in the churchyard.” Although apparently dead, he slightly rallied for a few days, but reason did not return.

However, there were others who were ready to carry out his schemes, and several Friends were confined in the common gaol with three felons who were under sentence of death. Some fellow-sufferers in the next room, gave them, through the grating, two blankets, some chaff pillows, and a little straw. The weather was intensely cold, they had not even a stone to sit on, and the ground was damp. Here it was that most of the captives “took their rest very sweetly.” The black walls around them could not shut out Him in whose presence is fulness of joy, and they could say, as Richard Baxter did—

“Heaven is my roof, earth is my floor;
Thy love can keep me dry and warm;
Christ and Thy bounty are my store;
Thy angels guard me from all harm.

“No walls or bars can keep Thee out;
None can confine a holy soul;
The streets of heaven it walks about,
None can its liberty control.”

As Elizabeth Stirredge lay down in the prison she earnestly prayed that He, for whose sake they were suffering, would comfort them by the consciousness of His own presence. So abundantly did her Lord satisfy her soul with His goodness, that it was only the sight of her sleeping companions that prevented her from praising Him aloud. Several people gathered around the prison door when morning came to learn how many of the inmates were dead, and when they found that all were alive and well, they exclaimed, “Surely they are the people of God if there are any!” As it was a First-day, a meeting was held in the prison. “The good presence of the Lord,” writes E. Stirredge, “was with us, and filled our hearts with joy and gladness, insomuch that I was constrained to testify in the hearing of many people, that we were so far from repenting our coming there, that we had great cause to give glory, honor and praise to the Lord, for His powerful presence was with us, and sanctified our af-

lictions, and made the prison like a palace unto us.” How long this imprisonment lasted we are not told. To Elizabeth Stirredge it appeared that even through these sufferings the Lord was honoring His steadfast servants by weaning them more and more from the world.

“Amongst all the blessed seasons of His love [she says] *this was the greatest of mercies* unto me, for the God of heaven and earth was with us at our downlying and uprising. * * * It seemed to me as if I had no habitation but the prison: then was the time for the Lord to reveal His secrets unto His children that he had tried and proved; * * * for I cannot believe that he that is not true to a little will ever be made ruler over much. * * * A great concern came upon me for many careless ones that had deprived themselves of that blessed benefit that our souls enjoyed with the Lord.”

Most fervent were her prayers for such as these, as well as for the deliverance of her persecuted people; and, whilst still with her husband in Ilchester Gaol, an assurance was afforded her that God would speedily proclaim liberty to the captives, who should declare His wondrous works that many might “hear and fear, and return unto Him.” Night and day did she rejoice in her innermost soul at these glad tidings; and, whilst wondering at the condescending goodness of God, she besought Him to preserve her in His fear forever.

When the Friends were tried at the sessions of Browton, she fully believed that the time for their release was at hand, although a second jury had been called, who the persecutors hoped would suit their purpose. When they returned to the court, the foreman was so much agitated that he could scarcely give the verdict, “Guilty of not going to church, but not guilty of a riot.” “Of not going to church,” repeated the Bishop; “that is not the matter in hand. Guilty of a riot, you mean.” But the other members of the jury said, “No, my lord; guilty of not going to church, but not guilty of a riot.” Whilst the justices were dining, Elizabeth Stirredge says a great concern fell upon her to follow them. When the meal was over she addressed them, vindicating the innocence of the downtrodden Quakers, and adding: “There is not a man here, nor any that draws breath in the open air, that shall escape the tribunal seat of God’s divine justice,” &c.

When, on the following morning, the prisoners were called into the court, they found that the Bishop had absented himself, and the behavior of the Judge was altogether changed. More than eighty persons were that day set free. “Men would ruin you, but God will not suffer them so to do,” were the words of the Crier, who took an affectionate leave of the Friends whilst begging their

forgiveness for the part he had had to act in the court.

Elizbeth Stirredge spent the last fourteen years of her life at Hempstead, in Hertford. As her strength lessened, her labors of love were pretty nearly limited to that county, and were highly valued. When earnestly exhorting all to faithful dedication, she delighted to dwell on the wonders which "the great God of heaven and earth, that brought up the children of Israel out of Egypt's bondage," had wrought amongst her people as they put their trust in Him. To her children she writes: "Oh! what shall I say in the behalf of all the Lord's wondrous works that mine eyes have seen; but more especially the inward work of regeneration! Oh! my tongue is not able to demonstrate the tenth part of it that He hath been pleased to bring me through!" She died in 1706, at the age of seventy-two.

Whilst pondering such lives as hers, shall we not do well to remember that we have the same unwearied enemy to withstand, though now he may wield his weapons in a different way; and that still the only victory that overcometh the world is faith—that faith which can alone be exercised by the obedient follower of Christ? Therefore may it be the aim of each to give his whole heart to the Lord who died for him. The righteous in all ages could do *no more* than this, and why should any be content without steadfastly striving to do as much?

From The British Friend.

CONFERENCE ON CHRISTIAN WORK.

In terms of the circular issued some time since by the Meeting for Sufferings, this Conference commenced its sittings at 10 o'clock on Fourth-day morning, the 13th of 11th Month, in the women's meeting-house, Devonshire House, London.

After a period of silence, solemn supplication was offered by Isaac Sharp, which was soon followed by Thomas Pease reading the first nine verses of the opening chapter of 1 Cor., and passing on to the 26th verse, finished the chapter without making any comment.

* * * * *

A few preliminary and judicious remarks were offered by John Hodgkin on the improper application of the phrase "Christian work," which he said had no *special* or *exclusive* reference to school teaching, &c., &c., all meetings for worship and discipline, as well as numerous other objects in which Friends are engaged, being equally entitled to be looked upon as Christian work, or work for Christ.

The question presented three sides—admitting of being dealt with by recognition, qualified by non-interference; by counsel and guidance, yet without Society responsibility;

or by refusal to recognize. The advocates of this last course were very few, while these in favor of the other two were numerous and earnest. It appeared the prevailing feeling among the workers that interference was undesirable, as likely to cripple their efforts, at the same time that recognition by, or incorporation with, our meetings for discipline, ought not to be withheld. The work in question being considered an evidence of spiritual life and a primary duty of the church, could not be ignored without injury to itself and endangering the withdrawal of a living, healthful element in its constituency. It was moreover contended by such as took this view that they were treading in the footsteps of George Fox and his contemporaries, whose policy was of the same aggressive character, and universal in its scope.

On the other hand, the greatly predominant sentiment was in favor of a modified recognition. While there was a just appreciation in the abstract of every effort tending to promote the elevation of the neglected destitute classes of society, and the extension of the Redeemer's kingdom, this was strongly accompanied with the conviction of there being a *right way* for every *right work*. Consequently there could not be a sanction given by Friends, in a Society capacity, to efforts carried on at the sacrifice of their distinguishing Christian principles, which would be doing evil that good might come, and which neither George Fox nor his contemporaries did. Hence a modified or qualified recognition, signifying encouragement, accompanied with counsel and guidance, but without responsibility, recommended itself to general favor in the Conference.

Accordingly at a fourth sitting, extending in all with the previous to about ten hours, a minute was agreed on, in which it is to be reported to the Yearly Meeting that this Conference had been held, as also largely attended, and having deliberately considered the question submitted to it, concluded to recommend to the Yearly Meeting the making of arrangements for holding, during its course, the annual meetings of the Tract, the Foreign Mission, and the Temperance Association, as well as one on the philanthropic or Home Mission work carried on by our members; said meetings, together with that of the First-day School Association held at Ackworth, being expected to report to the Yearly Meeting that they have been held; and they are to be left at liberty to give a brief notice of their proceedings—the reception of such reports merely—not the reports themselves—to be entered in the Yearly Meeting records.

The minute of the Conference further recommended that the Yearly Meeting should suggest to the consideration of Quarterly

Meetings whether they could not with advantage follow a course of action* similar to that which had been adopted in Durham and Yorkshire.

It may be added that in an early period of the discussion there was read a letter from William Bennett, and another from Samuel Fox, conveying the sentiments which they would have expressed, had their health permitted them to be present. * *

Copy of a Letter from Samuel Fox to a Friend.

"My dear Friend,—[After alluding to the causes which prevented his attending the Conference, he proceeds:]—The subject to be considered is one of no small importance, and in its various bearings will call for very serious consideration.

"If any mode could be devised by which the various efforts that are now being made by our members for the benefit of their fellow-creatures, and for the extension of the Redeemer's kingdom on earth, could be more fully engrafted into our church organization without injuriously affecting the one or the other, such a consummation would doubtless be most desirable.

"There is at present great diversity both in the character of the work itself, and in the mode of carrying it on.

"To attempt to introduce one uniform system of operation would inevitably prove a failure. And yet, if these various efforts are to be incorporated into our church organization, they must, I submit, be divested of any incidental accompaniment, where such exist, as are manifestly at variance with any of our well understood doctrines and practices. And in the practical carrying out of this, is there not reason for us to fear that, in many of our meetings, both larger and smaller, it might give rise to serious diversity of sentiment? indeed, there would be no little danger of its interrupting their harmony, to say nothing of the consequent hindrance to the work itself. A large portion of the religious and philanthropic objects in which our members are engaged are carried on in conjunction with other Christians. Is it proposed that work of this description should also come under the notice of our meetings?

"So far as my observation has gone, with the exception of a very few small meetings, our Monthly and Quarterly Meetings have already as much business to get through as can be accomplished within a reasonable time and without unprofitable haste. So that unless some arrangements were made by which

* The action here referred to consisted of the appointments of committees to visit all their meetings, schools, or mission meetings, reporting thereon to the Monthly or Quarterly Meetings, some information respecting these having been communicated to the Conference.

more of that business might be transacted out of meeting, there would seem to be no opening for the introduction of a new class of subjects, however desirable it might be.

"Taking all these and other circumstances into account, I cannot but think that in a question of so much importance, one likely to affect the future well-being of our little church, it would be wise to proceed with much caution and deliberation. And in accordance with this view, I am inclined to recommend as a safe step the framing of a Query that shall not only bring the whole subject from time to time under the weighty consideration of meetings, but may also have the effect of leading our members individually to consider whether they are faithfully occupying the gifts intrusted to them. Generally speaking, I consider the Unanswered Queries to be more efficient than those that are answered; and yet in the present case I think there might be an advantage in such a query—at least in the first instance—being amongst those that are answered by the subordinate to the superior meetings.—I remain, with love, thy affectionate friend, "SAMUEL FOX."

"Suggested Query.—Whilst not neglecting the claims of that section of the church of Christ with which you are by membership more especially connected, are you—both older and younger—concerned faithfully to occupy the gifts intrusted to you in the service of Him who bestowed them? whether in the instruction of the young and the ignorant—in the conversion of sinners—in efforts to restrain the manifold evils that abound in the world, or in the upholding and promulgating in its own purity and simplicity the glorious gospel of Christ?"

The letter of Samuel Fox took especial hold of the Conference—so much so, that it would have been agreeable to many that his suggested Query could have been included in what was recommended to the Yearly Meeting for adoption. It was, however ultimately considered better to leave it, and when the Yearly Meeting comes together, the Query may appropriately be then originated if it appears desirable.

In addition to the above business, there were read the usual certificates on behalf of a Friend from America—Mary H. Rogers, on religious service in Great Britain, Ireland, and the Continent. She was accompanied by her husband, Jonathan Rogers, for whom a certificate of membership was also read.

After the minute had been adopted, a few sentences from our friend James Boone seemed so appropriate a conclusion to the proceedings that we have great pleasure in here reviving them. He wished to express the desire which he felt that our thoughts—now, he presumed, our parting thoughts and

words—might be turned in the direction they had occasionally taken during these deliberations, that whether older or younger, called to labor in this part of the vineyard or the other, that ONE was our Master, and ONE our work, and ONE also was our want. We wanted more *faith*; greater faith in the Master who had called us to work for him, and more faith, he would add, in one another as fellow-workers. For he was persuaded the more his elder friends (or for convenience sake he would adopt a classification already made), the more the watchers were acquainted with the characters and labors of the younger, and especially as they followed them in their work, and the more *these*, too, knew of the restraints and motives of their elder friends, the more would they love and value each other. And so far from any one member saying to or even thinking of another, "I have no need of thee," we should recognize the function, and welcome the service of every part; for "they which seem to be more feeble are necessary," and we should feel how needed each was to the perfectness of the whole. And now they were about to return to their homes strengthened and encouraged, with hearts warmed by the sentiments expressed, and the love which had prevailed, may it be their concern individually to "grow up into Him in all things, which is the head, even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love."

From The British Friend.

Joel and Hannah Bean, from West Branch, Iowa, arrived in Liverpool on Third-day the 19th ult. on a religious visit to this country. On landing they were met by Isaac Robson, of Huddersfield, at whose house they remained over First-day the 24th, attending Huddersfield meeting on that day as well as on the previous Fourth-day. From Huddersfield they were to proceed to Ackworth, Pontefract, Wooldale, Highflatts, and to be at Leeds on First-day the 1st inst.

THE LIFE OF FAITH.

When the Divine Will reveals itself to the soul, making it *feel* the secret touch of grace and the gift of itself, that soul in every conflict becomes sensible of a powerful assistance, and experiences the truth of these words of the Apostle—"As many as are led by the Spirit of God, they are the sons of God."

Nor does it any longer judge of the things by the outside; but the light of faith reveals to it the priceless treasure which the Will of God contains.

He who recognizes his King under the coarse garb of a common peasant, will receive him very differently from another, who, thinking that he sees only a person of the lowest class, treats him accordingly.

In the same way, the soul which sees the Will of God in the smallest things, and in the things the most trying and overwhelming, receives them all with joy and reverence. And so that which others fear and shrink from, the faithful soul opens all its doors, so to speak, to receive with honor.

The outward form may be insignificant, and the senses may despise it. But under this lowly appearance, the soul equally worships the Majesty of God. And the more that Majesty lowers itself to come to the soul in secret, and in little things, the more deeply penetrated is it with love and adoration.

To find God equally in the trifling and ordinary events of life, as in the greatest and most unusual, is to have, not a common faith, but great and extraordinary faith—the faith which removes mountains.

The life of Faith may be compared to a kind of perpetual communion through which God gives Himself to us under the outward forms of the actions of every day.

Unspeakably great are the benefits of this life of faith. It leads surely and directly to God. The soul builds not on sand, but on firm ground—on the Rock which is Jesus Christ.

It is a way open, without respect of persons, to all willing souls. It belongs to all situations, and all dispositions of men. And it is sheltered from all those illusions to which self-love, or the caprices of imagination give birth.

It is a short and expeditious way to perfection. It can supply all other means of grace when (as so often happens) they are wanting.

The Patriarchs and the Holy Family attained perfection by the simple and constant practice of this life of faith.

It is the way of peace and consolation, in which everything becomes an occasion of offering ourselves afresh to God, in which every cross is lightened, and every suffering sweetened.

Lastly; it is a way more pleasing to God than any other. It is founded on faith and humility. In following it, we acknowledge that holiness comes from God alone—that it is for Him to lead us, and for us to follow Him.

I may not be called to shed my blood for the faith. But I am called to make my Faith diffuse itself over all my actions.

Let nothing trouble thee.

Let nothing terrify thee.

All passes away.

God never changes.
 Patience obtains everything.
 Who possesses God lacks nothing.
 God alone suffices.—*From a tract.*

From "The Leisure Hour."

DISCHARGED PRISONERS.

At the International Prison Congress held this autumn in London there was an almost unanimous feeling that more of *voluntary Christian visitation* is greatly needed in prisons generally. The United States prisons are, at present, far in advance of other nations in this important respect. The congress was reminded that many or most of the improvements in English prison discipline, in modern times, have arisen through the exertions of voluntary and non-official visitors, such as John Howard, Sir Fowell Buxton, Elizabeth Fry, Sarah Martin, Miss Dix, Thomas Wright, and others. The advocates of the separation of prisoners also urged that in proportion as criminals are separated from the companionship of their evil associates (a fundamental principle of their reformation), it becomes the more essential that they should be brought into contact with helpful Christian society. Indeed, the latter is the indispensable complement and adjunct of the separate system. This view was prominently urged by the Dutch, German, and Pennsylvanian supporters of the cellular system. In the case of discharged prisoners it has long been felt that, to save criminals from the influence of their former associates, by holding out to them a helping hand on their regaining their liberty, is an important point in any reformatory system. A kindly relationship established while the prisoner is yet under constraint would prepare the way for more effectual assistance than is now possible after his release. On this subject an interesting paper was read by Pasteur Robin, who, as honorary secretary of the Paris Protestant Discharged Prisoners' Aid Society, gave some account of what has already been attempted in that city by a system of "patronage." The term adopted may be open to objection, but the principle is one of true Christian fraternity. The following facts explain the mode of operation:—

That the system of patronage may be wisely organized, and that it can be effectively carried out, are facts demonstrated in France by the operation of the "*Société de Patronage des Jeunes Détenus de la Seine*." In my own case, the experience of fifteen years as chaplain of a convict prison, and an experience more recent, although as yet of short duration, as secretary of the Paris Protestant Discharged Prisoners' Aid Society, have convinced me of the possibility of carrying out the patronage of liberated adults, and it is

from this conviction that I have felt constrained to attend this congress.

The patronage of adult prisoners is possible if it be wisely organized. The great essential of patronage is the selection between hardened criminals and those who are really penitent. Without this selection success is impossible. All attempts to patronize those who will not abandon the paths of crime are utterly in vain. To occupy oneself with such persons is to waste time and trouble and to expose oneself to grievous disappointment.

It is in the prison itself that preparation must be made for patronage *by means of visitation*. The selection of prisoners is the fundamental principle of patronage. Frequent visits form the starting point of tutelary action on behalf of the discharged. It is by visitation that preparation is made for the work. A certain number of members of the committee are visiting members. They have received under this designation a permanent official authorization to visit throughout the prisons and to have frequent direct communication with the prisoners. They endeavor in these visits to gain the confidence of the prisoners, in order to ascertain their dispositions and to awaken in them good resolutions for the future.

The great means employed is the influence of religion. The committee are convinced that patronage must be ineffective in the case of those prisoners who have not the desire to amend. They are not less persuaded that religion alone can reawaken these good dispositions, and supply to the prisoners a sufficient self-restraint to stand firm against temptation on their discharge. It is, then, with the gospel in their hands that the visiting members enter the prisons. It is in the name of the Saviour of mankind that they speak to the prisoners of repentance and of pardon, and exhort them to return to a moral course, while they offer prayer with them to the God of the gospel for their amendment.

To these Christian exhortations are added the moralizing influence of supplying them with good books to read. The New Testament is supplied to all the prisoners, and the entire Bible to those who request it. Religious tracts and books are also distributed on each visit.

The majority of these visiting members of committee are laymen—bankers, barristers, engineers, and merchants—to whom, on account of their position, their character, their proved honor, special facilities are granted by the government in their dealings with the prisoners.

There is in the New Testament an expression which has often arisen to our thought when meditating on the question now before us: "I was in prison, and ye came unto

me," Jesus said; thus personifying in himself all the unhappy and distressed. Does not this touching expression of Jesus, by which he teaches us that he considers the visits made to the prisoners as made to Himself, stamp untold importance upon these visits?

The patronage which commences in visits to the prison made in the name of Him who is thus personified in each prisoner, is not only, as we have said, the crowning feature of the reformatory system, it forms its main instrumentality throughout; for it contributes to render the punishment moralizing. In laboring thus for their welfare, it tends to awaken good resolutions in their spirit. * *

At the time of leaving the prison, the *détenu* receives under envelope a card from the visiting member who has taken his case in hand. This card contains the christian and surname of the *détenu*, and the grounds of his conviction. The card is then to be presented at the office of the agency by the discharged prisoner. It is at this point that the patronage, for which preparation had thus been made in the prison, commences outside it. * * * *

If, during his novitiate, as we might term it, the discharged prisoner has made persevering efforts to gain employment, or if he has accepted a place procured for him by the committee, his name is inscribed on the society's register as under patronage.

The committee deliberates on the special cases, and votes, if there is need, the expenses incurred by patronage. These expenses do not in any case consist in money given to the discharged prisoner. The society has a strict rule not to give money. Its relief is given in kind, and consists in tickets for provisions, in lodging, in clothing, or in the purchase of tools or railway tickets. Every discharged prisoner inscribed on the register of those under patronage, is required to give his address at the agency; and if he changes his residence, to make that change known.

The Paris society was founded in June, 1869. The work was commenced by visitation of the prisons in accordance with the foregoing rules. Several months were employed in making preparation for patronage, both within and without the prisons. From January 1st to June 30th, 1870, forty-five *détenus* sought patronage. Most of these received relief. Some of them obtained employment by the intervention of the society; the majority found work for themselves; some who were foreigners were restored to their own country. The society was in full working when the war of 1870 interrupted its operations, and they could not be resumed until November, 1871. * * *

M. Robin gave some interesting examples of the practical efficiency of the plan.

A HAPPY HOME.—A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him, "He never brought a frown or unhappiness across his threshold."

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 28, 1872.

CONFERENCE ON CHRISTIAN WORK.—Although the question of the relation between "the workers and the watchers," may be believed by many of our readers to have been practically settled in their own Yearly Meetings, yet there is instruction in the discussion of the subject, of which we have extracted a summary account from the *British Friend*.

That the life and growth of the Society are now involved in its mission work among them that are without, as well as in the joint and mutual edification of its own members, seems certain. We are to "do good to all, especially to the household of faith."

The words of a late writer, a member of another denomination,* are hardly too strong: "What note of failure could more plainly condemn any Christian church, than the failure to draw in those very classes to whom the Saviour announced that His Gospel should be preached?"

In England, it appears that the desire for this conference originated not so much with the workers as with the body of the Society, which was anxious to ascertain and perform its duty towards them. Almost all of those concerned appeared to agree that what is to be wished for now is the recognition by the body, as represented by the Yearly Meeting, of the purposes and general character of those labors included under the expression, "certain descriptions of Christian work," the nature of which is well known; that while responsibility of the body for, or direct interference with, details, may be inexpedient, it is very important that opportunity should be afforded for the extension of counsel and guidance. Thus may the ardent zeal of youth be tempered by the experience of age; and, while some are rightly qualified to

*Curtis, Lectures on Dissent, p. 421.

A HARRY HORN.—A loving heart and a pleasant countenance are commendations which a man should never fail to take home with him. They will best witness his love and faith in his fellow. It was a great thing for a man that his wife and children could truly say of him, "He never brought a home or unhappiness across his threshold."

FRIENDS' REVIEW.

EPHRAIMA, TWELFTH MONTH 28, 1857.

CONTRAST ON CHRISTIAN WORK.—Although the question of the relation between "the workers and the watched," may be handled by many of our readers to have been previously settled in their own Yarns' blackings, yet there is instruction in the illustration of the subject of which we have extracted a summary account from the *British Friend*.

That the life and growth of the Society are now involved in its relation work among them that are without, as well as in the joint and mutual edification of its own members, seems certain. We are in "a good deal of proximity to the household of faith."

The words of a late writer, a member of another denomination, are hardly too strong: "What role of failure could more fully condemn any Christian church, than the failure to draw in those very classes to whom the Saviour announced that His Gospel should be preached?"

In England, it appears that the desire for this sentiment originated not so much with the workers as with the body of the Society, which was anxious to strengthen and perfect its duty towards them. Almost all of those connected agreed to agree that what is to be gained for now is the recognition of the body, as represented by the Yearly Meeting, of the purposes and general character of those laborers included under the expression, "non-denominational Christian work," the nature of which is well known, that while the responsibility of the body for its laborers' success and failure, only be transferred, it is a very important that opportunity should be afforded for the extension of mutual aid and guidance. Thus may the worker feel that he will be helped by the expression of aid; and while some are rightly qualified to

me," Jesus said; thus personifying in himself all the sympathy and distress. Does not this touching expression of Jesus, which he teaches us that he considers the relation made to himself, stamp untold importance upon these visits?

The patronage which commences in visits to the prison made in the name of him who is thus personified in each prisoner, is not only, as we have said, the crowning feature of the reformatory system, it forms the main instrumentality throughout; for it constitutes to render the permanent membership, laboring thus for their welfare, it tends to awaken good resolutions in their spirit.

At the time of having the prison, the address received under envelope a card from the visiting member who has taken his case in hand. This card contains the Christian and surname of the donor, and the grounds of his conviction. The card is then to be presented at the office of the agency by the discharged prisoner. It is at this point that the patronage, for which preparation had thus been made in the prison, commences side it.

If during his visit, as we might term it, the discharged prisoner has made progress, the efforts to gain employment, or if he has accepted a place presented for him by the committee, his name is inscribed on the society's register as such a patronage.

The committee interviews on the general case, and under it shows how the expenses incurred by patronage. These expenses do not in any case constitute money given to the discharged prisoner. The society has a strict rule not to give money. It is given in kind, and consists in tickets for provisions, in lodging, in clothing, or in the purchase of tools or railway tickets. Every discharged prisoner included on the register of the society is required to give for aid under patronage, is required to give for aid, and the society, and it is through his residence, to make that change known.

The Paris society was founded in 1855. The work was commenced by visitation of the prison in accordance with the foregoing rules. Several months were employed in making preparation for patronage, both within and without the prison. From January 1st to June 30th, 1856, 1,000 letters were sent to the prisoners. Most of these were received, some at their old prison, and some by the intervention of the society. The majority found work for themselves; some who were formerly were sent to their own country. The society was in full working order the year of 1856 inaugurated its operations, and they could not be resumed until November, 1857.

Mr. Robin gave some interesting examples of the practical efficiency of the plan.

be prophets, some evangelists, and some pastors and teachers, all may labor safely together "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

There is much interest and impressiveness in the "suggested Query" of Samuel Fox. Might it not prove really available, perhaps with some abridgment? Its spirit is in entire harmony with a Query remembered by many Friends as formerly read in some Yearly Meetings: "Is there among you any growth in the Truth?"

In another column we print, without adopting all the views of its author, a communication on the subject of a General Conference of Friends, and a History of the Society of Friends during the last two or three generations. It is to be sincerely desired that in all publications hereafter issued, from whatever source, relating to the history of the Society, or the lives of individual members, *party spirit* may be carefully avoided, as in the sight of the great Judge of the living and the dead.

MARRIED.

CANADAY—NEWBERN.—At Friends' Meeting, Newport, Indiana, on the 20th of Eleventh month, 1872, Oliver H. Canaday, of Pipe Creek, to Eliza E. Newbern, of New Garden Monthly Meeting.

DIED.

STEERE.—In Muscatine, Iowa, on the 28th of Eleventh month, 1872, George Howell, son of Robert and Abby E. W. Steere, aged 4 years and 6 months; a member of Bloomington Monthly Meeting. This dear child was remarkable for his maturity of mind and thought. A few days before he was taken sick he said to his mother that he was going to die and go to Heaven.

JONES.—On 15th of Eleventh month, 1872, at Hereford, England, Mary, wife of Joseph Jones, aged 71 years.

TEBBETTS.—Near Muscatine, Iowa, on the 10th of Twelfth month, 1872, at the residence of her son Charles A. Tebbetts, after three days' illness, Abigail R. Tebbetts, aged 74 years; a member of Bloomington Monthly Meeting. Her lively communications in meetings and her frequent prayers at the family altar, will long be cherished in the memory of her friends. In her sickness, she was calm and peaceful, and the beaming joy that settled upon her countenance in the hour of death was expressive of the rest she has entered.

TERRELL.—On the 10th of Tenth month, 1872, at his residence in Mount Pleasant, Ohio, Thomas H. Terrell, in the 75th year of his age; a member of Short Creek Monthly Meeting, Ohio. His last illness was protracted, and often painful, but borne with great patience; often testifying his trust and "sweet peace in Jesus" and admonishing his friends to prepare in health for a dying bed. The last week

of his life, as long as he could speak, was a continuous psalm of praise to God. His last audible words were "sweet rest"—"safe in Jesus."

HOCKETT.—On the 15th of Tenth month, 1872, Lydia, wife of Alva Hockett, aged 44 years; a beloved and useful member of West Union Monthly Meeting, Indiana. She was an exemplary mother over a large family of children, endeavoring to train them in the fear of the Lord. Her sympathies went out to the poor—she lent a willing hand to relieve their wants. Her friends and relatives are comforted in believing that through the mercies of her crucified Lord, she is gathered with the redeemed.

CORRESPONDENCE.

NEW VIENNA, OHIO, Eleventh mo. 29th, 1872.

Editors Friends' Review—Esteemed Friends:

I see by reference to the notices of the different Yearly Meetings, that some of them failed to appoint committees at the request of Western Yearly Meeting, to meet in general conference; and that in consequence of their failure to appoint, we will not reap the benefits that might arise from such conference for another year at least. Now, I very much regret that they have decided thus, for I believed from the first, and still believe, that it was a move in the right direction. I am not informed as to all the reasons urged against such an appointment; but one which I understand had great weight was this, "That it would be a means of centralizing the power of the Society and consolidating all into one body, and destroying the liberty that properly belongs to each Yearly Meeting as a separate and independent body, by bringing them into a position that no one meeting could act without the consent of all the others." This, at first sight, seems to be a very plausible objection, and, indeed, if it is so, that such would be the result, it would involve very serious consequences to the Society. Anything that tends to a centralization of power, and placing it under the control of men, ought to be strictly watched over and carefully and prayerfully guarded against, not only by the Society at large, but by each individual member of the Society; for, in my opinion, there is already too strong a tendency in our Society to vest power in a few members. But I am not able to see that the holding of such a conference need necessarily result in such consequences; and such will not be the result if they follow the right guide and aim at proper ends. If I am permitted to judge, there is another matter connected with us which is much more dangerous to our true liberties; not only of the different bodies of which the Society is composed, but also of the individual members of that body. But I propose to treat of that matter separately. I will therefore confine myself at present more particularly to the consideration of some of

the advantages that would arise to the Society by the appointment of such committees and the holding of such conference.

In the first place, there is too great a dissimilarity of action in our different meetings, especially in the administration of the affairs of our Discipline. This will always be the case while there is such a dissimilarity in the Disciplines by which the different Yearly Meetings are governed. I am well aware that we are scattered over a vast extent of country, and that the peculiar manners and customs of the different localities differ very much, and that, consequently, there must of necessity be some little dissimilarity in minor points, to accommodate, to a certain extent, these various peculiarities, but, at the same time, the Christian religion is the same the world over, and its requirements are essentially the same to all in the main points. As in all well regulated Christian families, the children, although each one differs in many respects from all the others, yet all must submit to the same general regulations for the good of all; so it is with any number of individuals, or families, who join themselves together in a religious, social, or political compact for the mutual strength, support, comfort, and edification of each other, they will each one of necessity be compelled to abridge some of their little liberties for the general good of all. I believe that, as in political so in religious organizations, all the separate bodies or governments that wish to work for the same good cause ought to be willing to confer together, and, as far as is practicable by the light and guidance of the Holy Spirit, arrange their affairs so as to bring about a greater degree of uniformity of action in all general matters. Especially in the Society of Friends, where there are now more than a dozen Yearly Meetings and every member of each Yearly Meeting having the same general privileges in any one of them into which he moves, does it become necessary to have a greater degree of uniformity amongst us than now exists, both in regard to many of our practices, and also in the forms of our several Disciplines, which are at present dissimilar in many respects.

In order to promote the best interests and secure the spiritual welfare of all, both meetings and individuals, I think that it is important for us to have a written history of our Society. We have, it is true, Sewel's History of the trials, persecutions, and sufferings, and some other incidental matters connected with the rise and progress of our Society in England, &c., during a part of the first century of our existence as a Society, and very much the same in regard to Friends in America, by Bowden. But all must agree, that although their works have

been almost of priceless value to the Society, yet they are both very far from being complete, even for the time which their histories cover. There are a great many things in regard to the setting up of meetings, and their manner of conducting the affairs of the Society, their mode of receiving members, and their manner of dealing with offenders, &c., showing the inner life and vitality of the church, as well as showing the weaknesses and failings of the same, that would be of immense value to the individual members and to the church at large, and not only to us, but also to a great many persons who are not members of our religious Society. It is an undeniable fact that there are but very few, even amongst our best informed members, that have anything like a definite, connected history of our Society in all its details; and a very large majority of our members have nothing more than a meagre, indefinite tradition, beyond what they have gained from Sewel and Bowden, and the biographies of individual members; and a very large number of our members have never even read those. Now, these things ought not to be so. Then where is the remedy? The answer is ready at hand. Furnish all our members with a correct, comprehensive, yet concise and definite, history of our Society—one that would give not only the generalities, but sufficient of the details to make it both interesting and instructive.

In the language of our dear friend, Wm. J. Allinson, (see *Friends' Review* of Fifth mo. 18th, 1872)—“The amount of material on hand is very large; biographies and documents offer a supply almost inexhaustible; there is much that ought to be rescued from oblivion;” and I say that it ought not only to be rescued from oblivion, but it ought to be published and handed forth not only to our own members, who are now suffering for such mental food, but also to a great many others who would read and appreciate it and profit by it. I fully agree with him that, “For much of the work the time is too recent to afford a stand-point from which a comprehensive synopsis can be made.” But the Society is now suffering for a vast amount of work that is now in “oblivion.” Our Society taught the world a lesson by their example of patient suffering, in regard to the civil and religious rights of man, and their Divine privilege of worshipping God according to the dictates of His holy Spirit, free from the power and interference of man, which ought not to be lost, and which would be much more highly appreciated and much more fully practiced if they were given to us now in a clear, unbiassed, reliable history. Our testimony against war, slavery, oaths, intemperance, &c., if they could be

put upon record, and substantiated by documents that were from time to time issued by the Society in an official capacity, would be better understood and appreciated not only by our own members, but by others. "The habits of life, at a particular juncture, may and do belong rather to the accidents of the period and to the history of the generation, than to the spiritual guidance, the moral perception, the development by which the people of God are led to the 'higher height' intended for them; to the advanced position, in short, to be placed on record by the solemn muse of history, ignoring the temporary seething, bubbling and whirl, which are but the surface-agitation, not to be taken into the account in apocalyptic vision, or in a retrospect not less dignified." At the same time, each succeeding generation, by taking a calm, retrospective view of the habits of the past, may profit by the experiences of others, and frequently avoid the "accidents" that happened to them. I do not see any other way to reach that "higher height," that "advanced position," into which the people of God are led, than by following the "spiritual guidance and moral perception," which God has given us, taking up the history of succeeding generations as they pass, ignoring the "temporary seething, bubbling and whirl which are but the surface-agitation," and thus retain only that which is proper to be taken into the account in "apocalyptic vision." I would be very sorry indeed to be compelled to believe that there are none now on the stage of action, in our Society, who are sufficient for these things. True, "the history of the church's progression cannot well be kept wholly distinct from the secular record of persons who are not saints and who are not the church." I know that it would be a very difficult task to wield the pen with a "firm, unsectarian, unbiassed hand." I fully agree with the same writer in his description of such a historian as will be needed for the task; but I cannot as well agree with him in his closing expression—"For the time and the man we can afford to wait, and it is better to wait." Whenever our members can see the advantage that they would gain from such information, there will be a demand created for it, and whenever we all unite in asking for anything that will be a real blessing to us, the way will be made plain for us to obtain it, and the right ones will be raised up and qualified to prepare it for us. As I said in my communication in Fifth month last, I do not apprehend that I am individually called to the work, and I now say that I do not apprehend that any one individual will be called to the work, exclusive of all others. I believe that it is properly the joint work of the Society by delegation;

and I believe also that the time will have fully arrived to begin the work whenever the Society, as a Society, will take hold of it in prayerful earnestness, and prepare for it, and I do not believe that we can afford to wait longer than until the Society can, in the capacity of the several Yearly Meetings, take it up. In the meantime it becomes every member of our Society to be up and doing, either informing himself, or furnishing others with information, as to the necessities of the case, and be prepared to act when the time comes.

Hence the necessity of a general Conference of all the Yearly Meetings, not only of those on this Continent, but of all in our Society; that they may collect, compare, arrange, and digest material for the work. I am very well aware that this is a work of very great magnitude, and one that ought to be entered into with very great care, and no one can help but agree with me that the necessity for such work is equally great, and the responsibility rests upon our Society, not only to our individual members, but also to the world at large: and it must be met, or our loss will be in proportion to the necessity. I can see no other way in which it can be properly met, than by the combined action of the Society, by and through a general Conference of delegates, chosen with especial reference to their fitness for that purpose. Then, in order to meet the necessities of the case, we need a general or National Publishing Company, or really two of them, one in England, and the other in America, that they might act in concert in publishing all Society documents.

If each Yearly Meeting, when they next meet, could see it right to set apart a sufficient number of delegates for the purpose, and let them meet at a suitable time and place, they could at their first meeting, organize and appoint their officers and sub-committees, and assign each their duties, some to procuring and arranging matter for the work, others to getting ready the press, &c., and they could soon have the whole affair in proper working order. * * *

[If published in successive parts] it would, to a certain extent, supply the place, and thus counteract the reading of a class of pernicious periodical literature, now so prevalent in our land, and which is becoming too common in our Society. If after anything is published it should be found out upon further examination, that any part of it was not strictly correct, the objectionable part could be changed before it was published in book form; for although there would be a very large number who would subscribe for it at the first, and continue until all was published, yet there would be a de-

mand for the back volumes, bound in book form, so that there would soon be constant profitable employment for those engaged in it. For my part, I cannot see any danger of any pecuniary loss to any one; but on the other hand, a chance for a great gain, not only to the individual members, and to the Society as a religious body, but also to a large number of honest inquirers after the truth, who do not now belong to our Society, but who would eventually join with us, when they become better acquainted with us by reading our past history. And also to a great many others, who, though they may never see proper to join with us, yet by becoming better acquainted with us, would have a great many of their present prejudices removed, and thus our influence for good would be extended. One more reason for publishing a history of our Society by delegates, in connection with a general conference of all the Yearly Meetings, and I am done. I look upon this friendly interchange of views, thought and sentiment, that will be begotten, together with the general diffusion of knowledge in relation to the history and doings of our Society, that will be thus obtained, as being one of the surest means, under the blessing of God, to counteract and break down, and keep out, that centralization of power that is so much to be dreaded. I have thus sketched, in as brief a manner as I could, some of the reasons that induce me to believe that the holding of a general Conference of the Yearly Meetings would be beneficial; and at the same time I have endeavored to show in the same connection, not only the advantage, but the real necessity for a full, comprehensive, unbiassed history of our Society. If I can succeed in stirring Friends up to see the necessities of the case, and be in any way instrumental in bringing about an object fraught with so much good, as I humbly believe the furnishing such a history would be, then I shall feel that I am well recompensed. Praying that we as a Society may at all times be alive to all our responsibilities, to all concerned; that God may be glorified, and the Church and the individual members thereof, be strengthened and edified,

I remain as ever, your friend,
DAVID S. PYLE.

THE DYKES OF THE PO.

From a letter describing the recent terrible floods of the Po.

Those unfamiliar with Italy may believe these frequent inundations to be the result of negligence or of bad engineering, while probably not one in a thousand of those who have travelled over so wonderfully rich a country have comprehended the almost superhu-

man force and skill necessary to wrest it from the destroyer. It is a constant warfare, as costly in treasure, if not in blood, as those where man stands against man instead of against water. In the times of the Romans the entire plains of North Italy were marshes, and the gigantic works of dyking and drainage built to redeem them, are marvellous even at the present day. The immense basin drained by the Po covers a superficial extent of 22,657 square geographical miles, and throughout a great part of its long and tortuous course the bed of the river lies from ten to thirty yards above the surrounding plains. At the antique ducal city of Ferrara the river runs higher than the roofs of the houses. Indeed, casting an eye over the plains of the Ferrarese one might imagine it rather some vast and solitary aqueduct than the tameless river that it is. Undoubtedly the bed of the stream has been much raised by the alluvial deposits with which its waters are heavily charged, but the geological conformation of the surrounding plains as well as the lacustrine remains, and in later times the ruins of Roman works, prove that it is land reclaimed by stern toil (probably that of slaves.) And it has to be kept in the same way.

The modern dykes are pronounced by the *London Times*, which has an article on the subject to-day, "masterpieces of human skill." The master-dyke that protects the city of Casal-Maggiore, which yesterday tottered to its fall, and to-day is saved as if by miracle, measures twenty-six kilometres (about sixteen and one-fourth miles) in length, eighty feet in height, and over seventeen yards in thickness! That which defends Pavia towers up in the distance like a modern wall of China. The amount of money spent in constructing these massive bulwarks is incredible, yet, notwithstanding their solidity, they are often wiped away like sand hills by the voracious waters of the Po. This potent and capricious river has several times changed its bed completely, and this fearful disaster has been turned aside to-day only by a hair's breadth. The vast dyke of Casal-Maggiore, measuring, as I have said, seventeen yards in thickness, has been eaten away until only *one* yard remains. Had this also fallen, no earthly power could have prevented the mighty flood from cutting its path direct to Mantua, down a declivity so great that the highest church steeple in Mantua is on an exact level with the city square in Casal-Maggiore! Imagine this impetus added to the plowing force of so vast a body of water. A like disaster, according to the hydraulic engineers of the army, would have blotted out 332 kilometres of the fairest plains of North Italy, besides sweeping away the city of Casal-Maggiore and numberless villages.—*Public Ledger*.

From The Popular Science Monthly.

HOW WAS HERCULANEUM DESTROYED ?

BY M. BEULE, OF THE FRENCH INSTITUTE.

Translated from the Revue Des Deux Mondes.

History points out marked differences between Herculaneum and Pompeii. The first, settled by the Greeks, was devoted to intellectual culture and refined leisure; the latter, of Oscan origin, concerned itself solely about commerce; one was inhabited by Romans of fortune, and loaded with favors; the other endured the hostility of Rome, and often incurred her chastisement. There is reason to believe that Herculaneum gave a model for many details of civilization to Pompeii, and we may safely assert that Pompeii taught Herculaneum nothing. Besides, the earthquake which was so fatal to Pompeii in the year 63, under Nero, did Herculaneum no injury; so that there a part of the buildings anterior to the empire, and houses of earlier styles, which implies purer taste, must have been preserved. This conclusion is strengthened at the present day by the beauty of those objects collected at Herculaneum, and will be settled beyond question whenever the city itself shall be restored to light.

What was the fate of Herculaneum during the eruption of A.D. 79? What special phenomena were displayed on that side of Vesuvius? What causes buried a flourishing city in an instant out of sight of the inhabited world? It has been proved that Pompeii suffered an interment so incomplete that after a few days its inhabitants could recognize their dwellings, could encamp above and clear them out; Herculaneum, on the contrary, was buried so deep that the next day it was impossible to trace a vestige of it. The ready answer to all these questions usually is: "Lava worked all the ruin. Herculaneum was swallowed up under eighty feet of lava. If works of art, bronzes and pictures have been miraculously preserved, it was due to the impenetrable shield of lava, yielding only to a cutting tool, that protected them from the ravages of time." The explanation is tempting. Fancy pictures waves of fire rolling upon the city, rising like the tidal swells, surging in through doors and windows, sweeping around and moulding everything, then slowly cooling, and preserving for posterity treasures that labor must unveil, repaid by their recovery in unharmed beauty.

This is really the opinion that all Europe holds, and even at Naples almost all visitors of Herculaneum declare that they have touched the lava with their own hands; and, in books written on the Vesuvian cities, more than one traveller affirms as positively that the difficulty of cutting the lava presents the chief obstacle to the disinterment of Herculaneum. How can one venture to meet such

convictions by asserting that water, not fire, overwhelmed Herculaneum; that it was not a torrent of glowing lava, but a flood of mud and wet ashes that filled the city? How uproot a prepossession so deep that the works of geologists and *savants* have failed to shake it? Dufrenoy proved that water alone swept over Herculaneum heaps of scoria and pumice crumbled from La Somma; Dyer, Overbeck, Ernst Breton, and others, have affirmed in various languages, to no purpose, that nothing but ashes, wet to paste, and hardened by pressure, covered over Herculaneum: no one heeded them, and the blame continues to be thrown on the lava, which makes excavation so costly and laborious.

But every one knows the nature and effects of lava. Lava is an incandescent mass, of so high temperature as to absorb and melt all fusible bodies; forced out from the fissures of the crater by irresistible expansive power, this mass rolls on in a fiery river, burning up everything in its path; cooling slowly, it grows as hard as porphyry or adamant. Now, I appeal to the recollection of all who have ascended Vesuvius during those lava-flows that succeed an eruption, and continue for weeks or months even. What happens today, if studied with a little good sense and reflection, can enlighten us on what must have happened eighteen centuries ago. For instance, we have seen how slow lava-currents, remote from the vent of escape and cooled by contact with the ground and air, flowing around country houses, level and consume them, with a sudden flaming up of roofs and floors. How could the stuccoes and the marble statues of Herculaneum remain unharmed, in their original color, free from crack or splinter, if they had been enveloped in lava? We have seen metals by mere contact melt and vanish in that viscous paste, which glows like fused iron or glass gushing from a furnace. How, then, do we find in Herculaneum articles of silver, bronze statues, leaden vases, with their shapes, their relief, their ornaments and polish uninjured? The bronzes of Herculaneum are even better preserved than those of Pompeii, being distinguished by their freshness of surface, their lustre, and dark and even tone, while the Pompeian bronzes have been attacked by sulphurous fumes, and eaten on the surface, and have taken on an agreeable ultra-marine blue tint, like that of sulphate of copper.

Other facts of the same kind are quite as puzzling. The guides amuse strangers with an experiment; breaking off a bit of lava with an iron-pointed stick, they let it cool on the ground, and stamp a penny on it, to get an impression of the coin. If the trial is made too quickly, the copper melts, and the coin, instead of leaving its image, disappears and

mingles with the rest of the lava. How, then, do we find at Herculaneum so many ancient silver or copper coins, not merely undestroyed, but not even changed, by those waves of lava which attain a concentrated heat beyond all measurement? We know, too, that the ancients used colors with a mineral base in decorating their buildings; they will stand dampness from the earth, but the touch of fire changes their nature; the partial fires that have left traces in Pompeii have in some places altered the blue to gray, and the red to yellow, and Neapolitan artists in our time well understand the very simple method of producing what is called burnt-yellow, by exposing minium to the action of fire. How, then, do the houses uncovered at Herculaneum present such exquisite colors? How is it that the ultra-marine blue and the vermilion-red, covering whole walls, keep a freshness and smoothness that contact with a burning substance must necessarily have destroyed? Then, too, on Vesuvius I have seen trees just touched by the lava-flow take fire like matches, throw out a blazing jet, and fall at once, as if struck with lightning. Why have the beams and floors and sills of Herculaneum, instead of crumbling into ashes, slowly decayed in their places in the bosom of the earth, leaving no holes nor fractures? Why are they found blackened like oak-timbers that have been sunk in the mud for ages, like the piers of bridges and the piles of old docks at Carthage, and the wood brought down by the Jordan and thrown out by the Dead Sea, saturated in it with chloride of sodium? How is it that everything proves their decomposition to come only from the effects of time? How has the wood kept its character and color in those parts pierced by spikes and nails, in other words, protected from dampness by iron rust? How do we find manuscripts written on the soft fibres of papyrus-reed, when lava must infallibly have consumed them, and dispersed their ashes like those of a sheet of paper thrown on burning coals? Why has this kind lava, in like manner, respected fruits, nuts, almonds, linen, silk, lamp-wicks, found in hundreds, and so many very combustible articles which have merely turned black, when they usually vanish, without the least trace, in the feeblest flame?

* * * * *

(To be concluded.)

From The Christian Union.
FIRE EXTINGUISHERS.

The disasters which have overwhelmed Boston and Chicago teach us that there are dangerous defects in our method of building, and of extinguishing conflagrations. It is clearly shown that if a conflagration has once gained headway, the throwing of water

upon it is likely to be futile, if not actually to increase the evil. The way in which water puts out fire is by cooling the burning body below the point of combustion, and (to a limited extent) by excluding the air necessary to combustion. But the flame may be so hot and large that water is mere mockery. Obviously our expensive fire departments, intended to deal with conflagrations, ought to be re-inforced by arrangements for extinguishing fires before they become conflagrations.

But even for putting out fires in houses, shops, etc., the throwing on of water is a clumsy and inconvenient method. Often there is not enough water at hand: or if forethought has prevented this evil, then the plentiful use of it does much incidental damage. These considerations have led to the invention of portable fire extinguishers, in which carbonic acid gas is the agent employed to destroy combustion. But this gas alone could not be thrown effectively upon a fire, since it would be swept away by the violent air-currents surrounding the flame. Hence it is employed in water; and a few gallons of water, carrying a full charge of carbonic acid, are found to be more effective than many pailfuls of water alone, while, at the same time, the amount of incidental damage is proportionately reduced. * *

The "Babcock" fire extinguisher, which is the best known and most highly praised of these machines, is also the most simple and durable in construction, and very effective in operation. Here the sulphuric acid is contained in a leaden bucket, hung upon trunnions below its centre, so that if set free, the bucket immediately turns upside down. It is kept rigidly upright, however, by a stopper attached to a rod passing through the cap of the apparatus. This stopper also completely prevents communication between the acid and the alkali. When the extinguisher is to be used, the stopper is pulled up by means of an exterior handle; the bucket instantly turns over, and empties itself into the liquid filling the cylinder.

The apparatus is charged with seven gallons of water, two and a half pounds of bicarbonate of soda, and eight fluid-ounces of sulphuric acid. The action is as follows: The eight fluid-ounces of commercial sulphuric acid in the lead bucket contain about 10 ounces avoirdupois of anhydrous acid. This unites with 8 ounces of soda, liberating 11 ounces of carbonic acid. This amount of acid would occupy, if allowed to expand under atmospheric pressure, 7.7 cubic feet; but being compressed in a high degree, it generates a pressure of about 100 pounds per square inch. Meanwhile, it will be seen that only 19 ounces of the bicar-

bonate of soda have been decomposed, and 21 ounces of this substance, together with 18 ounces of sulphate of soda, remain in the solution. When this is ejected upon the fire, half the carbonic acid, or about 6 ounces, is expelled by the heat, and constitutes, with that already free, an atmosphere of carbonic acid immediately about the flame, mixed with steam. Meanwhile the 15 ounces of the simple carbonate of soda remaining, and the 18 ounces of sulphate of soda, form, after the flame is extinguished, a sort of crust upon the body which was burning, which hinders the return of the fire. In this way, the seven gallons of water in the extinguisher are as effective as a hundred gallons of ordinary water would be.

WE have received through Samuel C. Armstrong, principal, an appeal to the friends of the Hampton (Virginia) Normal and Agricultural Institute, of which the following is an abstract:

It will be remembered that this is the institution for which George and Eunice O. Dixon obtained a considerable sum of money from our friends in England.

The extraordinary growth of this Institution involves increased needs in many ways. This fall, one hundred and thirty-one new students have been admitted. Over thirty promising young men and women were refused admission for want of room. The total enrollment is two hundred and thirteen. The school has doubled in size and in power for usefulness. Its relations with the school systems of Virginia and North Carolina give a good and constantly increasing vantage ground for work; for, in both States, it is looked to as headquarters for colored teachers.

Although the running expense has increased at a much less rate, yet the cost of outfit for over seventy new boarders is heavy. Tents and other temporary quarters have been erected, and a large supply of new school-room, bed-room, and dining-room furniture is required.

For the means of decent living, the students depend upon the institution; they are destitute, and most of them cannot pay in cash a half of their small board bill, which is ten dollars per month, and the only regular charge made. They work out what they cannot pay. Much of the work is given out at a pecuniary loss, for instruction rather than profitable production is made primary.

The greatly increased tax upon the Industrial system, by doubling the number of pupils employed and paid, and the cost of new outfit for them, compels an appeal to the friends of this school for the best help they

can give this year. The avails of the Agricultural College Land Scrip donated by the State will help but little till next year.

Scholarships of seventy dollars a year for three years,—two hundred and ten dollars in all—are a desirable and essential aid towards giving tuition and all school advantages free of charge.

Nothing is ever asked for a pupil that he can earn for himself. This system affords the poorest negro youth a chance to work his way, and requires the richest to do his share of manual labor; it aims to form good habits as well as to impart knowledge.

One hundred and thirty additional scholarships are needed in order to educate those now in attendance. The question is this: Shall these students be remanded back to ignorance and degradation, or have an opportunity to lift themselves up to manhood and womanhood?

Graduates are nearly all employed at fair wages in public free schools. One-fourth of the number called for cannot be supplied, and thousands of children are growing up in ignorance because teachers cannot be found.

This Institution depends in large part upon the public;—upon no sect, for it is undenominational. Yet it is decidedly Christian in its teaching, and expects its graduates will become as useful Evangelists as educators.

Its parent society, the American Missionary Association of New York, gives it this year \$2000. Ten times that sum is needed to maintain fourteen teachers and one hundred and seventy boarding students, and supply all the needs of an efficient training school. The Boston fire has crippled the resources of many of the most liberal contributors in that city; it is needful therefore to make an earnest appeal to other communities for aid.

Contributions should be sent by check to J. F. B. Marshall, Treasurer, at Hampton, Va.

There never was a time when the colored race needed friends more than now. General sympathy is exhausted. The tide of enthusiasm which sustained their schools the first ten years is fast ebbing. A race cannot be Christianized in a decade, or by anything but permanent educational forces, one of which this Institution aims to become.

Our duty is to *see the negro through*—not to leave him as he is to-day without a single endowed institution south of Washington for four millions of ex-slaves.

“POLISHED STEEL,” says John Foster, “will not shine in the dark. No more can *reason*, however refined or cultivated, shine efficaciously, but as it *reflects* the light of Divine truth shed from heaven.”

For Friends' Review.

THE CLOSE OF THE YEAR.

Invisible line that bounds the flying year,
Swiftly and steadily ever drawing near,
Since the "first day" when in creation's prime,
"Evening and morning" marked the birth of Time,
How shall we meet thee? How shall we account
For our vast debts? How cancel the amount
Of mercies, numberless as stars that lie
In the white arch that spans the midnight sky?
We shrinking stand,—our bankrupt state confess,—
Remembered waste and guilt our hearts oppress;—
Faith lifts the veil, and lo!—afar we see
The ransom paid on cross-crowned Calvary.
Lord, bring us nigh! wash all our sins away;
Fill us with love divine, and keep us day by day.
YSS.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 22d inst.

STORMS AND FRESHETS.—Renewed storms had occurred throughout England, attended with unusually heavy rain, and in the north, with snow to the depth of a foot, which impeded railway travel. All the streams were much raised, and several had overflowed. In the counties of Leicester, Derby and Nottingham, large districts were submerged, and in the town of Peterborough, in Northamptonshire, many of the residents were compelled to take refuge in the upper stories of their dwellings. Windsor and Eton, on the Thames, were overflowed. A dispatch from Liverpool on the 20th, said that 449 persons, including passengers and sailors, had perished by marine disasters during the previous ten days. Heavy land-slips had occurred near Dover, and railroad communication between that place and London was interrupted.

In France and Belgium, also, heavy rains had caused extensive inundations. In Paris, the quays were flooded, and all the traffic in that quarter was carried on by boats. In the Assembly, on the 19th, a motion of "urgency" was granted on a proposition to appropriate 200,000 francs for the relief of sufferers by the inundations. In the city of Ghent in Belgium, the water was three feet deep in some streets. A violent gale occurred at Naples on the 19th, doing much damage in the city and to shipping in the bay.

FRANCE.—A motion made in the Assembly, that the duties on raw materials should only appear as a memorandum in the budget of 1873, was, after two days' debate, rejected by a vote of 661 to 158. The supplies as estimated in the budget presented by the Minister of Finance, were voted unanimously.

The members of the Committee of Thirty, it is said, express a great desire to come to an agreement with the government, and the monarchists no longer insist on confining its action to the relations of the Executive and Legislature. The committee are said to approve of the theory of a second Chamber, but to await the government's plan before proceeding to discuss the subject in detail.

The National Assembly adjourned on the 21st for the holidays. The bill restoring to the Orleans princes their property confiscated in 1852, was passed on that day.

A distinguished member of the Institute, at Rouen, has been struck from a jury list, because he acknowledged that he did not believe in the existence of God. A demonstration in his favor was made by 3,000 students in Paris on the 19th inst.

GERMANY.—The efforts of the government to prevent or discourage emigration by raising the rates of transportation, are said to have caused much dissatisfaction in North Germany, especially as the cost of living has advanced in consequence of the late war, while wages have scarcely increased. Steps have been taken for the organization of a German-American Colonization Association, the object of which is to encourage systematic emigration to this country. The association is to be composed of farmers and mechanics who desire to emigrate, and who, by its constitution, are required to have a capital of at least 500 thalers each, and to be under 60 years of age. It has commenced with 250 members, and its operations are to be extended by branches in all parts of Germany. Representatives are expected to come to this country shortly, to make arrangements for the first colony, which may come in the spring. The German government is said to be watching the movement with much interest, feeling that its future power as a nation depends largely on its being able to keep its able bodied men at home.

The Emperor has granted Bismarck's request to be relieved from the Presidency of the Council of Ministers; but, he will retain the position of Minister of Foreign Affairs.

ITALY.—A recent letter from Naples states that an extraordinary emigration is commencing from southern Italy, to both North and South America. Over 12,000 passports have been issued to persons proposing to emigrate. For several years there has been a steady stream of emigration, principally from Piedmont, to Brazil, Montevideo and Buenos Ayres, but now it has turned partially toward North America, and the desire has extended to the Roman and Neapolitan provinces. Ill-paid labor, oppressive taxation, and the insecurity arising from the continued existence of brigandage, are assigned as the causes. Many of the emigrants are poor, but industrious, frugal, and temperate in their habits, and fitted to become useful members of society in their new homes. The adoption in Italy of the policy of general obligatory military service, gives another motive for emigration, there, as in Germany.

SPAIN.—A partial charge has been made in the Cabinet, the Ministers of Finance, Public Works and Colonies, retiring. One ground of difference is said to be the question of slavery in the colonies. Zorilla, the Prime Minister, announced in the Senate on the 20th, that a bill will shortly be introduced by the government, providing for the abolition of slavery in Porto Rico. At the same time, he repeated the statement previously made, that no reforms will be made in the government of Cuba while a single insurgent remains on that island.

CONGRESS.—Both Houses adjourned from the 20th inst. to the 6th prox. The Senate previously considered the French spoliation bill, but without acting upon it, and passed House bills extending the time for the completion of the Winona and St. Peters railroad; appropriating \$18,700 for the expenses of the Texas frontier commission; and with amendments, the Deficiency Appropriation bill. A bill to allow women to vote and hold office in the Territories, was reported adversely from the Judiciary Committee, to which it had been referred. The House passed the Deficiency Appropriation bill; one making provision for determining and marking the line between the United States and British territory, through the Haro Channel; and one to enable the people of the United States to participate in the Industrial Exhibition to be held at Vienna in 1873, appropriating \$100,000 for the purpose.

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

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No. 19.

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FRIENDS' REVIEW.

A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

INCIDENTS OF THE SEVENTEENTH CENTURY. No. 5.

When William of Orange took possession of the throne of England, supporting the Protestant religion, the deposed King, James the Second, endeavored to maintain his cause in Ireland, where the Roman Catholic influence was dominant. This led to a terrible conflict, of which Wm. Edmundson appears to have had a prophetic foresight several years before.

Shortly after the accession of King James to the crown, W. E. was visiting Friends in the north of Ireland, when, he says, "a weighty sense came upon my spirit of great exercise and trials approaching, which would try us all, and that the Lord would spread the carcasses of men upon the earth. So in the spirit and power of the Lord I faithfully and plainly warned Friends and others of it, in many public meetings in divers places, and often advised Friends to lessen their concerns in the world and be ready to receive

the Lord in his judgments, that were at hand, and to flee unto Him for succor, that they might have a place of safety in Him." He declared that he was moved of the Lord to publish this admonition, saying, "I am a witness that His care is for and over his people that they be not surprised, but might make ready against the day of trial."

The Earl of Tyrconnell, then Lord Deputy of Ireland, armed the Irish, and disarmed most of the English, so that great fear came upon the Protestants. Many left "their places and substance," and went to England. The armed Irish soon became very violent and abusive. A party of Tyrconnell's troopers came to W. Edmundson's house, and taking him by the hair of his head, hauled him about the yard among their horses' feet; some of them with cocked pistols threatened to kill him. By an overruling Providence they were, however, turned from their purpose, and rode away, beating all the English they met with. The principal men among the Protestants, fearing that a general massacre was intended, besought W. E. to go to the government at Dublin and petition Tyrconnell for protection, saying if he would not undertake it, none else durst. On which, he says, "I considered the matter, and understood well the undertaking was the hazard of a man's life; yet perceiving it might be the saving of many, I took courage, and my life was not much to me for the good of my countrymen."

Truly it is declared, "the righteous are bold as a lion." Counting nothing too dear when duty called, he was willing even to come to that high test which Jesus Christ himself gave to his followers, when he said, "Greater love hath no man than this, that a man lay down his life for his friends." Taking two of his neighbors with him, who had been abused by the troopers, W. E. went to Tyrconnell. The Duke received him with a sour countenance, but would not permit the others to enter. After a brief bearing, in which he forbade W. E. to speak of any abuses except those he had himself suffered,

the Duke ordered them to be at the Lord Chief Justice Nugent's the next morning, and the captain and troopers were also ordered to be there. At the time appointed they came. The troopers being examined denied the fact. The Judge asked W. E. if he could recognize any one that abused him, when he challenged one, who confessed. Others were discovered, and they were all sent to gaol. When the two men who came with W. E. spoke of their abuses, the Judge declined to hear them, for the reason *that they had made resistance when attacked by the troopers.*

These troopers that were committed, sent one of their number soon after (by the sheriff's and gaoler's leave), to the house of W. E. to ask his forgiveness, and to offer what satisfaction he pleased. Whereupon he went to the Justice and interceded on their behalf, and then saw the soldiers and told them he hoped this would be a warning to them to be civil for the future. He then forgave them what they had done. Through his intercession they were released, and the same troop coming again into his neighborhood to take arms and horses from the Protestants, were very courteous to him.

The calamities of the dreadful war rapidly increased, and W. E. says, "things looked with a face of ruin and destruction. The Raparees (a lawless set of robbers) plundered and spoiled on one hand, and on the other, the army, marching and quartering, took what they pleased from us, and our families were their servants to make what we had ready for them. The Lord had given Friends favor with the Government, and they would hear my complaint, and gave orders to suppress the Raparees. I was sometimes with King James, and told him of the calamity the Protestants were under in the country, and he would hear me quietly, for the Lord made way in their hearts for us."

In the following year, 1690, came the battle of the Boyne, in which the Irish army was beaten and scattered. Many of them now became reckless plunderers. Wm. Edmundson's house was repeatedly ransacked. The men, he says, "being wicked and bloody, my wife desired me to go aside, lest they should kill me, for she would venture her own life to save mine; but I could not do it, though they should be permitted to kill me; yet the Lord's secret hand restrained them and preserved our lives." He still endeavored to act as peace-maker, and sending for the chief men of the Irish, remonstrated with them for their conduct to quiet neighbors. He reminded them that when the English army came, they in turn might receive the same measure, and would need friends to intercede for them. And this soon came to pass. A large party

of soldiers came upon them, taking away their cattle and several prisoners. Among these were one William Dunn, who had been a captain among the Irish, and two of his sons, one of whom they determined to hang. In their distress they sent for W. E., who immediately took horse and rode after the English soldiers. The captains of the party knowing him, halted and met him in a friendly manner. After reasoning together, they said, if the soldiers were willing, they would release all. W. E. then went among the men, who were very angry and rude, and were bent upon killing the Irish. He says, "I ventured my life to save the Irish, and with much ado, I, with the captain's assistance, got them moderated. The man whom they had resolved to hang, was stripped naked, but W. E. covered him with his own coat, and then prevailed on the soldiers to give him back the man's clothing. Frequently afterwards, when cattle were taken from the Irish, W. E. would either persuade the soldiers to return them, or would buy them for a small sum to restore to their owners. He also allowed the horses of the Irish to graze on his land to save them."

The English army having gone into winter quarters, and the fear of them being withdrawn, the Irish Raparees again attacked the Protestants. Notwithstanding the many acts of kindness received from W. E., they assaulted his house in the night, and, setting it on fire, compelled the family to come out to them. The goods that were not destroyed by the flames they plundered, even to the needed clothing.

W. E. and his two sons were taken as prisoners and dragged, little better than naked, that night through bushes and mire to a wood, where a council was held, and it was concluded to hang his two sons and shoot him.

"I told them," he says, "many of them knew me, and my two sons also, and I challenged them all to prove that either I or my sons, had wronged any of their country-folks one farthing all these times of trouble; but, on the contrary, had saved them what I could, sometimes with the hazard of my life, among the English soldiers. Several of them made answer, and said they knew I was an honest man. Then I told them, if I died, they were my witnesses I was innocent, and God would revenge my blood. They wondered at my boldness, and, indeed, my life was little to me, for I desired to die, if it were the will of God. Then they hoodwinked my sons to hang them, and two firelocks being prepared to shoot me, they came to hoodwink me also; but I told them they need not, for I could look them in their faces and was not afraid to die." But it again pleased an over-

ruling Providence just at this critical time to interpose. Lieutenant Wm. Dunn came up, and expecting to obtain preferment by carrying them prisoners to Athlone, took them away. He was the brother of the man rescued from death by W. E., yet he treated him and his sons cruelly, keeping them three nights by the way cold and hungry, so that they wondered how he could endure it. "But I told them," says W. E., "they had taken and destroyed my victuals, and the Lord had taken away my appetite, so I was fitted for it."

At Athlone they were taken to the Castle, where the Governor and Council of chief officers met. "I came in," he says, "with my old blanket wrapped about me; the Governor asked where I lived, and what was my name. I told him, I was old Wm. Edmundson. He stood up, with tears in his eyes, and said he was sorry to see me there in that condition, for he knew me well."

As soon as the Governor ascertained the truth of the case, he reproved the lieutenant sharply, and told him if he had the Rapparees there he would hang them for what they had done. Still the Governor durst not release him, for there were many eyes over him because he was kind to the English. But after a time, John Clibborn, a Friend, living near, told the Governor that if he would allow W. E. and his sons to go to his house, he would engage his body and all that he had, to produce them when they were sent for, and the Governor was content to let them go with him.

It was not long before they were fully set at liberty.

As soon as the ways were opened to travel, these lawless men being subdued by the English army, W. E. went to visit Friends. "As we went by Dundalk," he says, "where the armies had been one against the other, there were many bones and tufts of green grass that had grown from the bodies of men; then I told Friends, you may remember that I declared it in public, in the word of truth, many years past, and many times in divers places, that the Lord would drag the earth with the carcasses of men, and now you see it here fulfilled."

H. W. BEECHER ON PRAYER.

I do not think it necessary that we should know what is the philosophy of prayer in order to pray, and to pray with great comfort and assurance. This is an age of philosophy: and the doubt and skepticism which a multitude of persons feel on the subject of prayer arise largely, I think, from the suggestions of the force and order of natural law, and its unvarying continuity. Men are led off from

a firm faith in prayers to God, from considerations drawn from scientific sources.

Now prayer is an experience, and it is an experience that has had an existence under ten thousand forms since the world began. It is not so much an experience of knowledge as it is an experience of comfort and gladness.

Since the world began, two things have been sure; first, that the human heart needed to pray, and could not be kept back from praying. I think that in certain exigencies and certain troubles, if a man did not believe there was a God, he would pray at the spot where God would be if there were one. I think that when men are brought to the end of their own strength, and the trouble is not half spent, and they turn this way and that, as a worm in a fire turns—there being fire whichever way he turns—their hearts would die in them if they had not the liberty to lift themselves up and appeal to the great overruling Force of the universe. In all ages and in all nations, no matter how varying or imperfect the nature of religion may have been, and no matter how it may have been interpolated by mistakes, the tendency to pray, and to lean on a superior Power, has been a universal tendency.

The other fact is this: that those who have been the most intelligent and the most assiduous in the practice of prayer, are those who most firmly believe that it brings answers of mercy, and that it comforts. Men say, "It comforts, because it brings the mind into a higher state, and because its reflex action on the mind is beneficial; but it does not comfort because God answers in any way." This is begging the whole question. I believe, too, that there is a reflex benefit from it; but I believe that there is also an answer to it by the action of the divine Spirit; not always as we desire or expect. That there is a divine influence which comes on the soul of man in the act of praying, as the sequence of prayer, I most firmly believe. But if you ask me how, and in consonance with what philosophy, I say I cannot tell. * *

That brings me to the next point—namely, that prayer is not a fetch. It is not a mere expedient. I understand that when men are in prosperity, they frequently buy diamonds and rubies, and sew them into their clothes, saying; "Who knows but that I shall be cast out of my own country, and shall be obliged to take refuge elsewhere, and leave behind all that I have, excepting what I carry about my person? If I am, I will take out one of these precious stones and exchange it; but I will not use it until that time." But that is not the Scripture idea of prayer. "Pray always; pray without ceasing; be instant in prayer; pray in season and out of season." What does that mean? Simply

that we are to live in such an exalted state, in such a consciousness of the divine presence, and in such sympathy with Christ, that prayer will be all the time exhaling.

Violets do not open once a day, and let out their little prayer of perfume. They exhale all the while; at some times more than at others, but always more or less. Prayer is a thing that should all the time be going on. One should live continually in a prayerful state.

And I should say, in a case like this, Do not limit prayer to a single petition. Live near to the loving Christ. Lean on the power of that love which is in Christ Jesus. Pray always. And let your life largely consist in the commerce of your thoughts with God. Live in His presence. When joy comes, let it express itself to God. When sorrows come, let them also express themselves to Him. And you may be sure that while this or that specific thing may not be given, or may be given in a different way from what you desire, the result will be the working out of your greatest good. Bathe your soul in the heart of God from day to day, and you will have the most distinct, appreciable, and unequivocal evidence that he is mindful of you and your wants. They who pray most are the least skeptical. Those who pray but occasionally, and then only for some material help, are the persons who are the most apt to doubt the efficacy of prayer. Those who live a life of prayer find that there is a God, and that he hears and answers when they pray.—*Christian Union*.

From The London Friend.

HOLD FAST YOUR LIBERTY.

The tendency of the present age is to a latitudinarian faith. We gain in breadth, but often lose in zeal. We grasp after religious freedom, both of thought and of action, but it may result in vagueness of purpose and an indefinite faith. Christ is the centre of our faith, and when our hope of salvation is firmly rooted in Him there is good hope that other matters will assume their right proportions and range themselves in our mind in their true relation to Him.

It is important, in the present day, that we should hold fast our liberty respecting the non-necessity of forms and ceremonies, which, under the name of sacraments, have distracted the Christian Church for so many centuries. It is a great privilege to be free from the outward rite of sprinkling or immersion, as typical of the Christian baptism. Our position adds force to our sense of the importance of the one Baptism of the Holy Spirit. At the same time our simple disuse of the bread and wine as a religious rite is a distinct protest against the idolatrous abuse of the

rite among many of our fellow-men. If meat make my brother to offend, I will eat no meat while the world standeth. Our position exalts the name of Jesus as all in all. Christ, and Christ only, is sufficient for us without any ceremonial whatever. Those who differ from us allow that the whole teaching of the New Testament is anti-ritualistic, and yet they cling to these ceremonies under an honest supposition that some words of Jesus involve the institution or perpetuation of these ancient rites. We do not so read Christ. The Christian Jews who maintained circumcision, were not to impose circumcision on Gentile converts. Christ did not come to do away with national habits that were innocent in themselves, but to gather together into one universal brotherhood those that were scattered among peoples, and kindreds, and tongues.

Europeans have sometimes absurdly endeavored to Anglicise the Indian convert to Christianity. We may as foolishly insist on Jewish customs, because Christ adopted the customs of his own people, but Christ did not thereby perpetuate a ritual or impose one on us. Let us look fairly at Christ's continual protest against dependence on ceremony, whether of Sabbaths or of washings, and we can scarcely find room to suppose that Christ was instituting a new rite when He handed the bread and the wine to his disciples after the Passover, and told those Jewish disciples always to remember Him whenever they again took part in that annual festival. * *

The whole teaching of church history appears conclusive. The more reliance has been placed on these ceremonies so much the more deadness and formalism have prevailed, while in every reformation of modern times the tendency has been to think less of the ceremony and more of the Saviour. Allowing that these ceremonies may often have been useful to souls, yet in view of the terrible dangers that cling to them we write Nehushtan on them, and claim the liberty there is in Christ. It was in direct protest against dependence on these rites that many an English martyr patiently suffered at the stake. It was to uphold the ceremony that many an earnest Bible-reader was imprisoned and sentenced to death. Are the fires of Smithfield to have no lesson to us, no message from God to us, as to our duty to-day? Our forefathers purchased great privileges for us, and we do not mean to let them go.

If we want to reach the working classes of this country and of Europe, our message must be simple and unadulterated; not Christ and water baptism, not Christ and bread and wine, but Jesus only, the sinner's

*We should prefer to say at the Passover.—*Eds. Rev.*

Friend. God so loved the world that He sent Jesus to die for us sinners. The fulcrum that moves the world is "God manifest in the flesh," Christ the Sacrifice for sins, our present Deliverer from all sin. There is a yearning among the working classes for the simple Gospel without man's additions. Our position enables us to meet this yearning. Let us hold our position boldly. It is, and will be, worth much to us in our Home Mission work. We have a great work to do and no time to lose.

HENRY S. NEWMAN.

COMFORT IN THE DARK HOUR.

"There never was such affliction as mine," said a poor sufferer, restlessly tossing in her bed in one of the wards of a city hospital. "I don't think there ever was such a racking pain."

"Once," was faintly uttered from the next bed.

The first speaker paused for a moment; and then in a still more impatient tone, resumed her complaint.

"Nobody knows what I pass through. Nobody ever suffered more pain."

"One," was again whispered from the same direction.

"I take it you mean yourself, poor soul! but—

"Oh, not myself! not me!" exclaimed the other; and her pale face flushed up to the very temples, as if some wrong had been offered—not to herself, but to another.

She spoke with such earnestness that her restless companion lay still for several seconds, and gazed intently on her face. The cheeks were now wan and sunken, and the parched lips were drawn back from the mouth as if by pain. Yet there dwelt an extraordinary sweetness in the clear gray eyes, and a refinement on the placid brow, such as can only be imparted by a heart-acquaintance with Him who is "full of grace and truth."

"Oh, not myself! not me!" she repeated.

There was a short pause; and then the following words, uttered in the same low tone, slowly and solemnly broke the midnight silence of the place:

"And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. . . . And they crucified Him, and parted His garments, casting lots. . . . And sitting down they watched Him there. . . . And they that passed by reviled Him, wagging their heads. . . . And about the ninth hour Jesus cried with a loud voice, saying, my God, my God, why hast Thou forsaken Me?"

The voice ceased, and for several minutes not a syllable was spoken. The night nurse rose from her chair by the fire, and mechanically handed a cup of barley water, flavored with lemon juice and sugar, to the lips of both sufferers.

"Thank you, nurse," said the last speaker. "They gave Him gall for His meat; and in His thirst they gave Him vinegar to drink."

"She is talking about Jesus Christ," said the other woman, already beginning to toss restlessly from side to side. "But," added she, "talking about His sufferings can't mend ours—at least not mine."

"But it lightens hers," said the nurse.

"I wonder how."

"Hush."

And the gentle voice again took up the strain:

"Surely he hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

The following day, as some ladies visiting the hospital passed by the cots, they handed to each a few fragrant flowers.

The gentle voice was again heard: "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

A few days passed slowly away, when, on a bright Sabbath morning, as the sun was rising, the nurse noticed the lips of the sufferer moving, and, leaning over her, she heard these words: "Going home; 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'"

Her eyes closed, and the nurse knew that the hand of death was grasping the cords of life. A moment more and all was over; the soul had gone to dwell in that city where "there is no more death, neither sorrow nor crying; neither shall there be any more pain."—*The Sword and the Trowel*.

THE DIVINE ORDER OF CHRISTIAN WORK.

The following article from *The Christian*, contains so much in accord with the principles which the *Friends' Review* was established to maintain, that we think it will interest our readers.

It is not a thing to be debated, but to be assumed as beyond question among us, that we are to resemble and represent Jesus Christ; that we are to be, in a sense, His "gospels" to our generation; that in us He

is still to live among men. Very evidently, to resemble Him, we must take our part in doing good—not merely dreaming about it, or intending it, or even praying about it, but doing it. Without this, no Christian life, however rich in other elements, is Christ-like—as no Christian enjoyment has its true and perfect zest. Christian work is great and varied; viewed in the light of its issues, it is unspeakably solemn; it is very urgent; it needs all kinds of workers; it calls for energy, enthusiasm, self-denial, self-forgetting, firmness, tenderness, holy delicacy, patience, and all the noblest qualities of head and heart; it affords scope, not merely for direct and designed endeavor, but also for that silent influence which goes forth of us unconsciously, and which is, perhaps, the best and most fruitful part of our “well-doing.” I must take for granted that no one here is a stranger to the work that needs to be done, but has surveyed and taken account of it, not only in its breadth, but as it comes within his own particular sphere.

Now one of the most tragically sad spectacles we can look upon is that of a band of professing Christians blind to all this, and quietly, and as with good conscience, living to themselves. It adds a strange element of horror if they justify their inaction by some theological dogma which they call a “doctrine of grace.” Almost as sad a spectacle is that of a band of professing Christians who see the ungodliness existing round about them—in East-end or West-end—and who shift the whole duty of dealing with it upon a substitute, whom they “pay” to use influence for them, and from whom they demand a periodical report, that they may see what has been got for their money—themselves the while not moving the burden with one of their fingers. But this is not being *Christ-like*. He did not send down, but came down, into the very deep of our misery, to seek and to save that which was lost. With my whole heart I honor our home missionaries; but they cannot do *our* work. You Christian men and women must yourselves be the missionaries to your neighborhood, going in as the Lord leads you, and doing what He enables you to do, in simplicity and godly sincerity. Not to speak of Christ ruling throughout every region of your personal life, you must carry in His gospel, as a message that has proved itself in your own heart, to sickbeds, into social gatherings, into quiet talks with friends, into casual conversations with strangers, just as opportunity arises. I desire to lay the utmost stress and emphasis on this—that no money-payment can stand in the stead of personal influence, where personal influence is open to us; that all Christian men and women must take their providential-

ly-assigned part, whatever that may be, in the work of Christ—each one according to the measure and quality of the gift of Christ, a witness for Him in his own sphere and among the members of his own class—a living tool in the hand of a living workman, that, within limits, can know the workman's will, and fall in with it.

I am not going to judge the churches. I shudder at the self-complacent tone in which accusers of the brethren pronounce them all “dead.” If any man has a divine call to do that, let him set about it solemnly, as bearing a burden from the Lord—one of the most awful and heart-crushing that a man can bear. Whatever be the evils existing among us, I believe that more Christian work is being done to-day than at any past time—more, at least, of the kind that can go into reports. Every now and again some biography appears which tells of simple consecration to the Divine will, albeit in some lowly sphere, and which, after every abatement, makes it grandly evident that the gospel, living in Christian hearts, is as mighty to-day as in the first age. We all know individuals also, or know of them, who seek no human reward, or applause, or even notice, as they dread no blame, and who are more potential on the side of good and against evil than our rulers, by virtue of the truthfulness, simplicity, and force of their Christian character, and as the inevitable outcome of a life that is hid with Christ in God. But still, when all this has been said to the full, frankly and heartily, a sorrowful complaint arises from all sides, that Christian men and women in general are so indifferent and apparently untouched by the world's mighty woe; that so many scarcely recognize any personal responsibility; that the desire to draw wealth and respectability into churches is so much greater than the desire to save souls; that there is such a curse of mechanicalness among us, and religious custom, and so little known of an anointing with the Holy Spirit and with power. And I am sure we must all have passed acts of condemnation upon ourselves for our cruel negligence and selfishness.

Even of the work we do, not a little is barren of spiritual result. There are many reasons for this barrenness, painful and humiliating, connected with our spiritual condition, that may well give rise to searchings of heart. I single out one reason from the list, not, perhaps, the worst, but which is little thought of, and which, I am persuaded, operates more extensively and injuriously than we imagine, namely, disregard of the Divine order according to which work proceeds. If a blacksmith should begin to hammer a bar of iron into a new shape before he had heated it red-hot, his strokes, however vigorous and well-

directed, would be useless. If a farmer should scatter his seed before he had ploughed the ground, there would be a poor account of his labor in the harvest time. In like manner, if a Christian Church should set at naught the spiritual order which God has established, that Church cannot expect a full blessing. It is of high importance, therefore,—I do not say *the highest*—that we should distinctly know what that order is, and accept it. What, then, must go before work in order to make it fruitful? It seems to me, so far as I understand, that there are three fixed conditions to be observed; and that, where these conditions are observed, the Divine order will be secured throughout, and down to the minutest detail.

(To be concluded.)

SOCIAL CHANGES.

The extent of certain social changes by the operations and results of the late Civil War, is made manifest by two paragraphs in New Orleans newspapers. In 1841 the following appeared as an advertisement in the *Picayune*:

"*Five Dollars Reward.*—Ran away from the subscribers, on the 23d of November last, the negro boy Oscar Dunn, an apprentice to the plastering trade. He is of griffe color, between 20 and 21 years of age, and about 5 feet 10 or 11 inches high. All persons are cautioned not to harbor said boy, under penalty of the law. Wilson and Patterson, corner St. John and Common Streets."

Thirty years afterward, the same paper contained the following paragraph:

"*Died.*—In New Orleans, Wednesday, November 22, 1871, Oscar J. Dunn, Lieutenant-Governor of Louisiana."

These are given as important items of American history.—From *The American Historical Record*.

LIFE OF TRUST.

Friends.—Our Fellowship stands in the Gospel of Peace, which is the Power of God which is Everlasting, and which is not of this World; if you keep low in this Power of God which is not of this World, then have you Fellowship, and the Gospel of Peace is felt, and the things of this World cannot break your Fellowship, but you will mount over the World, and over that which would disquiet and disturb you in yourselves: So will the power bring you to rest, and to the true Sabbath, and to the true Joy, and to the true Dominion of Life; and you shall know an Entrance to be administered into the Kingdom of God, over the Devil, and his Power, and the least among you shall rule over him; but neither the least nor the greatest to rule over one another, but the Power of Life over you all; this is the Requirings of God: And

where all that's contrary to this Power is brought under, there's Peace, Rest and Stillness enjoyed to the Soul. Therefore my dearly Beloved Friends, feel after the Power that preserves your fellowship, and let the Law of God go over the fallen Reason, in which the World can see you: But in the Seed you are hid, and your Life is hid, and your Glory is hid, and kept from Spots, and your Crown is sure in Immortality. Therefore Dear Hearts, love the Power, and depend upon it, that you may feel perfect Deliverance by it, from all that which will bring Weights and Burthens; and so walk in the Power and Dominion of Truth, in the Life of Righteousness over the Prince of this World, the Serpent and his Earthly Wisdom which you are to know an End of; and when you come to know an end to that, you come to receive the Wisdom that is from above, which is first Pure, then Peaceable, and without end, through which you will be led to a right Spirit, and to walk in the Path of the Just, which is Holiness; which brings us to see God.

The Almighty God keep and preserve you all to the End, Amen. STEPHEN CRISP.

London, 6th of the 12th Month, 1667.

Let this be read in your Assemblies, when you are met in the Name and Fear of the Lord.

THE QUAGGA.

Many naturalists think that Africa was the original country of the horse, and there is very little doubt that it was in Northern Africa the horse was first brought under the subjection of man. In Africa also, the quagga is found, and there, in like manner, it has been domesticated. The quagga has the form, light figure, and small head and ears of the horse. It is swift and strong, docile and obedient, and easily domesticated. It is capable of every variety of service performed by the horse, and naturalists say that by a little care on the part of man it might be rendered an exceedingly valuable beast of burden. It is about four feet high at the shoulders and neck, has slender legs and an asinine tail. It is an exceedingly beautiful animal. Its neck and fore parts are a dark brown, elegantly striped with broad black bands; it has a dark line on the back; its hinder parts are light brown, and it has white legs. Buffon believed that the quagga was originally a hybrid between the horse and zebra; but, if this be so, its hybridity has not interfered with its permanent powers of propagation. It has an advantage over the horse, in that its flesh is savory, though of rather coarse fibre, which makes it all the more attractive to the natives. The horse has been eaten, and, at the present day, is used for food to some extent in Paris; but

horse meat is too rank for the palate, and the attempts of French *savans* to introduce it among the higher classes have not been successful. There would be no such difficulty in regard to the quagga. Quaggas are found wild in large herds on the plains of Southern Africa, and though swift and alert, they are not hard to catch. They could be brought to this country by the thousands in the course of a year or two. Some years ago, an Englishman took a number of quaggas to London and the people were delighted in seeing in the streets a team of quaggas, harnessed to a curricule.—*Late paper.*

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 4, 1873.

WORKERS AND WATCHERS.—We share in the concern, expressed in the late Conference of Friends in England upon Christian work,—that there be not separated into classes; believing that those who are called upon to be watchmen have mostly also a work in the church to do. Moreover, no limitation at all was placed by our Lord upon the duty of vigilance; “What I say unto you, *I say unto all*—watch.” Our English Friends had evidently no design of limiting the term “Christian work” to those labors which were principally considered in the recent Conference alluded to. Other labors, of ministration both public and private, had always been recognized; these now considered, had not yet been fully so. It is true, that every work of one who is a Christian ought to be Christian work. “*Whatsoever ye do, do it to the glory of God.*” Yet there is a rightful difference amongst the members of the body, in regard to the fitting place of each. One may serve more as the eye for vision, another as the hand for action, and yet another as the foot for progress or support. What we are to avoid is, mutual judgment, in any spirit of opposition or estrangement. If all watch over one another only *for good*, there cannot be too much vigilance against the common enemy. But it must be a dangerous assumption in regard to any, that to them belongs only the duty of watching lest others go astray; instead of every one considering himself lest he also be tempted. Nor should any be so busy in their work, as to be truly cumbered with much serving, or to fail in honor towards

those whose place it may be to remain at their Master's feet. “If I will that he tarry till I come, what is that to thee?”

“They also serve who only stand and wait.”

DIED.

WINTERS.—On the 25th of Eleventh month, 1872, Neaty E. Winters (formerly Nixon), in the 23d year of her age; a member of Cottonwood Monthly Meeting, Kansas.

BRANSON.—On the 6th of Twelfth month, 1872, Mary, wife of Eli Branson, and daughter of Aaron and Mary Hill (deceased), aged 59 years; a member of Back Creek Monthly Meeting, Randolph Co., N. C. She has left an assurance that her end was peace, both with God and her neighbors, who will miss one that was ever ready and willing to assist the needy, by day or night, through storms and tempests, venturing her life to relieve the sufferings of others.

CROCKER.—In Sandwich, Mass., on the 18th of Eighth month, 1872, Lydia W., wife of Nelson Crocker, in her 62d year. Gifted with natural talents above many, and in early life visited by the tendering influences of the Holy Spirit, she became, in some good degree, submissive thereto, and as a teacher of youth her influence over them was remarkable, and many can recall the tender impressions made upon them while under her care. In later life she was brought down to a comparative wreck by spinal affection, and became a great sufferer for thirty-six years. She ever had a kind word for the down-trodden and suffering, and especially those too often neglected; and seldom let the stranger leave her without pointing them to the Fountain of all good. Her mind was clear to the last, and we have reason to believe that He who knew her frame and remembered her condition, and in the midst of all heard the secret aspirations of her heart, had compassion upon her; and that she has gone to be forever with the Lord.

CORRESPONDENCE.

Extracts from Recent Letters of Asa C. and Emmeline H. Tuttle, to the Women's Indian Aid Association, of Philadelphia.

There are three Mission Schools in the Quapaw Agency, under Hiram Jones.

Asa and Emmeline Tuttle, who taught successfully at the Ottawa Mission two and a half years, were transferred to the new Quapaw Mission, on account of their experience in developing the dawning intellect of Indian children. E. T. says of the Ottawa Mission, which they lately left: “It is now under the care of Henry Thorndike and family, who are devoted workers. The Wyandotte Mission, a new one, is doing well—we can see no cause for complaint. Dear Huldah Benwell is an efficient worker.

We have a very crude, untutored set of human beings. A few days ago there were 25 in school, and among that number but one could interpret a word. The children are very imitative, and try hard to please when

they comprehend our meaning. We have the head chief of the nation in our family to educate; as soon as he is old enough, he will take charge of his people. He is about 18 years of age, is very pleasant and agreeable, kind to the little children, and inclined to report every thing that he thinks is not in accordance with our wishes. They are just beginning to learn how to undress and go to bed as other people do. They can hardly understand why we desire it, as they have always been accustomed to roll themselves up in their blankets, and lie down by the fire.

The box from Philadelphia came to hand a few days ago, and I never saw children so delighted as these boys were with their new clothes. They strutted around and viewed themselves awhile, and then ran off to the nearest huts to show their people. But we have not half enough to make them comfortable or creditable. The clothing, as far as it goes, is suitable—the blankets timely. We need more shirting and sheeting, stockings, and all kinds of clothing for girls, socks for boys, and everything to make them comfortable. New-comers are being added to our numbers almost every week. Everything is new to them, and they are many times lost in wonder. One of the little boys is second chief. The work will prosper if Friends will come to the rescue, and hold up the hands of those who are in the field." A. C. Tuttle says: "Although Friends at large have done justice to the cause, yet a good work has been begun, and the Lord will not forsake—He will provide. I wish more of our visitors would give a faithful and honest report of what they find, that an incentive to outsiders might be begotten in behalf of this mission work.

Many have tasted and handled, and are now competent to testify to the truth of what they have seen and heard. Nothing but this will extend the needed information and advance the cause.

We hope and pray for the best thing, and leave all to the Lord; for if *He* has opened, no man can shut. He will maintain the right and plead the cause of the oppressed at the mercy seat.

Give our thanks to the dear Friends who have remembered us all the way along, and accept our thanks for the recent donation."

OFFICE KIOWA AGENCY, }
I. T., Twelfth month 10, 1872. }

Dear Friend:—The last invoice of books has been received in good order, and we feel much obliged to our Friends for purchasing and covering the books so neatly.

In reply to the query as to who constitute the Sabbath School, I would state that the "Rules and Regulations" provide that

"This Association be known as the Sabbath School and Library Association of Kiowa Agency, I. T., and shall consist of the contributing members of the fund, and the scholars of the day and Sabbath school at said Agency," so that it is composed of Indians, Friends and others. A committee was appointed to solicit funds to purchase a library, who received \$222 90, all of which was donated by parties living around here, and outside of the military department, except \$5, contributed by Col. Grierson. We now have a nice library for our school, and a large number of the books are borrowed each First-day by the Indian children who have learned to read in the school here. A blessing I believe it will prove to be.

Our meeting for worship is held in the school-room at 10, on First-day morning, immediately after which, the Bible class has its lesson, which is composed principally of persons connected with the Agency, and a few Indians. At 2 P. M., the Indian children are called to order, and Josiah Butler instructs them in the truths of the Gospel. Last First day, when asked who of them wanted to meet him, his wife and others in heaven, I believe that every hand was promptly raised.

I estimated for funds to pay T. C. Battey as teacher in the Kiowa camps, and concisely gave my reasons to the Department therefor. The funds have been furnished by the Government, and Friend Battey is now engaged in Kicking Bird's camp, in his arduous labor of enlightening the dark minds of the Kiowa Indians. I believe that the Indians are pleased to have him in their camp. May God prepare the ground for him, and direct his way; and may he have the sympathy and prayers of his friends, is my sincere desire. The books, charts, etc., forwarded by the Committee of Friends for his use have safely come.

The good set of tools that I estimated for, for each of three Indian carpenters and two blacksmiths have arrived here. Those boys are learning trades by working on Seventh-days, and some of them during a part of vacation. It seems surprising how fast some of them learn the business when they can devote so little time to it.

Since I forwarded the article for publication in *Friend's Review* announcing the recovery of two white captives, there have been two others received from the Comanches. One of them, Adolph Kohn, was captured about three years ago, by the Apaches of New Mexico, and traded to the Qua-ha-da or Roving band of Comanches. The other, Temple Friend, was captured about five years ago by the Kiowas, and subsequently traded to the Qua-ha-da band of Comanches who had never been to the Agency until after

Gen. McKinzie captured more than one hundred of their women and children in Texas some two months ago, which I consider the direct cause of the delivery of the four white captives; three of whom have been returned to their parents. One of them is still at school here, with no one to claim him as yet. He is the younger one mentioned in *Friends' Review*.

On the 6th inst., a Mexican woman about 16 years old, ran away from the Qua-ha-da band of Comanches and came here. She said that she was captured about two years ago from near San Antonio, Texas, and wished to return there. The women here, made her some clothes, and I put her on the stage that evening and started her home in care of a gentleman who was going to San Antonio.

I enclose another small list of books, which please purchase for us with the balance of the money remaining in thy hands. The Bibles, we think, will be furnished without cost to us by some of the societies. If not, please purchase them, and buy the other books so far as the money will pay for them. Should there be a surplus of funds buy such other books as thou may see proper, so as to use all the funds. Respectfully,

LAWRIE TATUM.

GENERAL MEETING.

MARLBORO, N. C., Twelfth mo. 14th, 1872.

Pursuant to adjournment and through the continued mercy of our Heavenly Father, a part of the committee convened at Marlboro, N. C., meeting a large audience, who were orderly and attentive. Soon the spirit of prayer was felt to pervade many hearts, and under the vocal exercise thereof, we were afresh reminded that He who heareth was also pleased to answer our feeble petitions.

The power to preach the Gospel of Christ, as conferred upon the disciples at Jerusalem on the day of Pentecost, was feelingly brought to view, accompanied with living desires that we might be so unitedly gathered in spiritual worship as to experience the same baptism of the Holy Ghost to fall on us, as on them at the beginning, being fully persuaded that as the unconverted submit to the wonder-working power of God's Holy Spirit in their hearts, they will be brought out of darkness into the glorious light and liberty of the children of God. The Church was exhorted to arise and shine, her light having come, and the dead were called to arise and come to judgment, and know that of having their sins blotted out and their names written in Heaven.

On First-day morning a very interesting opportunity was had with the children and youth, and at eleven o'clock a crowded audience filled the house. Soon utterance was

given to the spirit of prayer, and the Gospel of life and salvation was preached. Most of the vocal exercise fell upon the sisters. The necessity of Christ's offering was clearly shown, and the duty of women to exercise their gifts in the ministry and in working for the Lord Jesus, was insisted upon, in a touching appeal to the sisters. In the afternoon, the freedom of such as are in Christ Jesus, who walk not after the flesh, but after the Spirit, was explained. On Second-day, the 16th, owing to the rain the congregation was somewhat smaller, but there was no abatement of interest. The object of man's creation, his fall and the mercy of God in providing a way for his restoration, were explained to the satisfaction of those present; and the power of the Lord was wonderfully manifested to the tendering and contriving of many hearts, and confession unto salvation, as we trust, was made by some whose sins had been forgiven.

Under the sweet solemnizing influence of the Holy Spirit we parted in tender love. We were favored with the acceptable company of several ministering friends from other Yearly Meetings.

ISHAM COX, Clerk.

We take pleasure in inserting the following circular letter, which explains its own purpose.—EDS.

NEW YORK, 12th mo. 14th, 1872.

Dear Friend,—It has come to the knowledge of the New York Monthly Meeting that members of our Society, particularly young men, frequently visit this city without certificates of membership, some of whom pass away again without becoming known to any of us. It is our wish to take kindly notice of all who come amongst us, whether members or only attenders of our Meetings.

To this end, we request that thou or others who may be interested in the welfare of such visitors, will hereafter, when you know of any such coming here, at once notify Wm. H. S. Wood, 27 Great Jones Street; or L. Murray Ferris, Jr., 62 South Street, or David S. Taber, 714 Water Street, of the fact, stating the name of the party proposing to come, whether a member or attender of Meetings, and whether is contemplated a short, or possibly permanent stay; also the place, if known, where the individual may be found or communicated with on arrival.

ROBERT LINDLEY MURRAY, Clerk of N. Y. Monthly Meeting.

WILLIAM R. THURSTON, Correspondent.

SALEM, OHIO, 12th mo. 10th, 1872.

Our General Meeting having just closed, we send a few lines for the readers of the *Review*, and would say that our blessed Lord in whose name we met, condescended to bless us

bountifully, overshadowing our various sittings to the awakening of sinners, drawing the lukewarm and indifferent, and the converting of souls. Many earnest laborers have been led into the field, and were enabled on the present occasion to preach the Gospel, and as we believe to divide the word aright, suited to the condition of the people. On behalf of the Committee,

JOHN M. WATSON.

LAWRENCE, KANSAS, 12th mo. 20th, 1872.

The last Annual Report of the Executive Committee of Friends on Indian Affairs contains an Appendix setting forth the treaty obligations of our Government to the Indian tribes who own the Indian Territory. I desire to call the attention of Friends to this subject, now that many State Legislatures are in session. Joint Resolutions passed by these bodies, affirming the sacredness of these obligations and the necessity of their rigid fulfillment on the part of our Government, might do much good at the present time.

WM. NICHOLSON,
Gen. Agent of Com.

From Friends' Quarterly Examiner.

BERNARD BARTON AND HIS POETRY.

Though the Muse of Poetry cannot be said to have shed her selectest influences on our religious community, yet there is to be found within our borders a measure of that minstrelsy of the soul which manifests itself in the heaven-born note of prayer and praise, in a lyrical recognition of "whatsoever things are true and lovely, and of good report," and in a graceful delineation of those wayside beauties and delights with which a beneficent Creator has encompassed the path of our pilgrimage.

This estimate, it must be confessed, applies more to recent times than to the earlier periods of our Society's existence, for we must, though with some abatement, endorse what was said by Robert Southey in reference to the versification of our early Friends: "Many of the primitive Quakers wrote verses,—miserably bad ones they were,—still they were intended for poetry." And yet if we seek, we shall find many pious aspirations, many gems of thought, and many deeply instructive lessons enshrined even within the narrow limits of these quaint old effusions, penned amid the rush and bustle of a great religious conflict, though we may not find much of what may be strictly termed poetry.

Among Quaker bards the name of Bernard Barton may be selected as one who has contributed in no small measure to our quiet intellectual enjoyment. Though he does not take rank among the *aristocracy* of genius, there is in his poetry much that commends

itself to our taste, our sympathy, and our approval; he has touched with reverent hand the harp of Zion; he has sung in sweet and tender strains the joys of friendship and the harmonies of home; many of his poems evince a genuine appreciation of the beauties of nature. With him we tread the breezy upland and the ferny dell; with him, amid such scenery as the monks of old loved to dwell in, we stand within the shadow of the Abbey walls listening to the many-voiced psalm that swells up from the heart of Nature; we delight to join him when his banking hours are over and he sits with his "little merry mate beside the winter fire," or to watch them as they go forth hand in hand to cull the first blossoms of spring; we love to peep into his little study "six feet by six," as he sits surrounded by his pictures, his manuscripts and the ponderous bank ledgers brought home for added figure-work beyond regulation hours, the Royal George by his side (a favorite snuff box made out of the timber of the old engulfed flagship), and we rejoice to think that in this seclusion he realized that refined solace of friendship which seemed so necessary to his happiness.

Bernard Barton was born in London, January 31st, 1784. "I lost my mother," he writes, "when only a few days old; my father married again, so wisely and so happily, that I knew not but his second wife was my *own* mother until years after at a boarding-school." This estimable woman (Elizabeth Horne) was the daughter of a merchant whose London house and his villa at Tottenham became the scenes of Bernard Barton's earliest and pleasantest recollections, as, after the death of her husband, the widow returned with her child and step-children to her father's house at Tottenham. To quote again from Bernard Barton's autobiography, "My most delightful recollections of boyhood are connected with the country-house at Tottenham; leading up to the hall door was a wide gravel walk, bordered in summer by large tubs, in which were orange- and lemon-trees, and in the centre of the lawn a huge aloe; the hall, to my fancy, lofty and wide as a cathedral, was a famous place for battledore and shuttlecock, and behind was a garden equal to that of old Alcibiades himself: the whole demesne was the fairy-ground of my childhood, and its presiding genius was grand-papa. . . . He must have been a very handsome man in his youth, his features always expressive of benignity and placid cheerfulness," etc.

In this guarded and pleasant home much of the future poet's youth was spent. At fourteen he was apprenticed to Samuel Jesup, of Halstead, in Essex, where he remained eight years. In 1806 he went to live at

Woodbridge, marrying soon after the niece of his former employer. One year after his marriage his wife died, leaving him with an infant daughter. Shortly after this bereavement he quitted Woodbridge, and became a private tutor in the Waterhouse family. After remaining one year at Liverpool he returned to Woodbridge, and engaged himself as a clerk in the Messrs. Alexander's bank, in which situation he continued for forty years.

His first volume of poems, "Metrical Effusions," appeared in 1812; this was followed (1818) by "Poems by an Amateur"; and in the few succeeding years he wrote and published with such rapidity, and with so little selection, that his health and poetry alike suffered. At this time Southey (to himself the hardest of taskmasters) thus admonishes him as to his health:

"Let me ask you, are you not pursuing your studies intemperately, and to the danger of your health? To be writing 'long after midnight with a miserable headache,' is what no man can do with impunity; and what no pressure of business, no ardor of composition, has ever made me do. I beseech you, remember the fate of Kirke White. My friend, go early to bed, and if you eat suppers, read afterwards, but never compose, that you may lie down with a quiet intellect; there is an *intellectual*, as well as a religious, peace of mind, and without the former, be assured there can be no health for a poet. God bless you. Yours very truly,

"ROBERT SOUTHEY."

Bernard Barton's early productions had been so favorably received that, misled by a naturally sanguine temperament, and influenced possibly by a feeling of some discordance between his daily duties and his poetic aspirations, he at one time thought of quitting the bank, and trusting to the uncertain alms of literature. From this step he was fortunately withheld by the advice of those whose observation and experience enabled them to offer judicious counsel to one little versed in the struggles of authorship. * *

In 1824, Bernard Barton's modest income was augmented by a gift of £1,200, presented to him by some members of his own society and family. This testimony of the esteem of his friends he appears to have felt some hesitation in accepting; and here again Lamb, in his genial airy manner, counseled him. * *

The interest of this sum and the sale of his works placed him above pecuniary anxiety. Thenceforth his life was one of calm, peaceful occupation, relieved from monotony by occasional visits to London, by treaties with publishers as he sent forth his little ventures on the sea of literature, by social intercourse with his neighbors, and by correspondence with a large circle of literary friends. In addition to those already mentioned, may be noted the names of Lloyd, Bowring, Sir Walter Scott, Mrs. Hemans, the Howitts,

Mrs. Opie, Condor, Mitford, and others; some of whom he never beheld, mind being unfolded to mind by the magic influence of the pen.

In 1846, Sir Robert Peel recommended him to the Queen for an annual pension of £100. This recognition was grateful to the feelings of the poet, but he did not live long to enjoy it. He had been warned of a tendency to heart-disease, and towards the end of 1848 the symptoms increased painfully, though he still continued his daily duties. On February 19th of the following year he could not get to the bank, having passed a restless night, and in the evening of that day the warm, kind heart which had vibrated to all the finest impulses of our common humanity was still forever!

While there is much in Bernard Barton's poetry that will undoubtedly pass into oblivion, there are many passages rich in a melody that charms the ear and touches the heart; many in which are enshrined great moral teachings; many songs of Zion, bearing witness, not merely to that intimate acquaintance with the sacred records acquired in his early home at Tottenham—they speak also of solemn feelings enkindled within the soul by that sacred and elevating knowledge which comes down to man from the Fount of all inspiration. Narratives there are that enchain the attention,—*"The Grandsire's Tale," "The Missionary,"* and *"The Widow's Story,"* have many fine passages. Some of his sonnets have a tender and touching interest, bringing home to the reader's mind with great force and freshness the life and feelings of the author. Then there are happy little lyrics full of heart-music, in which we see the gentle-hearted minstrel stepping into the innocent bowers of childhood and rejoicing in the radiant light of that happy summer-land.

To speak a few words of our poet *as a Friend*. Many of his letters attest a faithful adherence to those religious principles in which he had been trained. A reverent belief that was very dear to him, and a fear of anything that might tend to lower, or place a narrower limit to those sacred influences which are as manna to the soul of the believer, gave rise to one of his most interesting letters. Southey, in writing to Bernard Barton, says: "Perhaps you may consider it an interesting piece of literary news to be informed that I am collecting and arranging materials for *'The Life of George Fox and the Rise and Progress of Quakerism.'*"

Bernard Barton's reply cannot be here inserted. A few extracts must suffice. It is evident that the thought of the way in which a very solemn and important subject might be treated by this influential writer troubled him. He says: "A belief in the influences

of the Holy Spirit, though entertained under various modifications, is, I think, no peculiar tenet of ours; we may carry our belief on these matters beyond that of some of our fellow Christians, but I think most who profess the Christian name admit the principle itself in the abstract, and consider the influences of the Spirit as one of the highest privileges to which the Gospel of Christ introduces those who humbly receive it. Not doubting but it is so regarded by thee, I cannot suppress the solicitude I feel that in the discussion of a tenet so important, and which our peculiar acception of, belief in, and reliance upon, renders a marked feature of our faith; I repeat, I cannot but be anxious that this topic, if discussed at all by thee, should be touched upon with that humility and reverence befitting one who admits the existence of such a Spirit, who believes in its holy influence, but who probably differs from us in respect to that influence being perceptible, and who may even look upon our belief in such perceptibility as mysticism, if not actual delusion. I have no fear of thy discussing our belief in a tone of ridicule, or even of levity; but it has occurred to me that with a view to counteract the tendency of a doctrine which may appear to thee as opening a door to fanaticism, thou mayst, quite unintentionally, weaken what I am persuaded is viewed by thee as sacred, and, without convincing us that we believe too much, mayst promote the more cold and skeptical views of those who believe too little."

"This point of religious doctrine is one on which it becomes even the acutest and strongest in human intellect to write with diffidence, as one on which it is very possible to 'darken counsel by words without knowledge.' It will ever remain, at least such is my belief, after philosophy and theology have exhausted their powers in its discussion, a point of abstract faith—of deep feeling, to be humbly believed, to be meekly obeyed, but not to be too curiously analyzed, or lightly argued upon.

"Believing, as I do, that on thy susceptibility of feeling and correctness of judging respecting *this one point*, much of the value of thy history—of its utility to others as well as ourselves—must, in great measure, depend, I cannot apologize for the freedom I have taken in expressing my opinions and feelings respecting it. *Without a capacity to appreciate this principle*, as held by our early predecessors, it appears to me impossible to write their history fairly; *with it*, I have no apprehension of thy erring very materially," etc.

That which most arrests our attention in the poetry of Bernard Barton is the rill of human sympathy which runs through it like a silver thread. Whether we see him in the society of children, or among his friends in hut or

hall—whether in the festive circle, or in the house of weeping—the same gentle, tender, sympathetic nature discloses itself, and we see a brotherly heart, swift to sympathize with human life with all its infinite pulsations, its joys, its sorrows, its aspirations, its problems, and its hopes. His poetry, a transcript of his life, shows what manner of man he was as he went on his cheerful, comfortable, diligent way, refreshing himself after his own manner with composition, with books, with epistolary and friendly intercourse; his life itself a sweet domestic poem, for in it were comprised warm affections, child-love, tender friendships, a daily round of duties faithfully performed; and over all was shed that glow of devout piety which speaks of the "Better Land." The following lines from his own pen may not unfitly conclude this notice:

"King Immortal! through thy Son,
Immortality is won;
And, accepted for Il's sake,
We to endless life awake."

SARAH H. STEEVENS.

From The Popular Science Monthly.

HOW WAS HERCULANEUM DESTROYED?

BY M. BEULE, OF THE FRENCH INSTITUTE.

Translated from the Revue Des Deux Mondes.

(Concluded from page 302.)

The problem to be solved is, how so huge a mass of ashes was ever piled up above the unfortunate city, and, since water played so fearful a part in the catastrophe, whence that enormous quantity of water came. It is clear, in the first place, that these ashes were thrown out by the volcano. Judging from the character of the region, and from the vents formed at the mouth of the crater, the pumice stones were all hurled toward Pompeii and Stabia, while the ashes drifted toward Herculaneum. Perhaps some allowance must be made for the wind which separated these substances, and the convulsions which ejected them irregularly. Then we must recollect that every very violent eruption is attended by steam produced by the sudden contact of fire with underground sheets of water. These vapors, exceeding the power of calculation in their volume and expansive force, condense at once on contact with the atmosphere; they cool, and fall again in torrents of rain. If M. Fougère could demonstrate that in 1865, during an eruption by no means extraordinary, there fell on the mountain, in 24 hours, 22,000 cubic metres of water, the number must be multiplied by five, or even by ten, to represent that explosion of Vesuvius, A. D. 79, whose fury has never been equalled. Without adopting the hypothesis of mud-discharges from the crater, or citing the example of the volcanoes in Java, which eject mire instead of water-spouts, we may affirm

that such volumes of water, mingling with the ashes and pulverized substances thrown out by other vents, suddenly produced a liquid compost, either in the air or on the ground they fell upon. The Neapolitans are familiar with a phenomenon of this sort, occurring more than once, though under limited conditions. They call it "muddy lava," and their use of the substantive would be correct if they always added the adjective, in saying that Herculaneum was buried under lava. Herculaneum, in fact, was buried by muddy lava, or, in simpler terms, by torrents of mud.

Moreover, these sudden rains, or, rather, deluges, pouring down from the sky at each outburst of steam, swept along all the ashes that had fallen on the slopes of the mountain, and carried them down upon the plain; an ash-avalanche rolled over Herculaneum. At the same time the rivers, which ran to the right and left of the city, ceased to flow down to the sea. The coast was elevated, and Pliny's ships kept off by sudden new shoals preventing access to the port of Resina. The effect of this lifting was to raise the mouths of the two rivers, and throw back their waters on the city, and this overflow added its share of mud, ashes, and vegetable matter. Nor must we omit the canals filled up, the sewers choked, the aqueducts shattered by the earthquake, and pouring their contents into the valley. By degrees, as the mud settled in the streets, the courts, rooms, and dwellings, the level of the water rose, new deposits gathered; the ashes falling in dense masses from the sky, grew saturated, and increased the rising heaps. Thus, in a few days, perhaps in a few hours, a flourishing city was swallowed up, under an average thickness of sixty feet of mud. Those of the inhabitants who did not take flight at once, were drowned. In vain they climbed to the upper stories, then to the terraces and roofs—they perished at last, leaving the impressions of their bodies in the fluid ashes.

When the waters had drained away, nothing was to be seen but a grayish hillock, seamed on the surface by the streamlets which had been the last to dry up. Nothing rose above the surface, neither temple-facades nor theatre-walls, nor tops of the loftiest buildings. Under a shell which would harden and thicken every day, Herculaneum was buried far otherwise than Pompeii had been. It was not fifteen feet of pumice stones that filled the ground floors and first stories of the houses up to the windows; it was 70 or 80 feet of compact matter that hid even the site of the city. The inhabitants who escaped must afterward have returned, as the Pompeians did; but, less fortunate, they could not revisit their homes, buried be-

neath their reach in unknown depths, without a trace to indicate them. Signs of excavation are thought to have been detected outside the city, above the rich villa in which the moderns have recovered 1,756 rolls of papyrus, but the owners did not dig deep enough, and their attempt was fruitless, as is proved by the art treasures discovered a century ago, which they would not have failed to carry away. It is likely that the chief impediment to digging, next to the depth, was the moisture of an alluvial deposit, in which any work soon became impossible.

But after sixteen centuries the moisture had evaporated, and the muddy lava at this day is compact and resistant enough to permit excavations in all directions throughout it. The surface has been restored to cultivation and covered with houses; Portici and Resina are populous and flourishing towns. New eruptions wrapped Herculaneum in a thicker pall, and it seemed forever blotted out from the world, until, in 1684, a baker, in digging a well, came upon ancient ruins—those of the theatre—and brought the buried city again to light.

FLIES AND CONTAGIOUS DISEASES.

The very important suggestion was lately made by Prof. Leidy, to the Philadelphia Academy of Sciences, that flies are probable agents of communicating contagious diseases to a greater extent than is suspected. He had recently noticed some flies greedily sipping the diffuent matter of a certain fungus, and upon catching several, and examining with the microscope the liquid which filled their stomachs, and which they exuded from their proboscis, he found it to be swarming with the spores of the fungus. From what he had observed in a military hospital during the late war, he thought flies should be carefully excluded from wounds, to prevent the communication of hospital gangrene.

ALASKA.

Discovery of Ancient Relics and Remains.

Dr. W. H. Dall, of the United States Coast Survey, recently read before the California Academy of Science, a very interesting paper relative to its recent discoveries of antiquities on the island of Unalaska. The first traces of humanity were found by him while excavating for a signal, and on further search he unearthed in a mound on the northern end of the island, several ancient Aleutian huts or houses, in which he found three human skeletons in a state of perfect preservation. The bodies were found doubled up, after the custom of the Aleutians, and were in a separate compartment, peculiarly constructed, and exactly like the tombs made by the Aleutians of the present time.

Numerous articles, such as lamps, stone knives, horn spoons, arrowheads, etc., were found near these skeletons. The remains of seven villages were subsequently unearthed. The method of burial practiced by these people is described as follows:

"In certain places at the foot of overhanging cliffs a wall has been built up until the rock above has been reached, and outside a bank of earth or turf covered this wall. In the space inside, the debris has been removed, and in this space, on a layer of small sticks of drift wood, the bodies had been laid one above the other. In one case I found six skeletons, one above the other, separated only by the layers of sticks and a piece of grass matting similar to that still manufactured by the natives of Unalaska. In another place I found a small cave, about twenty feet in diameter, through the crevices of which water was dripping. In this I found the remains of seven human skeletons arranged around the sides of the cave."

In this tomb a female skeleton was found, together with a large collection of needles made from the wing-bones of birds, awls and other objects of household use. In the caves used for burial were also found several carvings, and sometimes the bodies, placed in natural attitudes, were covered entirely with carved wooden armor, or placed in a miniature canoe or bidarka, armed as if hunting or holding a paddle. Women are represented as if sewing, dressing skins or nursing their infants; old men as if beating their drums, as they do during the winter dances in Esquimanx villages to this day.—*N. Y. Post.*

From The Nation.

THE CENTRE OF GRAVITY OF THE POPULATION.

BY J. A. GARFIELD.

At my request Prof. Hilgard, of the Coast Survey, made a series of calculations to ascertain the centre of gravity of the population, as shown by each of the last four censuses. He supposes a plane of the exact shape and size of the United States, exclusive of Alaska, loaded with the actual population, and ascertains the point on which it would balance.

By this process he found that, in 1840, the centre of gravity of the population was at a point in Virginia near the eastern foot of the Appalachian chain and near the parallel of 39° north latitude.

In 1850, this centre had moved westward 67 miles across the mountains, to a point nearly south of Parkersburg, Va.

In 1860, it had moved westward 82 miles to a point nearly south of Chillicothe, Ohio.

In 1870, it had reached a point near Wilmington, Clinton Co., Ohio, about 45 miles northeast of Cincinnati.

In no case had it widely departed from the 39th parallel.

If the same rate be maintained during the next three decades, which I doubt, it will fall in the neighborhood of Bloomington, Ind., by 1900.

Prof. Hilgard also found that a line drawn from Lake Erie, at the northeast corner of Ohio, to Pensacola, in Florida, would divide the population of the United States, as it stood in 1870, in two equal parts. This line is nearly parallel to the line of the Atlantic coast.

From these calculations it will appear that both the "centre of gravity" and the line that divides the population in half, are more than 150 miles west of the Appalachian chain.

Selected.

NOT LOST.

"The loved and lost!" why do we call them lost,
Because we miss them from our onward road?
God's unseen angel o'er our pathway crossed,
Looked on us *all*, and, loving them the most,
Straightway relieved them from life's weary load.
They are not lost; they are within the door
That shuts out loss, and every hurtful thing;
With angels bright, and loved ones gone before,
In their Redeemer's presence evermore,
And God himself their Lord, and Judge, and King.
* * * * *
Oh saved, not lost! And death hath made no breach
In love and sympathy, in hope and trust;
No outward sign or sound our ears can reach,
But there's an inward, spiritual speech,
That greets us still, though mortal tongues be
dust.

It bids us do the *work* that they laid down,
Take up the song where they broke off the strain;
So journeying, till we reach the heavenly town
Where are laid up our treasures and our crown,
And our lost loved ones shall be found again!

GENERAL MEETING.

New England Yearly Meeting's Committee, co-operating with that of Vassalboro' Quarterly Meeting, appoints a General Meeting to be held at China, Me., on Sixth-day the 10th of 1st Month, 1873, at 10 o'clock A. M. Friends from the West will find conveyance from Vassalboro' depot on the Maine Central R. R., by stage or otherwise, at 4.30 P. M., daily.

Friends from a distance expecting to attend will please forward notice of the same, to Josiah Philbrook or Caleb Jones, China, Me.

A cordial invitation is extended to Friends of other Quarterly Meetings.

ELI JONES.

THOS. B. NICHOLS.

} For the Com.

The Yearly and Quarterly Meeting's Committees will meet at the same place, one hour before the General Meeting, to make arrangements for the same.

THOS. B. STEERE.

Clerk of F. M. Com.

IOWA YEARLY MEETING'S COMMITTEE, with the co-operation of Winneshiek Quarterly Meeting, appoints a General Meeting to be held at Minneapolis, Minn., beginning on Sixth-day the 10th of 1st Month, 1873, at 10 A. M. Also, as already announced, one following Bear Creek Quarterly Meeting, to begin on First-day, the 9th of Second month, 1873, at 4 P. M. On behalf of the Committee, JOSEPH ARNOLD.

QUARTERLY MEETINGS IN FIRST MONTH, 1873.

- 1st mo. 4th Southern, North Carolina Y. M.
Ash Grove, Western Y. M.
- 11th New Garden, North Carolina Y. M.
- 15th Farmington, New York Y. M.
- 16th Cornwall, New York Y. M.
Salem, New England Y. M.
- 18th Deep River, North Carolina Y. M.
Honey Creek, Western Y. M.
Sand Creek, " "
- 22d Westbury, New York Y. M.
Adrian, Ohio Y. M.
- 23d Dover, New England Y. M.
- 25th Fairfield, Indiana Y. M.
Blue River, Western Y. M.
Winneshiek, Iowa Y. M.
- 30th Purchase, New York Y. M.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 29th ult. have been received.

GREAT BRITAIN.—Details received by mail confirm the telegraphic accounts of the violence of the storm of the 8th and 9th ult. The western part of England appears to have suffered most. Many vessels were wrecked on the coasts of Cornwall and Devonshire, where the wind was almost a hurricane; trees a hundred years old were uprooted or broken off, buildings unroofed or totally demolished. In Ireland, the entire land system of telegraphs was prostrated, although the cable to England was intact, and for a time all American despatches to and from England were sent by way of Brest.

SPAIN.—Both Houses of the Cortes have accepted, by decisive majorities, the colonial policy of the Ministry for Porto Rico, which involves the separation of the civil from the military government, and the extension to Porto Rico of the same provincial form of government which exists in Spain, with municipal government, and town and local officers. The bill providing for the emancipation of the slaves in Porto Rico was read in the Senate on the 23d, and in the lower branch of the Cortes on the 24th. All slaves are to be free within four months after the promulgation of the passage of the bill. It provides that the masters shall receive 80 per cent. indemnity, of which the State is to pay 40 per cent., and the colony the remainder. It had been previously announced that the government had taken measures to prevent persons from purchasing slaves in Porto Rico and conveying them to Cuba. This measure is important rather for its tendencies and ultimate effects than for the number of slaves freed. The total population of Porto Rico, it is stated, is about 615,000, a little more than half of whom are whites, the slaves numbering about 43,000, and the free colored people 250,000. In Cuba, where the government again declared, reforms are postponed on account of the insurrection, 370,000, of a total population of 1,500,000, are slaves, and 285,000 free negroes, making the number of slaves nearly half that of the whites, while in Porto Rico it is little more than one-eighth. Still, the Spanish supporters of slavery have always professed to believe that abolition in the latter island would necessarily lead to it in the former also, and there may be some hope that such will eventually be the effect.

The Prefect of Pau, in the south of France, has issued an order forbidding Spaniards to sojourn in the Department of the Lower Pyrenees without written permission.

ITALY.—The Pope delivered an allocution at a consistory held on the 23d ult., in which he said that the purpose to destroy the Church was shown in

the acts of the Italian government, which compelled the clergy to serve in the army, and imposed heavy taxes on Church property. He protested against the bill pending in the Italian Parliament for the suppression of religious corporations, and declared that the title to property acquired by such means would be null and void. He also denounced Germany, and concluded with a protest against the Clergy Dotation bill recently passed by the Spanish Cortes, and a condemnation of the Armenian schism.

RUSSIA.—It has been announced that Russia has resolved to undertake a campaign against Khiva. This is one of the three independent governments called Khanates, into which the region east of the Caspian Sea and south of the Sea of Aral, known as Turkestan, was divided. Russia has, within the last ten years, conquered the other two, Kuckan and Bokhara, and now holds virtual supremacy over them, though allowing them to retain nominal power and forming commercial treaties with them. The Khivans have hitherto maintained their independence. The ostensible cause for the intended march on Khiva at present, was an attack made on a Russian fort on the Caspian Sea, and the refusal to surrender some Russian subjects held as captives by the Khivans. The latest reports indicate that the latter have not waited to be attacked, but have assumed the offensive, and 9,000 of their troops are now besieging Russian forts on the river Emba, while another force of 3,000 is depredating on the Russian fisheries at the mouth of that river. It has been thought that difficulties between Russia and England might arise from the military progress of the former in Central Asia, threatening the possessions of the latter in India; but a request for help, sent by the Khan of Khiva to the Viceroy of India, was declined, and he was advised to restore his prisoners and enter into amicable communication with the Russians. It is now stated that the British ambassador at St. Petersburg has informed the Russian government that England will abstain from interference with Russian progress in Central Asia if it does not threaten Afghanistan.

SANDWICH ISLANDS.—The King, Kamehameha V., died at Honolulu on the 11th ult., aged about 40 years. He was the last of the royal family, and, as he did not avail himself of the privilege given him by the Constitution of naming a successor, an interregnum occurs, during which the people are sovereign. The Legislative Assembly, which is to meet on the 8th inst., it is expected will nominate a king. The *Hawaii Gazette* proposes a popular movement for the purpose of securing a free Constitution, and a revolution is possible; but, at the latest advices received, all was quiet. The late king was unfriendly to Americans. When a young man, he visited the United States, and on one occasion was insulted on account of his dark color, on board of a steamboat, where he was not known, being directed by a waiter to leave the table at which he had sat down with other passengers.

DOMESTIC.—A snow storm of unusual violence, preceded and accompanied by extreme cold, traversed the eastern portion of our country last week. As far as we have learned, a line curving from the southern boundary of Tennessee to the seaboard of South Carolina, marks the southern limit of the snow, while northward, it extended over the British American provinces. Commencing at 1 A. M., on the 25th, at Columbia, South Carolina, the storm reached Washington about noon, Philadelphia at 9 P. M., and New York about midnight. A high wind drifted the snow into irregular heaps, obstructing, and in places almost wholly stopping travel, both on railroads and otherwise; while in the cities, business was almost suspended from the difficulty of transit.

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THE DIVINE ORDER OF CHRISTIAN WORK.

(Concluded from page 311.)

The first of these fixed conditions I would indicate by saying, *Life and Work*. When I say *life*, I say regeneration, or whatever other name may be given to that mighty change that stands at the commencement of all experience that is distinctively Christian. I say also love, self-consecration, joy in God, and so on, according to all that you see in Jesus Christ, who is the Eternal Life manifested. I say also meditation, prayer, divine fellowship, Mary-like sitting at Jesus' feet, and all that nurtures and glorifies life; not one of these things (under spiritual penalties) to be displaced or crushed into a corner by the demand for work. Now it is one of the clearest things in Christianity that true "well doing" is the fruit and expression of the inner life, and, in turn, the means of enlarging and deepening life. Theoretically we not merely admit this, but lay stress upon it—indeed, it is one of the commonplaces of our teaching; I need not, therefore, stay to bring forward

proofs. But how is it practically? Looking with keen and honest eyes into the things we do for the glory of Christ's name, and the blessing of our fellow-men, does it hold good throughout that our works "are wrought in God," that they are the outcome of the life of God in our bosoms? I infer, respecting the Church to which Christ said, "Thou hast a name that thou livest, and art dead," that they displayed a large amount of outward activity, that they were full of religious talk, and bustle, and fuss, and zeal of a certain kind, and vehement effort. That is how churches get a name for life. And yet they were dead. Taking our own case, and looking to ourselves, how does it stand with us? Are not some of our works, right and good in their own nature, the works of strife and vainglory? Are not some of them the fruit of mere natural excitement? Are not some of them purely routine and mechanical, done because of the pressure put upon us by others, done to avoid disrepute, or from even lower motives, and expressing nothing of an inner life kindled, and sustained, and made glad by Jesus Christ? And do we never employ—in connection, for example, with our schools and otherwise—those respecting whose life in God we have no reasonable assurance whatsoever? Do we never, for some worldly reason, press in—into what should be holy offices—those who, in the judgment of even the largest charity, are not living unto God? If we are prepared to employ such service knowingly and of choice, within the spiritual realm, I, for my part, do not see on what principle we can object to an unconverted ministry. I do not say that God may not make use of even such work; we must not limit Him. But if He does, it is on the same principle on which He makes the wrath of men to praise Him. Such seems to me to be the first fixed condition of fundamental importance, far and deep in its reach—that all true Christian work must be the outcome of spiritual life, even as our words in prayer should be the expression of Spirit-kindled desire. If we sincerely and

fearlessly accept this condition, it will, I am persuaded, prevent a thousand errors of practice, and do much to revivify, invigorate, and ennoble our Christian well-doing throughout every region of it.

The second fixed condition determining the order of work I would indicate by saying, *Divine Appointment and Work*. When the Lord wins our hearts, He gives us something to do for Him, fully and exactly suitable for us. He may employ many of us about the same service, as he sends many showers to water the earth, or many rain-drops to the root of the same plant, but He gives no two of us exactly the same thing to do. This Divine appointing of service is the thing that prevents confusion and dispersion of energies, and that secures harmonious co-operation throughout the whole realm of work, freedom, breadth, and scope for Christian individuality in all its force, and variedness, and delicacy. Now all our planning and doing must rest on this Divine appointing. Any other ground is false. The work we undertake must be work which the Lord assigns to us, which He means us in particular to undertake for Him, and which, through his grace we are fitted, or may become fitted, for doing. It is not doing *something* that is required, but doing the *given* thing—not doing what we choose, but what the Lord chooses for us. You remember, for example, how Paul and his companions were forbidden to preach the word in Asia, were not suffered to go into Bithynia, but were guided across to Europe. You remember how Jesus himself speaks of his work as work which the Father gave Him to do; and how He says, "The Son can do nothing of Himself, but what He seeth the Father do;" and again, "My Father worketh hitherto, and I work"—the Son falling in with the mind of the Father.

Now there are subtle and powerful tendencies in us to decline this second condition; to regard it as somehow involving fanaticism; to self-choose our work; to choose it according to fancy or liking, instead of receiving it from the Lord. This is one of our perils—this self-will that does not accept the Divine choice, that does not say, "*Thy will be done.*" There are many Christian people who would like to do great things, who would gird themselves for heroic services, who are always waiting for great opportunities, and so do nothing at all. These are the most useless people in our churches. They neglect the work laid to their hand; indeed, they have no eyes to see it; life slips past: and they accomplish nothing. For myself, so far as I can understand Scripture, I believe in a Divine plan under which we are to work—a plan which we cannot comprehend; which we do not need to comprehend; which

(enough to say) is comprehended by the Lord; which embraces us all; and in which every one of us has his own natural place, and his own set of things to do. If we inquire, "Lord, what wilt Thou have me to do?" He will tell us: somehow or other, if we ask in faith and listen for his answer, willing to do his will—somehow or other, He will make it plain to our judgment and reason what He means for us in particular, so that we shall be able to say with assurance, "This is the Divine will for me." I believe there is what might almost be called a private teaching of the Lord in reference to this matter. No scheme can be invented which shall save us the need of inquiring of the Lord; and all devices that seem to do so are vain, sometimes pernicious. Now, it is a fixed condition of "well-doing" for Christian men that we accept the Lord's will in the work He assigns us, unrebellingly and heartily. I might covet the place of a captain among the soldiers of the cross; but if the Lord says, "Stand there as a sentry, on that outpost, and be shot at!" then the noblest and most fruitful service I can render is to take the sentry's place, and be faithful unto death. "He that hath ears to hear, let him hear."

I am afraid that neglect or violation of this condition has much to do with those jostlings and collisions and strifes between churches, and the embittered feelings evoked, which are so treasonous to Christ, and have done so much to hinder his work. Two sister churches have claimed some particular piece of work for their own—some corner of a field to cultivate, some nook of the Lord's vineyard; they have quarrelled over it; long and bitter strife has followed; the Holy Spirit has been grieved; and the corner of the vineyard trampled down by unholy feet in the unholy strife. And the sad thing is, the strife has been as unnecessary as it was sinful, having arisen because one or both parties *chose for themselves* instead of letting the Lord choose for them. It has not even occurred to them that they might meet together and pray, "Lord, show us thy will." Or, if they have prayed, their prayers, when interpreted, have meant, "Lord, confirm our will and give it effect."

The third fixed condition I would indicate by saying *Faith and Work*. "Trust in the Lord and do good;"—in such a line the unchangeable order is disclosed. Faith comes first—faith, that sees God in the appointment of our work, that regards Him as infinitely more interested in it than we can be, that recognizes personal weakness and nothingness, that relies upon his all-sufficient grace and almightiness, that binds every working-day in clasps of morning and evening prayer, that counts on answers to prayer, that says

with full assurance, "Tho Lord of Hosts is with us"—this Faith goes first, and then Work follows, meek, strong, and patient. In other words, the Divine order is, to lay self utterly aside, to believe in God, and to let Him work both in us and by us, that He may fulfill "the good pleasure of his goodness."

I assume that, theoretically, we all recognize this order. But, again, how is it practically? Does not a subtle and deadly legalism sometimes creep in, more subtle and not less deadly than that which Luther and the Reformers fought against? Do we never—to use a homely but expressive phrase—put the cart before the horse? Nay, do we never send out the cart *without* the horse, as if it ought to run of itself—self-moved because it has wheels? Do we never undertake God's work in our own strength, quite forgetting Him? Do we never try to do good to others, as if power lay in us, and as if we were to bear the world's burden on our own shoulders unaided? Do we never go counter to the deep, blessed principle involved in the words, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain?" You sometimes hear William Carey's famous words misquoted—the misquotation significant of a tone of mind not only in the speaker, but in the hearers who listen approvingly—"Attempt great things for God; expect great things from God." William Carey knew his Bible better, and said—"Expect great things from God; attempt great things for God"—faith going before and animating man's endeavor. Depend upon it, the difference is not a mere verbal one, but very real, and very deep.

Under this third condition, then, as one to whom God has given life, I take in hand the work He assigns me, whatever it may be, with faith in Him—the faith being as essential for the easiest work as for the most difficult. I feel myself to be a laborer together with Him. I do not comprehend his purpose and plan; I cannot tell what He means to do with me. But I am sure He does not require me to turn millstones that grind nothing; I am sure He does not send me out on a forlorn hope that is to issue in disaster. Whatever may come to me personally, because He is to succeed, *my* work (which is *His work in me*) can be no failure; and so I work on with confidence begotten of the words, "Your labor is not in vain in the Lord;" "In due season"—known to Him who has the times and seasons in his own power—"in due season ye shall reap, if ye faint not." "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower

and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

These three conditions, so far as I can see, determine the order of Christian work throughout, and down to the minutest detail: *Life and Work—Divine Appointment and Work—Faith and Work*. I am satisfied that if we comply with them, simply and faithfully, throughout the whole region of Christian service, we shall find our work more joyful in the doing, and more fruitful of good.—*The Christian*.

For Friends' Review.

INCIDENTS OF THE SEVENTEENTH CENTURY, No. 6.

The fearful scourge of civil war having passed over, the National Half-yearly Meeting of Friends was held at Dublin in 1691. William Edmundson says of this, "It was a blessed season, Friends being greatly bowed in thankfulness under a weighty sense and consideration of the providential hand of God, which had preserved us through so many difficulties and dangers in that time of great calamity. We made inquiry into the suffering and losses sustained by Friends in the several provinces, in the time of the war, and took care that poor Friends everywhere in this nation should be speedily supplied with necessary food and raiment, until we could further assist them, as need might require, in order to their livelihood, and convenient settlement near meetings for the worship of God, and the benefit of them and their families. Also a weighty concern was upon Friends for the settling of godly discipline in the Church, and many suitable things were opened and communicated in the love and wisdom of God, tending to the promotion of truth, and its holy heavenly order and government among us; also divers testimonies in the power of the Holy Spirit, confirming us in our said Christian care and concern."

Believing that the Gospel call was now to England to visit the churches, W. E. says, "I took my leave of Friends, also of my wife and children, under a sense of sorrow when I parted from them." While thus engaged, his wife, whose health had been much broken by the suffering endured in the time of war, died; thus that foretaste of sorrow became a mournful reality.

Returning to Ireland, he went to his place of residence, near Mountmelick. The "ruinated" house at Rosenallis, as he termed it, no doubt awoke many tender and sorrowful memories, probably first of all, of the devoted wife who "would venture her own life to save his" when the infuriated soldiers attacked

them. Doubly desolate as it was, both by the devouring flames and by the hand of death, he concluded to rebuild it, and thus encourage the Friends who yet remained in that neighborhood.

"Now" he says, "a weighty concern came upon me more and more, to warn and stir up Friends all over the nation, to be concerned and diligent in circumspect zeal, for promoting truth in all its rights, and the righteous government and comely order thereof; many things and ways the Lord opened in my understanding to show Friends how they might yet be more serviceable for God and His truth in this day; and most of the Friends received the Lord's testimony, and became concerned. So the faithful set to work for God in divers parts of the nation, and many large accounts were given to our National Meetings, that they found the Lord was with them, and opened things to them more than before they were concerned, giving wisdom and understanding to manage matters which came before them relating to Truth and Friends; the Lord's power being over all—blessed be His name forever."

The priest of the parish of Armagh desiring to see W. Edmundson on the subject of tithes, and ministers' maintenance, they discoursed for some hours on the subject. The chief plea of the priest was, the law of the land and the government who gave it to them. He did not answer the scriptural arguments advanced against the practice. Then, says W. E., "I told him that I had one thing more to offer to him, which was a law, and a great one; which if he would do, I believed it would end the difference, and that was, to do as he would be done unto, which is the royal law of Christ. So we left him moderate and loving, parting friendly."

At Castledermot he had a meeting with the elders and brethren in the ministry. It would appear that some of them were "likely to come under a worldly selfish spirit." He "labored hard against it" and the meeting being adjourned till the next day, he says "I spent the night in trouble of mind for the testimony of truth, and besought the Lord for his assistance. The next morning we met again, and the Lord's power broke through all opposition. His testimony came over all, and things returned into their right channel, to our great comfort."

"Then things being concluded among the elders, we all went into the public meeting for the worship of God, where in the spirit and power of the Lord Jesus I bore a testimony, and by a parable warned Friends of the mystery of Satan in his working with man, by drawing his mind into the things of this world, comparing it to the root of a tree that shoots downward too deep into the

ground from the very heart of the tree, and causes the growth of much wood and high branches, but brings forth little or no fruit. From which was opened, in the doctrine of the kingdom, the danger of riches and great concerns of the things of this world. Friends' understandings were opened, the witness of God reached, and many tendered in their spirits."

This very instructive incident of the Lord's answering the prayerful request of his people for assistance, was followed some time after by another of similar kind.

At Leinster province meeting there was "a great appearance of Friends." The sessions held part of three days, and things relating to Church government were "closely discoursed of" for the honor of God and good of his people. "The world and things of it were under our consideration, as they had often been before, viz., the riches, height, finery and delight thereof, which too much prevailed to the damage of many and hindrance of Truth; prosperity, also, to the grief and wounding of the hearts of true, sincere, self-denying Friends, who loved the truth more than all. After much discourse how to stop the stream thereof, that it might not prevail over our Society, it appeared difficult to accomplish, and the way intricate how to deal with such to bring them into the bounds of Christian moderation, to use the creatures in their proper places and services for which they were created and given of God to men, and avoid covetousness. So the way not opening with clearness to proceed, I desired Friends to adjourn the meeting, which was done." When they met together again, he says "I desired we might be still and wait on the Lord, that He might open our hearts, and show us how to proceed in this weighty matter. Accordingly Friends were all still and quiet, and the Lord filled our hearts with His Holy Spirit and ancient goodness; so that the meeting was covered with the glory of the Lord that shined among us. Then a way opened in His divine light how to proceed in the present affair, and things were offered to the meeting in that matter, which answered the witness of God in all their hearts, so that there was an agreement to observe the same, and many testimonies borne to Truth's limit, and against the covetous worldly spirit." M.

THERE is one good effect which division has on my own and many other people's hearts—it makes us long for heaven, where we shall be all of one mind and of one heart. It will be our perfection in heaven to be all of one heart; and therefore it must be our imperfection on earth to be divided.—George Whitefield.

"I WISH HE'D LET ME DO THAT."

Our meeting was over, the closing lesson, hymn, and prayer; and the mothers were slowly dispersing, when one stayed behind the rest, and, coming up to me, said, "Will you call to see a sick woman in the next street, who is anxious about her soul?" "Certainly," I replied, and after taking leave of the few remaining loiterers, we went together.

It was a very poor house, clean but very bare of furniture. I passed through the kitchen to the sleeping room behind, where the suffering woman lay. I was told she was "anxious," but I was little prepared for the deep and agonized anxiety of that poor suffering creature! She had ruptured a blood-vessel, which was bleeding profusely. She knew she was close upon eternity, and all was dark! Life trembling in the balance was as nothing to her; leaving her husband and four young children was comparatively of little account at that solemn moment, when she was given to see her soul about to appear before God, unpardoned, unsaved! Her interesting countenance was filled with anguish perfectly indescribable, her wasted hands clasped together. I sat down beside her, and spoke of the way of salvation through a Saviour's blood. With feeble but deep earnest tones, she cried, "O Jesus, pardon my great sin, my very great sin, my exceeding great sin." You feel your sin?" I said. "Oh! yes, yes, it is very great; will Jesus pardon my great sin and wickedness?"

She was frightfully agitated, with blood continually coming from her mouth. I tried to soothe her. "The Holy Spirit is showing you your sin, He is making you feel it, and *Jesus will pardon it*," I said, slowly but decidedly. "Now try to lie still, and I will tell you how you *can* and *will* be pardoned." In simple words I told the old, old story of the cross: how the blessed Saviour "bore our sins in His own body on the tree"—and how, therefore, "God could be just, and the justifier of him that believeth in Jesus." With full faith I directed the eye of this smitten one to Him! The draught of living water was brought to her fevered lips; she was thirsty, she knew she was thirsty, and she drank. Light began to pierce the darkness; the Saviour was very near. I wished to keep her calm and quiet, and I repeated slowly,

"Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O! Lamb of God, I come!"

and the other stanzas of that beautiful hymn. At each line "O! Lamb of God, I come," my poor friend repeated, "*I come, O! Lamb of God, I come, I come!*" looking up with pleading eyes and clasped hands. Some neighbors were in the room, and we knelt in prayer;

all were weeping and solemnized. When we rose from our knees I was thankful to see the troubled face of the sufferer relieved, and to hope that she had grasped the wondrous truth that sin could be pardoned because Jesus died. "Thank you, bless you," she said earnestly, as she grasped my hand; "come again." I went the next day, she was alone. Some of the severe symptoms had abated, and she was more calm.

"I am praying to Jesus all the while," she said; "don't you think He will pardon my sin, my great sin?" I thought that possibly some special act of sin weighed her down, and I asked her a few questions relating to her past life. She could not read a word, had attended school, but "didn't take to it;" married very young, had had seven children, and lost three; had lived in careless neglect of God and His laws; was "taken up with her husband and children."

"I had a sister," she said, "who died; she was a good girl, oh! so different from me; I've been a great sinner." "Have any of your family died of consumption?" I said. "Yes, three gone the same way as me."

Almost everything she said was interrupted with earnest prayer, "Jesus my Saviour, pardon, O! pardon my great sin." "Can you trust Jesus?" I asked. "Yes, I do trust Jesus. O! blessed Jesus, pardon my sin." I related to her the account of the poor woman mentioned in Luke vii., "who stood at the Saviour's feet behind Him, weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet," &c. With full eyes and touching simplicity she said, "O! I wish He'd let me do that!" I spoke of the causes of that woman's love, even that her sin was pardoned, and she knew it. It was the *sense of pardoned sin* that broke her heart and caused her tears to flow. "O! Jesus, pardon my sin; my Saviour, have mercy on me," was the response from that doomed bed. I prayed that assurance might be granted to this earnest, sincere seeker. I called every day, and she seemed more and more peaceful; the fear of death was gone; she felt she was saved, and her love to her Saviour was real and deep. His name seemed never out of her lips, and her petitions now were not for pardon but for help, for release. "My dear Saviour, help me; blessed Jesus, release me." She loved to hear hymns gently sung, and while able joined, but very feebly.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.
I do believe, I will believe
That Jesus died for me,
That on the cross He shed His blood
From sin to set me free."

She joined in quite a loud voice, "I do believe." I was rather surprised, and said, "You can say that from your heart?" "Yes," she replied, "I do believe in Jesus."

Sunday came, I met the dear children at our usual Sunday service. Our gathering was not far from the poor woman's house, and when the meeting was over I took my little band of orphans and went to call on my friend (for such, in a short week, she had become). The dear children stood at the foot of her bed and sang one or two hymns, which greatly touched the invalid, and also the husband, who was sitting on the bed. The sight of a sick and dying woman made some of the young voices quiver, and we all knelt in prayer. O! may that meeting never be forgotten! "Bless them, bless them," said the sufferer, and taking my hand in hers, she held it tightly, and repeated, "Bless you, bless you," adding, "and you are blessed."

Mrs B. was naturally a refined and beautiful woman, and consumption's clear complexion and hectic flush made her at times look very lovely. Then her great enjoyment of hymns and passages of Scripture made my visits pleasant to myself, and I felt to love her as though we had been acquainted for years. A few days more, and the death struggle began, which was most affecting to witness; and time after time the question, "Will I last long?" wrung my heart, though well I knew One was near who loved her more than I did, and who was carefully measuring every drop of suffering. She always said, *His—time—waiting—for—Jesus* to come."

Her breathing was now so labored that it was very difficult to understand her words, but her sighs were wonderfully expressive. Sunday came round, she was too ill for me to take the children, who begged to go again. After our service I went alone. Her husband sat on the bed behind her, holding her up in his strong arms—such a contrast! A sturdy working man, his face and hands brown with exposure and hard work, and that delicate, refined, dying woman leaning upon him. As I went in, she gave me a look which plainly said, "I am still here," and then she reached out her wasted hand, for me to feel her pulse, and feebly said, "Can I—last—long?" I said, "I think not, the right time will soon come; we will ask the Lord." Her little children knelt by my side, the man bowed his head, while I asked our pitiful Father to regard the suffering of His child, and to grant her relief. I then prayed for the husband and the children, that they might meet again in Heaven. Oh! such earnest response came from that death bed, from the poor man and his suffering wife, I felt I had not prayed alone. I gave her a

beautiful rose, and spoke of Jesus as the "rose of Sharon," and repeated the words of a dear child who died of consumption, and who, receiving some roses just as she was dying, said to her mother, "None of those roses are as red as my sins have been, none of so crimson a dye as the blood which has been shed for me, and surely none so white as the robe of spotless righteousness in which I am about to be arrayed." I shall never forget the look of deep self-abasement which came over that weary sufferer's face when *sin* was mentioned; she smote her hand upon her breast, repeating, "*my sin, my sin*;" or her look of brightness when I spoke of the blood, it was impossible to describe.

She was now in the valley, but it was not dark, for the Saviour was with her. When I called the next day, her spirit had just departed, and a lovely smile rested on her wasted features. Her sister told me she was quite sensible to the last: she heard the school bell ring, and said, "Send the children;" then, "now shut the door, let us be very quiet—I shall not be long." She frequently prayed in short, broken sentences, but full of earnestness. Now prayer is not needed, praise has begun; and her weary spirit has been received by that loving Saviour, whose feet she wished to wash with her tears.

May this simple record of a Saviour's love encourage all who read it to come to that Saviour, and to prove for themselves His tenderness and mercy. But let none be tempted to delay seeking their soul's salvation. I have visited the sick and the dying for many years, and have met with very few cases where peace seemed found at last, where there had been neglect of God and a careless life; and even then there was always a dread uncertainty. No we must walk with God on earth if we would live with God in Heaven. Dear reader, this paper is a call to you—you may never have another. Surely it is a call of mercy. "To-day, if ye will hear His voice, harden not your hearts."—*Leominster Tract.*

From the London Friend.

ABYSSINIA.

Theophilus Waldmeier, the writer of the following, was one of the speakers at the Anti-Slavery meeting in Devonshire House during the Yearly Meeting. His information about Abyssinia is interesting and reliable.

"Beirut, Oct. 4, 1872.

"It seems that poor Abyssinia will get an open door for the preaching of the Gospel. The Egyptian Government has already taken different districts belonging to the northern part of Abyssinia. I am not at all sorry for it, because the Mission has far more liberty

under Egyptian protection than under the Abyssinian anarchy. The countries which are in possession of the Egyptians are called *Haltall*, *Habab*, and *Boggas*, and through these very countries was a road for the slave-traders. I hope that Werner Munzinger (he is the Commander-in-Chief of the Egyptian troops, and a highly educated, large-hearted, good gentleman) will no doubt do something, or perhaps more than we expect, in order to stop or at least to hinder the slave-trade in that direction. I have to tell you also the good news that the missionary Meyer from the St. Chrischona Institution, near Basle, has penetrated Abyssinia from the Northern part to the Southern extremity. He arrived, after great troubles and dangers of life, in the Kingdom of Schoa. I hope to get a letter from himself before long, and then I shall communicate all the news I get from him. I have very great hope that the Gospel's joyful sound may be proclaimed in those distant regions of the Galla nation where the slave-trade is carried on on a large scale, and where so many mothers are weeping for their dear children who were taken away by the slave hunters. I shall watch the movement there, and I shall tell you all about it. I trust that Chrischona begins to print the Amharic tract, title, 'Christ is all in all,' which I have translated into Abyssinian. I think that tract will open many hearts, and be a blessing to the Abyssinian people.

* * * * *

"I arrived safely with my family in Beirut. Our British Syrian schools, 23 in number, with 1,800 pupils, begun already again after the great heat and the long holidays. I should like very much to direct the Society of Friends a little more to the help of our schools, for they are so many, consequently requiring larger funds. We believe that the Lord will give us the daily manna. He will provide for that which is needful for the extension of His kingdom in this land.

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"THEOPHILUS WALDMEIER."

PROJECTILE SEEDS.

Thomas Meehan, at a late meeting of the Academy of Natural Sciences in Philadelphia, said that while recently travelling through a wood he was struck in the face by some seeds of the common witch hazel, with as much force as if they were spent shot from a gun. On gathering a quantity of the seed capsules, and laying them on a floor, he found the seeds were thrown generally four or six feet, and in one case twelve feet away. The cause was the contraction of the horny albumen surrounding the oval seed. This envelope burst and expanded, permitting the seed to emerge, but when the largest part of

the seed had passed, the contraction of albumen caused it to slip out with force, as we might squeeze out a smooth tapering stone between the finger and thumb.

BOOK NOTICE.

Bampton Lectures for 1871. Dissent, in its Relations to the Church of England. By GEORGE HERBERT CURTEIS, M. A.

Canon Bampton, of Salisbury, England, originated the series of lectures, now known by his name, by a provision in his will; requiring that the lectures should be delivered in the University of Oxford, every year, upon subjects designated, referring to Christian doctrine and its authority. The first course was delivered in 1780. Among those which have before attracted the most attention, have been the lectures of Mansell on the "Limits of Religious Thought," and those of Bernard on "The Progress of Doctrine in the New Testament."

The aim of G. H. Curteis, in the lectures which constitute the volume now before us, appears to be to justify the church of England in its claim to be the true Catholic church, from which various schismatic separations have unnecessarily and wrongfully occurred from time to time. The reasons which have actuated the leaders of these "dissenting" bodies are discussed with much ability and historical research, and with a candor which is very attractive to the reader, however remote his standpoint may be from that of the author. This candor is, indeed, the chief merit of the book.

If, for example, we turn to the lecture on "The Quakers," we find a quite elaborate study of the subject. The "leading idea" of Quakerism is stated to be "spirituality of the Church;" its "method adopted," the "abandonment of all external ritual whatsoever." A chronological table follows, the first item of which is, the appearance in 150 A. D. of *Montanism in Asia Minor*. That Montanus and his associates (among whom was Tertullian), as the earliest vigorous opponents of ritualism after the death of the Apostles, presented some resemblance to the early Friends, seems probable. The next allusion in the table, however, is certainly not justifiable by any such analogy. It is to the appearance, "1200 A. D., of *Manichæism* in South Europe." Mani, or Manichæus, is known to have taught (in the third century, A. D.) a system in which Parsism, or the Magism of Zoroaster, and even Buddhism, were mingled with greatly modified Christianity; and we are not able to believe that anything which deserved or assumed the same name has ever appeared, to which the belief of George Fox and William Penn ought to be compared. The next item in this table

is, "1350, Wicliffe; and pre-Reformation Mystics;" the fourth, "1552, Preludes to Quakerism, in France, &c."

The whole of the rest of the table is instructive. "1646, George Fox (æt. 22) appears in public. 1653, Persecutions, in England and America. 1654, First preaching in London (Howgill). 1655, First preaching in Ireland, and on the Continent. 1656, Fanaticism at Bristol, &c. (James Naylor.) 1660, Charles II. promises them toleration. Vener's insurrection causes severities. 1666, William Penn becomes a Quaker; New central Meeting-house in Grace-church Street. 1669, First "Yearly Meeting" in London. 1672, Charles II's Declaration of Indulgence; accepted by Quakers. 1676, Wilkinson and Story's secession—they object to discipline. Barclay's Apology published in Latin. Great controversies with Baptists. 1681, Pennsylvania granted to William Penn. 1689, Toleration Act. 1816, 'Peace Society' established. 1827, Hicksites secede; holding Socinian views. 1828, Test Act repealed. 1833, Abolition of the Slave trade. 1837, 'Evangelical Friends' secede, in London. 1845, Mrs. Fry ('the female Howard') died."

While, probably, no member of the Society of Friends, writing its history, would name as parts of its immediate record the establishment of the Peace Society and the abolition of the slave trade, we are yet interested to find an author like Curteis regarding the association of our Society as having been so intimate with these important events.

As a text for his discourse upon the Quakers, our author quotes, 1 Cor. xiv. 32: "The spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace." He considers the two "Dissenting bodies" of the sixteenth century to have been the Congregationalists and the Romanists, both of whom "went off from the Church on questions merely of polity and external order." In the seventeenth century, the Baptists and the Quakers are said to have "departed from the Church rather on questions of internal order, of domestic discipline (so to speak), and especially of ritual; the Baptists being—in their own way, and with their attention fixed exclusively on 'baptism'—the high Ritualistic party among Dissenters, while the Quakers, on the other hand, gave way to an almost distempered aversion to ritual and outward expression of every sort and kind, and inscribed on the banner of their very small but determined and highly influential party, the motto of 'Spirituality.'"

An avowedly earnest effort is then made by the lecturer to see what was meant by this inscription, and by the action which accompanied it; and whether those who upheld

that banner were justified in carrying it so far as to separate them from what *he* considers the "divinely-constituted Society," *i. e.*, what is commonly known as the Church of England. He declares his willingness to learn whatever genuine lesson he may, from any form of dissent, or from its advocates. With a desire to attain to equal candor, let us endeavor to follow him, in his analysis of the belief, principles and practice of the Quakers.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 11, 1873.

HOLINESS.—"But as He which hath called you is holy, so be ye holy in all manner of conversation," or behaviour.

It was to Christians, to those already elect unto obedience, that the above exhortation of the Apostle was addressed. It was as little children, whose sins had been forgiven them for His name's sake, that they were called to be holy. The Prophet Isaiah says of the highway of holiness, "the redeemed shall walk there."

Are there not many who have known that they have been drawn by the loving Spirit of the Lord to turn from the evil of their ways unto Him, and, trusting that their Saviour had put away their sins by the sacrifice of Himself, have known pardon for the past, and acceptance with their Father in Heaven, who yet have not that victory over temptation for which their souls long?

They resolve and watch, yet are overtaken by temptation, and sin. They mourn, and return to confess their sin. They believe the promise, "If we (Christians) confess our sins, He is faithful and just to forgive us our sins," and thus once more find peace. But they fail to appropriate by faith the rest of the promise, that He does then and there cleanse them from all unrighteousness; and presuming that their hearts are not cleansed, but will soon betray them, it is unto them according to their weak faith, and they yield anew to the tempter's wiles.

This was the state of many of the early Friends before they came to the knowledge of the whole truth about Christ's salvation.

They greatly desired a better state, and saw that the glad-tidings of Christ promised a victory over sin, and a liberty in service they

had not yet attained. Do not some now see that the Lord calls us in the Bible to holiness—to victory, while they yet sigh at the long distance it seems from them? They hope that yielding, point by point, as the Lord's will is made manifest, they shall at last reach a state of complete resignation to His will, and by His power triumph over the world, the flesh, and the Devil. But the call is "to-day," "be ye holy," "be ye ready," "stand perfect and complete in all the will of God." Surely God is faithful to provide a way that His call may be obeyed, while He holds forth the prize even here and now, saying, "He that overcometh shall inherit all things, and I will be his God, and he shall be My son."

How then, shall we enter the highway of holiness? With hearty confession of any known sins let us ask and accept present cleansing. But further, can we not feel that as the Lord Jesus has loved us unto death, and stands ready to give us the fulness of His blessing, we can therefore wholly confide in His love and wisdom? Can He who so loves us ask or order anything, now or in the future, that would not be the very best for us? Can we not, then, come to a present, definite, deliberate consecration of our all to Him? As His blood-bought children, do we not wish to glorify Him in our bodies and in our spirits, which are His, and laying aside every weight, can we not make a full surrender of all, laying ourselves at His feet?

Assuredly we shall never lack the Holy Spirit's aid to make the very surrender He desires. If we feel unable at once to give up all, let us never cease to seek for grace humbly and freely to submit ourselves to the Lord Jesus, until we have the witness of our own consciousness that we have resigned our all to His disposal. This being done, one step more is here needed. He has said, "give Me thy heart." When we have thus given Him our heart, we need to believe that He takes it, and comes into it, so that His promise is fulfilled, "All is yours, and ye are Christ's, and Christ is God's."

Now His word is true to us, "I will take the stony heart out of their flesh, and give them a heart of flesh;" "I will put a new spirit within you."

None ever come so far without being "filled with the Spirit," and receiving power they never knew before, both against sin and for service. Such having ceased from their own striving, and their own works, do enter into rest. Having, perhaps, long since come to Christ, and found the rest of pardon, they now have taken His yoke upon them, found it easy, and that His promised rest to their souls is theirs. Is all now done? it may be asked. No, not all. The entrance into the highway of holiness has been reached quickly instead of slowly. The promised land has been entered by faith and obedience, without a long, long wilderness journey. Instead of dying gradually a lingering death, there has been a prompt submission of self to a most loving Saviour. The flesh has been crucified with the affections and lusts. But, being in the way, we need to walk in it. We need to watch unto prayer for preservation and the continued fulness of the Holy Spirit. We must walk up to the Light given us by our blessed Saviour, who by His Spirit is in us, our life, our strength, our all. Learning daily more of His will and of His truth, we are to obey the one and accept the other. Thus we do know full fellowship with God our Father, and the blood of His Son to cleanse us from all sin. Although this surrender has been once and definitely made, it needs to be maintained; but how much easier it is now than in the old, weary, striving way.

Oh believer! struggling for victory, cease toiling in thy own strength, give thyself to Christ with confession of thy helplessness, and know Him in thee the stronger, able to keep thy heart from the temptation of one who has been the strong man, but who now has been cast out.

Do not attempt to look far forward. As thou hast received Christ Jesus so walk in Him, hour by hour, and day by day, finding He is not only able to save thee unto the uttermost, but saves thee now.

Should any, while seeking a whole-hearted dedication, be shown, as never before, the depths of the wickedness of their natural heart, so as to cry out at the sight of it, know that this is the Lord's work. Let such remember that it is no sin to be tempt-

ed, and not forget that they have been purged from their old sins. This deeper view of the depravity of their natural heart, is to make them more ready to give up all, and receive the full baptism of the Holy Spirit. Thousands are pressing into this happy experience of holiness. It is the very heritage which our early Friends have handed down to us, both as a doctrine and as exemplified by their "walking along in fellowship with God."

Will not all who know that they are justified by the blood of Jesus, come to Him to know complete justification and sanctification, so that we can say with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Yea! be able to say, "For me to live is Christ!"

THE CHINESE AND JAPANESE INDEMNITY FUNDS.—An opportunity now exists for magnanimity on the part of the Government of the United States towards two foreign Powers, which, it is to be hoped, may not pass by unimproved. Remote as these powers are (China and Japan), their importance in the world's affairs is augmenting daily; and, by commerce and emigration, they have already much intercourse with this country.

We learn from an article in the *Independent*, upon "the Japanese Indemnity," by B. G. Northrop, that the fund so designated has accumulated from a payment made, under compulsion of the four Powers, France, England, Holland and the United States, for damage done by some Japanese batteries to an American steamer in 1863. The U. S. Navy Department officially reported the cost of repairs, ammunition, and the subsequent hiring of an armed steamer for the retaliatory attack, as amounting to something less than twenty thousand dollars. Notwithstanding the probable abatement, by act of Congress, of a large portion of the indemnity conceded by the Japanese government in 1864, the amount actually received, with accruing interest, is at this time, valued at over \$800,000.

The Chinese indemnity, paid under analogous circumstances, eight years sooner, has left an estimated *surplus*, openly acknowledged by our Government to be an *overpayment*, of about \$450,000. It is not un-

likely that the present Congress may pass a bill directing either the immediate payment of this sum to the Chinese government, or its appropriation to educational purposes in China. Such a course has already had the approval of Presidents Buchanan and Lincoln, of Secretaries Cass and Seward, and of Minister Burlingame and other public men. The Chinese Prince, Kung, while not willing to make a request of our Government on the subject, has expressed his opinion that such a measure "would be highly honorable to the United States and advantageous to both countries." In like manner, Minister Mori, of Japan, has, in correspondence with B. G. Northrop and others, given assurance that, if voluntarily returned to Japan, the whole sum would be devoted to educational uses; probably to improve the opportunities for the intellectual advancement of women. The late W. H. Seward, during whose service as Secretary of State the concession of the indemnity was made, became, after visiting Japan, much interested in this proposal for its return.

The president of the Imperial College in Peking, Dr. Martin, an American scholar, says, in regard to the Chinese surplus fund, that "If this money were returned to them, they would regard it as an unparalleled instance of honesty and integrity; and if applied to the support of the National College, it might continue for ages to impress the people of this capital and the heads of this empire with the fact that we have a national conscience. While the pecuniary and intellectual benefit would belong to China, the moral gain would be with us." B. G. Northrop, in the article we have quoted, writes thus: "In view of the wonderful progress recently made, and the still grander plans now forming, in the face of difficulties from without as well as within, no nation ever more needed or merited the sympathy and encouragement of the world than Japan in the present crisis of her affairs. Happy will it be for us and for them if America understands her day of grace. Never in all our history have we had the opportunity of aiding so easily in the regeneration of a great nation. This plain duty, or rather, this privilege, we cannot afford to neglect."

It will, indeed, be a matter of great thankfulness with every true lover of his country, and every follower of the Prince of Peace, if, under the same administration at Washington, history shall be able to record the practical adoption of a policy of justice towards the Indians, an amicable arbitration in settlement of the disputed questions between England and America, and the voluntary restoration of unjustly extorted funds, to two great empires beyond the limits of christendom. The constitution of the present government gives us reason to hope, that nothing may interfere with so desirable a consummation.

THE FREEDMAN'S FRIEND.—The number of this paper dated Twelfth month, 1872, has already been seen by many of our readers. We commend especially to the attention of all the following paragraphs from its first page:

"The ending of the summer's term of heat and rest has again seen the colored children gathered into their school houses, and our teachers ministering to their mental needs, or pursuing errands of charity and mercy among the poor and afflicted. Substantially the same line of work as that of last year has been undertaken this season, thus far with gratifying and encouraging success.

"In order more distinctly to bring before the readers of the "Freedman's Friend" the exact localities of the schools, we have prepared the map of North Carolina and part of Virginia, with which the paper is headed.

"The term opens with 12 schools in North Carolina, and with 3 in Virginia. For fresh and interesting details of the present situation we refer to the letters of the teachers. In their own language, which comes 'out of the abundance of the heart,' we present the story of their works and needs. And what is its burden? Full thankfulness for past assistance, ample reward of former labors, and earnest appeals not to falter now.

"To maintain the schools a large amount of means is needed, and our treasury is virtually empty. We earnestly hope that the expectations which former experiences have justified us in forming, may not be disappointed. Thousands of dark faces are wistfully turned northward, catching faintly the glow of our cheerful homes, and to our mental ear comes, as it were, a low murmur of mingled voices, from the lisping of the child to the faltering accents of the aged, with the touching appeal, 'Do not desert us!'"

The paper is published gratuitously at No. 116 N. Fourth street, Philada.

WE have just received from Wm. Wood & Co., 27 Great Jones street, New York, the very useful and convenient *Pocket Almanac*, issued under direction of the Tract Association of Friends. Besides the calendar for the year, it gives information of the times of holding Yearly Meetings and Quarterly Meetings throughout the country. By an oversight, it happens that, this time, Ohio Yearly Meeting, appointed to convene on the 28th of 8th month, has been left out.

MARRIED.

ADAMSON—KELLUM.—At Friend's Meeting, at Ackworth, Iowa, on the 31st of Tenth mo., 1872, Eros Adamson to Jane Kellum.

OWEN—STARBUCK.—At Friends' meeting at Ackworth, Iowa, on the 28th of Eleventh mo., 1872, James H. Owen to Laura, daughter of Isaac and Rachel Starbuck.

DIED.

RATCLIFF.—On Twelfth mo. 4th, 1872, at Thomsville, Ga., Frederick W., son of Wm. R. and Esther W. Ratcliffe, of Mt. Pleasant, Ohio, aged twenty-one months.

LEVICK.—On Eleventh month 9th, 1872, at the residence of her husband, Hannah M., wife of Robert R. Levick, in the 69th year of her age; a beloved member of Frankford Monthly Meeting of Friends, Penna.

BUTLER.—On Tenth mo. 30th, 1872, in Montgomery Co., Indiana, Jane, daughter of Mahlon and Eunice Butler, in the 18th year of her age; a member of Sugar River Monthly Meeting. She was an affectionate daughter, loving sister, faithful friend and true Christian—having, when young, dedicated herself to her God, and walked through a short life with an earnest desire to love and serve Him. At the tranquil close she left a legacy of love to the family circle and her young associates, pointing them to the blessed Saviour in whom she had confided and found acceptance in a dying hour.

HEALTON.—On Ninth mo. 13th, 1872, John Heulton, in the 68th year of his age; a member and Elder of Pleasant Hill Monthly Meeting, Ind. He became convinced of the doctrines of the Religious Society of Friends, and was received into membership before he reached his 19th year, and continued a consistent member thereof through the remainder of his life. He had been an invalid for many years, but bore his suffering with Christian patience and resignation. When near his close he expressed himself in readiness to depart, and longed for the hour to arrive. In this quiet frame of mind he continued till the last, and passed away as one falling into a sweet sleep.

TALBERT.—On Tenth mo. 31st, 1872, at her residence near West Elkton, Preble Co., Ohio, Elvira, wife of Asa Talbert, aged 50 years; a member and Elder of Elk Monthly Meeting. The life of this dear Friend was an example of Christian charity, and many hearts will long remember her loving words of counsel and exhortation. She was concerned to walk day by day in the fear of the Lord, and during the latter part of her life often expressed that she felt her sins were pardoned and she was only waiting the Lord's time to take her home. She passed quietly away, we humbly trust to receive that inher-

itance incorruptible and undefiled that fadeth not away.

ESTES.—On Seventh mo. 26th, 1872, Thomas Estes, aged 79 years; a member of Durham Monthly Meeting, Maine. Having given evidence of faith in the mercies of God through Jesus Christ, we believe he has joined that blessed number who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

HAWORTH.—On Eleventh mo. 8th, 1872, near New Providence, Iowa, Elbert S. son of Rees and Permelia Haworth, in the 35th year of his age; a member of Honey Creek Monthly Meeting. He was supported in peaceful resignation during his protracted suffering and in the hour of dissolution by faith in the promise and hope of the gospel.

CATES.—On Eighth mo. 15th, 1872, Catharine Cates, in the 41st year of her age; a member of Rush Creek Monthly Meeting, Indiana. She gave assurance of entering on a happy eternity.

MARIS.—On Eighth mo. 28th, 1872, Eleanor Maris, in the 44th year of her age; a member of the same Monthly Meeting, and both daughters of Thos. and Mary Lindley.

WILLIAMS.—On Eighth mo. 19th, 1872, Sitba S. Williams, in the 31st year of her age; a member of the same Monthly Meeting. She met death rejoicing.

LINDLEY.—On Twelfth mo. 2d, 1872, at his residence near Sylvania, Parke Co., Indiana, Lot Lindley, in the 68th year of his age; a member and elder of Rush Creek Monthly Meeting. He was a man of sterling integrity of character, of sound judgment and serviceable in the church. He ever placed a low estimate on his own attainments, and a sense of his shortcomings, with a natural tendency to depression, caused a cloud at times to dim the brightness of his faith. Yet as a long and trying illness gradually prostrated his strength, his trust in the Lord's sustaining power increased, enabling him to raise the tribute of praise to His name, exclaiming a short time before his departure, "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever."

JEPSON.—Suddenly on Ninth mo. 13th, 1872, Clara C., wife of Eli Jepson, aged 39 years; a member of China Monthly Meeting, Maine. For some years prior to her death her health had been delicate, and it appears from memoranda written only twelve days before her close that she was in full expectation of a sudden release. She adds: "I write this feeling very calm, knowing that the Good Master whom I love and desire to serve doeth all things well, unto Him I commit my all, for He hath indeed had compassion on me. He has been my Friend and Saviour even when I had wandered far from Him. To Him alone doth all praise belong. Yes, praise and thanksgiving be to His name for ever!"

GENERAL MEETINGS.

With the unity and concurrence of Committees from Fairfield and Plainfield Quarterly Meetings, we appoint two General Meetings, one at West Newton, to commence at 10 A. M., on Seventh-day, the 25th of 1st mo., 1873.

The other at Plainfield, to commence at 2 P. M., on First-day, Second month 2d, at the close of the Quarterly Meeting. All who may feel drawn to attend, will meet with a hearty welcome at both places. Conveyances will be supplied at Valley Mills, near West Newton, 8 miles from Indianapolis, on the Vincennes Railroad.

Committees are requested to meet promptly at 9

A. M., on the morning of the commencement of each General Meeting.

Return tickets free, over the Terre Haute and Vandalia Road to all points in the State of Indiana, from Bridgeport and Plainfield, good until 2d mo. 8th. will be furnished by the undersigned to persons attending the meetings.

On behalf of Western Yearly Meeting's Committee on General Meetings.

WM. L. PYLE, Clerk.

Indianapolis, 12th month 28th, 1872.

IOWA YEARLY MEETING'S COMMITTEE, with the co-operation of Bear Creek Quarterly Meeting, appoints a General Meeting in continuation of Bear Creek Quarterly Meeting, to begin on First-day, the 9th of Second month, 1873, at 4 P. M. On behalf of the Committee,

JOSEPH ARNOLD.

CHANGE OF CORRESPONDENT.

At Bangor Monthly Meeting of Friends, Iowa, held 12th month 21st, 1872, Eli Ratliff was appointed Correspondent, in the place of William Marshall, released.

P. O. Address, Bangor, Marshall County, Iowa.
SOLOMON HASTINGS, Clerk.

CORRESPONDENCE.

NEW YORK, 12th month 31, 1872.

Editors of Friends' Review:—Since my last acknowledgment through your columns of funds remitted me towards the promotion of the mission of our friends, Samuel A. Purdie and wife, in Mexico, I have received the following:

From Samuel G. Lewis, Penna., . . .	\$25 00
" Richland Monthly Meeting, Iowa . . .	5 15
" William L. Edwards, Penna., . . .	10 00
" a Friend,	10 00
" Jervis M. Rider, collected by him in Western New York,	20 00

Of the above, \$10 was for the benefit of the School for Girls, \$20 for clothing the girls attending the school, the other sums for the general purposes of the mission.

S. A. P. writes me that he is now greatly in need of funds for the effective prosecution of their work, and I believe Friends throughout the North only need to be informed of this want to induce them liberally to meet it. I will gladly receive what funds they may desire to appropriate for this object.

Your friend,

ROBERT LINDLEY MURRAY,
Box 4672, New York.

FRIENDS' FREEDMEN'S ASSOCIATION.

Our Superintendent, Alfred H. Jones, writes from Danville, Va., 12th mo. 27th, 1872:

The cold is intense and the ground is covered with snow. The bale of blankets shipped from Philadelphia came yesterday. They could not have been more timely. By express I have sent some of them to Clover, Salisbury, Goldsboro' and Hillsboro'. Also by freight.

with shoes and books, large boxes to Charlotte and Lincolnton.

Shoes have been sent to nearly every place. I bought \$104.50 worth to day. I was a little down-hearted as I hurried home from town, in the severe cold, at some of the sights and tales of suffering in some of the cabins I called at, but was cheered by finding on my table as I came in, a telegram from our Treasurer saying, "Relieve the distressed and draw on me." It seemed as if Providence sent it. I have worked with better heart ever since.

I called to see after an aged man on my way from town, one who has often been here for help. I was told he had frozen to death during one of the cold nights, and his widow died a day or two after. A friend had allowed them his shed as a shelter. We had pitied and relieved them somewhat, but did not know their extreme condition.

It is enough to make one's heart ache to enter the open cabins and see the lack of clothing for beds and person. The wind and snow have free access. E. C. C. has sent us \$50 for physical relief. May the Lord bless her.

(From recent letters.)

LINCOLN, N. C., 12th mo. 29th, 1872.

Since sending the first bright account there have been many clouds, so much sickness and death. Two out of one of Walter Marriage's classes in one week died; another lies very low. We are trying to do what we can with beef tea, bed linen, etc., for his comfort.

Two days ago, W. M. and I walked out and found in a shed, not fit for a cow, four beds, and children in all—one our sick boy and the rest in bed to keep warm. The day was bitterly cold, snow three inches deep and freezing. The only light inside came from cracks and down the chimney; the open hearth fire had no influence in warming the room. The father sickly and shiftless, the mother hiring out by the month to white folks and leaving early in the morning to return after dark. * * * There are deaths each week, and others are lying sick. It's wonderful how soon they succumb when once ill.

The more we go among the people the more distress we meet, and this system of hiring out by the month among the mothers tells so terribly on the poor children and home comfort.

R. W. M.

GOLDSBORO, N. C., 12th mo. 31st, 1872.

We visited two old women, sisters, one helpless with a dislocated hip. We found them in a small room, destitute of comfort, two small sticks of wood (which they had borrowed of a neighbor) in the fire place. I sent them a load of wood and coffee and sugar.

I found that neither of them knew anything of a hope in Jesus. I talked with the sick one and found that she felt a need to seek the Saviour. I knelt and asked God to send with the temporal that spiritual bread that their perishing souls so much needed.

The weather has been very severe. Many people were out of wood when this weather came on and it is now very high, and they not able to purchase. I have let them take from my own wood pile until I am almost afraid I shall be without.

A. B. B

CHARLOTTE, N. C., 12th mo. 27th, 1872.

We spent Christmas in carrying beef and bread to the poor. We found one large family without fire or food. It was a most pitiful sight. The little ones were in one corner of the room covered with a thin blanket, crying with hunger and cold. When I took the provisions from the basket they acted like hungry wolves more than like people. This was the most destitute family we visited, but many were very poor. They all had a good full dinner for once at least.

M. T.

EDWARD DENISON.*

Among all the noble lives which have been lived during the last twenty years in Oxford, there has been none nobler than that of the late Edward Denison. He determined to make himself able to combat great social mistakes, to represent the people worthily, by actual companionship with the people, by living among them as one of themselves, in a lodging in a back street in the east end of London. Enough has been published to show what were his earnest aspirations; but when he was from time to time putting in his appearance at his club, and making his first speeches in the House of Commons, men little knew what sort of life he was leading day by day, and by what principle he was governed. Yet he, too, had passed through a momentary indecision, when it was doubtful whether he would or would not *obey* the ideal of life which had come before him. "But to miss an opportunity," he said at that time, "is not simply to leave undone what we might do,—it is too probably to fail to be what we might have been; it is to exchange a higher place in the scale of *moral life* for a lower one."—*Liddon*.

BELIEVING souls learn to be submissive, and to find it good to wait for as well as upon the Lord. Delayed answers often set the heart searching itself, and so lead to contrition and spiritual reformation. . . . The danger is lest men should faint and miss the blessing.—*Spurgeon*.

* See Friends' Review of the 23d ult.

From the San Francisco Bulletin, Dec. 5.

ANOTHER WONDERLAND.

Gorges, Forests, Torrents, and Waterfalls of the Tuolumne Canon.

The diadem for scenic grandeur has heretofore been won by Yosemite, but late explorations in the Sierra Nevada have revealed some half dozen contestants for that honor. Among these may be mentioned Mt. Shasta, the canon of the South Fork of King's river (in the shadow of Mount Whitney), and the great Tuolumne river canon. John Muir, the lonely adventurous explorer and geologist of the Yosemite valley, and Galen Clark, State Guardian of that valley, last month penetrated and explored the last-mentioned canon, which Professor Whitney and Clarence King did not enter, the former expressing doubt, in his State geological report, whether it was possible to get into it at all. Mr. Muir reports that this canon lies about eighteen miles in an almost due northerly direction from Yosemite valley. Its beginning or mouth is below Hetch-Hetchy valley, and the main Tuolumne river runs through it. It curves in an unbroken line for over forty miles, and runs up to and ends in the very heart of the summits of the Upper Sierra Nevada.

The uneuphoniously named Hetch-Hetchy valley constitutes an expanded portion of the great Tuolumne canon, which properly begins at the eastern end of Hetch-Hetchy, and has, from thence to its head, a length of *twenty miles* of continuous, unbroken, vertical walls of granite, similar to, but more clear cut, and with much greater depth than those of Yosemite valley. Yosemite valley has an average width of half a mile, and is in one place a mile wide, but the Tuolumne canon has nowhere a width exceeding a quarter of a mile, and is in some places much narrower than that. The Tuolumne river which runs through it has twice the width of the Merced.

The falls of the Merced-Yosemite surpass those of the Tuolumne canon in unbroken volumes of descending water; but, in endless variety of cascades and water-shoots the Tuolumne canon is far superior. The great walls of the canon are scamed by water-worn fissures, down which rivers leap, churn, thunder, brawl and sing with all possible varieties and expression of sound. There is one water-leap 1,800 feet high in the Tuolumne canon, but it is not unbroken, like the Upper Yosemite, and is in that respect inferior to the latter. The Upper Yosemite falls are 1,600 feet high. In the spring, when the river is full, that fall tumbles into its great water-worn, rocky bowl, with a sound resembling the fall from the sky of gigantic cannon balls on massive and tightly-

stretched drums. This sound closely resembles, yet hardly rises to the noisy dignity of the loudest peals of thunder; but the noise produced by the Tuolumne waterfalls is as deafening as the loudest thunder—a thunder which is brought directly home to the ears by the narrowness and vast depth of the great ice-covered fissure, and the unsurpassed facilities it affords for ponderous echoes. One of the waterfalls spreads out at first like a great filmy fan of silvery-threaded water; but after a descent in this shape of about 200 feet, it is whirled over, closed up with lightning-like rapidity, changed in color, shot down a narrow groove of rocks, like an arrow of steam. The great sculpture marks of glacial action are much newer and more easily read in the Tuolumne than in the canon, (for, though called a valley, it is really a canon) of the Yosemite. The glacial alphabet by which the history of the glacial action can be read is very much blurred in Yosemite by the subsequent action of rain, snow, sun, winds and earthquakes; but in the Tuolumne canon the page is fresh from the glacial workshop on the summits of mounts Lyell, Dana, Gibbs and Ritter. The glacier on the latter has a length and width of about half a mile, and a depth of about 800 feet. The glaciers from these mountains, Mr. Muir thinks, at one time not only filled the great Tuolumne canon, but lavishly overflowed it as a river overflows its banks in springtime.

Messrs. Muir and Clark had a rough task in exploring this great canon and its surroundings. They were forced to wade rushing, icy torrents, the sides of which brushed the foot of perpendicular rocks of granite. They camped one night in their shirt sleeves, and went supperless to bed. One of the walls mentioned is 4,000 feet high.

Those who have come out of Yosemite by the Coulterville trail will remember what a magnificent view of the Bridal Veil Falls is had from it. Those falls are by no means the largest, but they are the most beautiful and appropriately named of all the many falls of the great valley. The wind swings them and disarranges their falling folds and silver threads, just as it would a veil of the most gauzy texture. There are *many* of these bridal-veil falls in Hetch-Hetchy valley and the Tuolumne canon. There is a greater display and variety of water-shapes, hues, tints, motions and expressions in the latter canon than in Yosemite. One imagines that he has seen and heard all the possible combinations into which water can enter to awe and delight the eye and charm the ear, after a visit to Yosemite; but Mr. Muir states that the exploration of the Tuolumne canon has revealed innumerable new discoveries in this respect, even to his eye, which has for years

been familiar with all the waterfalls of the Yosemite region.

It is evident from these and other recent discoveries in the Sierra Nevada, that there is a wealth of wonders there, outside of and in many respects far surpassing those regions on which the eyes of tourists have heretofore rested.

ADVANCEMENT OF THE JEWS.—The "Jewish Messenger" gives an interesting account of the late visit of the venerable Sir Moses Montefiore of London, to the Jews in Russia. He was received with the greatest courtesy by the Czar and the authorities everywhere, and was greatly gratified to witness the general progress in education and in social position of his people, who have abundant reason to cherish grateful feelings towards the Emperor.

PROPOSED EXPLORATIONS IN PALESTINE.

The American Palestine Exploration Society has matured its plans of operation, which will necessarily extend over several years. The party to open the survey will start before the end of October. Lieut. Edgar Z. Steever, of the United States Army, will conduct the expedition, having received from the Secretary of War leave of absence for the purpose. J. A. Paine, lately Professor in Robert College, Constantinople, will accompany him as naturalist and archaeologist, and Edward A. Van Dyck, now United States Vice-Consul-General at Beirut, as linguist. Efforts are being made to secure the services of an artist, and others will join the party before they enter the field.

The region to be explored, on the East of the Jordan Valley, is unknown and full of interest. It has been courteously reserved to American enterprise by foreign explorers, who are exceedingly interested in that country, and are awaiting what is to be done by us, with great expectations. Americans began the careful exploration of the region West of the Jordan, and of the Sinaitic Peninsula, over thirty years ago; and it is a rare privilege which is now offered, to do for Moab and Bashan, what Dr. Robinson did for Judaea, Samaria, and Galilee.

The party is fully furnished with the best instruments for astronomical and topographical survey, and it is the intention to do thorough scientific work, such as no American need be ashamed of. The Society has made a good beginning, and now earnestly calls for the support of the American people. The English "Palestine Exploration Fund" has liberally supported for several years an expedition engaged in careful topographical and archaeological survey in a region where less of novel interest was to be expected. Further

information may be obtained from J. H. Dwight, General Agent, No. 26 Exchange Place, New York.

"THE question is not, How may I pass through life with the least inconvenience, but, How may my little span of life be made most subservient to the praise and glory of Him who loved me and gave Himself for me?"

Selected.

THE LAST HOUR.

If I were told that I must die to-morrow,
That the next sun
Which sinks, should bear me past all fear and sorrow
For any one,
All the fight fought, all the short journey through,
What should I do?
I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone,
But rise, and move, and love, and smile, and pray,
For one more day,
And, lying down to-night for a last sleeping,
Say in that ear
Which hearkens ever: "Lord, within thy keeping
How should I fear?
And when to-morrow brings Thee nearer still,
Do Thou Thy will."
I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flashed o'er the sky,
I think that I could smile—could calmly say,
"It is His day."
But, if a wondrous hand, from the blue, yonder,
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clue,
What should I do?
What could I do, oh! blessed Guide and Master,
Other than this:
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?
Step after step, feeling Thee close beside me,
Although unseen,
Through thorns, through flowers, whether the tempt-
est hide Thee,
Or heaven's serene,
Assured Thy faithfulness cannot betray,
Thy love decay.
I may not know, my God, no hand revealeth
Thy counsels wise;
Along the path a deepening shadow stealeth,
No voice replies
To all my questioning thought, the time to tell;
And it is well.
Let me keep on, abiding and unfearing
Thy will always,
Through a long century's ripening fruit-bearing,
Or a short day's;
Thou canst not come too soon, and I can wait,
If Thou come late.

SUSAN COOLIDGE.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 6th inst.

GREAT BRITAIN.—It is said that hundreds of agricultural laborers, who are out of employment in England because farmers refuse to pay the wages they demand, are preparing to emigrate to Brazil.

On the night of the 2d inst. a violent storm, accompanied by terrific thunder and lightning, was reported from Queestown, Ireland, and Birmingham and Southampton, England.

FRANCE.—The commercial treaty between Great Britain and France was finally signed by the representatives of the two governments on the 4th inst., but still required Parliamentary ratification.

The census of France for 1872, just completed, shows the population to be 26,102,921, a decrease since 1866 of 366,935.

GERMANY.—The journals of Königsberg and Posen have been threatened with immediate confiscation if they publish the reference to Germany in the recent Papal allocution, which is considered by the German government as insulting. Prosecutions have been commenced against Roman Catholic journals in Berlin, which had actually published the allocution. The excitement on this subject is said to be increasing throughout the empire. The German Chargé d'Affaires at Rome has closed the legation and left the city, having been instructed by his government to take unlimited leave of absence.

RUSSIA.—The Russian government has frankly communicated to that of Great Britain its plans for the campaign in Central Asia, and has offered to allow British officers to accompany the troops in their operations.

EAST AFRICA.—The U. S. Steamer Yantic visited Zanzibar on the 18th ult., and the officers were publicly received by the Sultan. The commander of the vessel represented to him the sentiment of the American people against slavery, and urged the abrogation of that clause of the treaty with Great Britain which permits slavery in Zanzibar. The Sultan, in reply, declared that 33 years ago his father, then Sultan, had forbidden the exportation of slaves to Muscat, and that the slaves now carried there are stolen by the Arabs and tribes from the Persian Gulf. He said that he will make strong efforts in the future to prevent such kidnapping.

JAPAN.—A letter from Yedo, dated 11th mo. 22d, and published in the *Philadelphia Press*, asserts that the statement that the edicts against Christianity had been rescinded and toleration granted in Japan was not correct, but that those edicts were still in force, though there was a tendency toward toleration. The later reports of "re-action," and of the regained ascendancy of the party who opposed foreign intercourse, are declared to be equally untrue. The educational department was engaged in preparing a scheme of national instruction, and had appointed efficient superintendents of the eight great districts into which Japan is divided. The department of justice was codifying the laws, on the basis of the French Code Napoleon. The organization of industrial schools was in progress, and several hundred natives of Yesso had been brought to Yedo, to be taught in Japanese, English and science. Two Japanese officers have been appointed consuls to ports in Italy, the traffic in silk and silkworms' eggs being sufficient to justify such appointment. Contributions of productions and manufactures for the International Exhibition at Vienna, the present year, are in preparation. It is officially stated that 214 foreigners are now in the employ of the Imperial

government, and 164 in that of provincial and city governments. Of these, 259 are English, 41 Americans, 69 French, 51 Chinese, and the remainder of other European nations. A significant fact bearing on the position of women in Japan, is that recently the wife of the Russian Chargé d'Affaires was presented to the Mikado, and that the foreign diplomatic representatives were introduced to the Empress.

DOMESTIC.—The statement of the public debt for the 1st inst. shows a total of \$2,271,858,187.53, while the cash in the Treasury amounted to \$109,695,849.41, leaving a balance of debt over cash of \$2,162,252,338.12, an increase of \$1,684,307.80 over last month's statement. It is explained that this is not an actual increase of debt, but a diminution of cash on hand, owing to very heavy payments during the month, and smaller receipts than usual.

The official statement of the vote in the late Presidential election shows, for Grant, 3,592,984; for Greeley, 2,833,847; scattering, 33,719; giving to Grant a plurality over Greeley of 759,157, and a majority over all of 725,358. The electoral votes of 30 States, counting 292 electors, were cast for Grant and Wilson. In consequence of the death of Horace Greeley before the meeting of the electoral colleges, that of the six States which had given him a majority were divided between B. Gratz Brown and Thomas A. Hendricks, of Indiana, for President, and B. Gratz Brown and others for Vice President. In Louisiana, the election is contested, both sets of electors claiming a majority, but it is supposed that Congress will accept the Grant vote.

The recent period of cold weather was remarkable for its general extension over the country, and its intensity in many places. Even on the Pacific coast, an unusually low temperature appears to have prevailed, as San Francisco reports of the 19th ult. mention the formation of thin ice on shallow standing water in that city, an occurrence which had probably never been known, at least since the country has been included in the United States. On the 21st, the thermometer was reported at 42° below zero at Fort Gary, in British America, near Lake Winnipeg; —30° at St. Paul and Minneapolis; and at Milwaukee, in the middle of the day, —20°. On the 23d, at Chicago and at St. Joseph's, Mich., it marked —20°, and in the latter locality, snow had then fallen continuously for three days, accompanied by high wind. On the 25th, the temperatures reported varied from —28° at Rutland, Vt., —20° at Concord, N. H., —17° at Breckenridge, Minn., —11° at Burlington, Vt. and Duluth, Minn., to —2° at Leavenworth, Kan., St. Louis, Mo., and Toronto, Can. At Little Rock, Ark., the Arkansas river was frozen over, the ice being four inches thick, so as to be crossed by light teams, and ice dealers were even cutting and storing ice therefrom. At Little Cottonwood, Utah, on the 26th, a mass of snow 609 feet wide and 12 feet deep slid down the mountain a distance of nearly a mile, and crossing the stage road, swept off eight or ten wagons and mule teams, with their drivers, and carried them 1500 feet across a creek. Three men were afterward dug out of the snow, alive though injured, but several perished. On the 25th, about six inches of snow fell at Columbia, S. C., and at Chattanooga, Tenn., a heavy sleet storm occurred, and the next day the thermometer was reported at 34°, with objects generally coated with ice, and with heavy ice in the river. On the 26th, a dispatch from Watertown, N. Y., said that the St. Lawrence river was bridged with ice from Cape Vincent, N. Y. to Kingston, Canada, and that teams crossed safely; the distance between the two places being about 12 miles.

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

VOL. XXVI.

PHILADELPHIA, FIRST MONTH 11, 1873.

No. 21.

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FRIENDS' REVIEW.

A Religious, Literary and Miscellaneous Journal.

VOL. XXVI.

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No. 22.

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HYMN.

BY ARTHUR PENRHYN STANLEY.

The Lord is come! On Syrian soil,
The Child of poverty and toil—
The Man of Sorrows, born to know
Each varying shade of human woe:
His joy, His glory to fulfil,
In earth and Heaven, His Father's will;
On lonely mount, by festive board,
On bitter cross—despised, adored.

The Lord is come! Dull hearts to wake,
He speaks, as never yet man spake,
The Truth which makes His servants free,
The Royal Law of Liberty.
Though Heaven and earth shall pass away,
His living words our spirits stay,
And from His treasures, new and old,
The eternal mysteries unfold.

The Lord is come! With joy behold
The gracious signs, declared of old:
The ear that hears, the eye that sees,
The sick restored to health and ease;
The poor, that from their low estate
Are roused to seek a nobler fate;
The minds with doubt and dread possessed,
That find in Him their perfect rest.

The Lord is come! The world's great stage
Begins a better, brighter age!
The old gives place unto the new;
The false retires before the true:
A progress that shall never tire,
A central heat of sacred fire,
A hope that soars beyond the tomb,
Reveal that Christ has truly come.

The Lord is come! In Him we trace
The fulness of God's Truth and Grace;
Throughout those words and acts divine
Gleams of the Eternal splendor shine;
And from His inmost Spirit flow,
And from a height of sunlit snow,
The rivers of perennial life
To heal and sweeten Nature's strife.

The Lord is come! In every heart
Where Truth and Mercy claim a part;
In every land where Right is Might,
And deeds of darkness shun the light;
In every church where Faith and Love
Lift earthward thoughts to things above;
In every holy, happy home,
We bless Thee, Lord, that Thou hast come!

For Friends' Review.

POSITIVE INSTITUTIONS.

A positive religious institution is one that rests entirely on an arbitrary command, not necessarily resulting from any general principle of religion or morals with which we are acquainted. That the Supreme Being has in past ages dispensed such, is unquestionable. Such were the rites and ceremonial laws of the Mosaic dispensation. But under the Gospel I believe He has not pleased to continue or dispense any such, and none such exist. All rites, ceremonies, ordinances, institutions, organizations, rules, disciplines, appointments, assignments are only and entirely subservient as means to ends, as instruments for the promotion of the one great end, the glory of God, the promulgation of His truth, the salvation of souls. Their authority is, their usefulness for this purpose. They are to be used while they are thus useful, and no longer.

Man was not made to observe them, but they were made to *subserve* him in the work of redemption. They perish with their using and usefulness. Hence, under the Gospel, no

character of sacredness pertains to any of them. There are no holy houses, or bread or water, or day or time, or number or portion of time. Holiness is in the heart, and pertains to no external thing. This, I have understood to be the position of the Society of Friends, or, at least, that it has not been committed in opposition thereto. If individuals have held different views, such have not been officially endorsed. * * * While I would earnestly desire that we should not be behind any in the faithful use of the first day of the week, and the whole of it, for religious and devotional purposes, I deprecate the official recognition of the authority and obligation therefor, upon any other grounds than those of usefulness, propriety and expediency, which I think are quite sufficient. The Jew's *house of worship* and *day of worship* were positively appointed by God's direct command; were Divinely consecrated, sacred, holy. The Christian's house of worship and day of worship are useful, and as such indispensable *under the circumstances*, which require that they should be used almost exclusively for religious purposes, nor is one form or number of itself more obligatory than another. If we admit the sacrament of a holy seventh day, we open the way to rites, and ordinances innumerable, with equally as good claims. What one has stronger grounds from Scripture, for instance, than that disused by Christendom of "*abstinence from blood*?" * * * Can stronger or more express declaration of Divine authority, sanction and requiring for any ordinance, institution or observance be found in the Bible than this? And now Christians utterly neglect it—and rightly. The circumstances which made it useful and necessary have passed away.

Tamworth, N. H.

C. B. B.

WORDLY AMUSEMENTS.

BY CHARLES G. FINNEY.

Christ says His yoke is easy and His burden is light. The requirement to do all for the glory of God, surely, is none other than the yoke of Christ. It is his expressed will. Who finds this a hard yoke and a heavy burden? It is not hard or heavy to a willing, loving mind. Just the thing here required is natural and inevitable to every one that truly loves God and is truly devoted to the Saviour. What is devotion to Jesus but a heart set upon rendering him a loving obedience in all things? What is Christian liberty, but the privilege of doing that which Christians most love to do—that is, in all things to fulfil the good pleasure of their blessed Lord? Turn aside from saving souls to seek amusement! As if there could be a higher and diviner pleasure than is found in

laboring for the salvation of souls. It cannot be. There can be no higher enjoyment found in this world than is found in pulling souls out of the fire and bringing them to Christ. I am filled with amazement when I read and hear the appeals to the Church to seek more worldly amusements. Do we need, can we have any fuller and higher satisfaction than is found in a close, serious, loving walk with God and co-operation with Him in fitting souls for heaven?

I, of course, use the term amusements in the popular sense of pleasure seeking, by a resort to worldly entertainments, agreeable sports, and pastimes. The question often arises: "Are we never to seek such amusements?" I answer: "It is our privilege and our duty to live above a desire for such things. All that class of desires should be extinguished by living so much in the light of God, and having so deep a communion with Him as to have no relish for such amusements whatever. It certainly is the privilege of every child of God to walk so closely with Him, and maintain so divine a communion with Him, as not to feel the necessity of worldly excitements, sports, pastimes and entertainments, to make his enjoyment satisfactory. If a Christian avails himself of his privilege of communing with God, he will naturally and by an instinct of his new nature repel solicitations to go after worldly amusements. To him such pastimes will appear low, unsatisfactory, and even repulsive. If he is of a heavenly mind, as he ought to be, he will feel as if he could not afford to come down and ask enjoyment in worldly amusements. Surely, a Christian must be fallen from his first love, he must have turned back into the world, before he can feel the necessity or have the desire of seeking enjoyment in worldly sports and pastimes. A spiritual mind cannot seek enjoyment in worldly society. To such a mind that society is necessarily repulsive. Worldly society is insincere, hollow, and to a great extent a sham. What relish can a spiritual mind have for the gossip of a worldly party of pleasure? None whatever. To a mind in communion with God, their worldly spirit and ways, conversation and folly is repulsive and painful, as it is so strongly suggestive of the downward tendency of their souls and of the destiny that awaits them. I have had so marked an experience of both sides of this question that I think I cannot be mistaken. But some may ask: "Suppose we do not find sufficient enjoyment in religion, and really desire to go after worldly amusements. If we have the disposition, is it not as well to gratify it?" "Is there any more sin in seeking amusements than in entertaining a longing for them?" I reply that professed Chris-

tians are bound to maintain a life consistent with their profession. For the honor of religion, they ought to deny worldly lusts, and not, by seeking to gratify them, give occasion to the world to scoff and say that Christians love the world as well as they do. If professors of religion are backslidden in heart and entertain a longing for worldly sports and amusements, they are bound by every consideration of duty and decency to abstain from all outward manifestation of such inward lustings. Some have maintained that we should conform to the ways of the world somewhat—at least, enough to show that we can enjoy the world and religion too; and that we make religion appear repulsive to unconverted souls by turning our backs upon what they call their innocent amusements. But we should represent religion as it really is—as a living above the world, as consisting in a heavenly mind, as that which affords an enjoyment so spiritual and heavenly as to render the low pursuits and joys of worldly men disagreeable and repulsive. It is a sad stumbling block to the unconverted to see professed Christians seeking pleasure or happiness from this world. Such seeking is a misrepresentation of the religion of Jesus. It misleads, bewilders, and confounds the observing outsider. If he ever reads his Bible, he cannot but wonder that souls who are born of God and have communion with Him should have any relish for worldly ways and pleasures. The fact is that thoughtful unconverted men have little or no confidence in that class of professing Christians who seek enjoyment from this world. They may profess to have, and may loosely think of such as being liberal and good Christians. They may flatter them and commend their religion as being the opposite of fanaticism and bigotry, and as being such a religion as they like to see; but there is no real sincerity in such professions on the part of the impenitent. Christians should live so far above the world as not to need or seek its pleasures; and thus recommend religion to the world, as a source of the highest and purest happiness. The peaceful look, the joyful countenance, the spiritual serenity and cheerfulness of a living Christian, recommend religion to the unconverted. Their satisfaction in God, their holy joy, their living above and shunning the ways and amusements of worldly minds, impress the unconverted with a sense of the necessity and desirableness of a Christian life. But let no man think to gain a really Christian influence over another by manifesting a sympathy with his worldly aspirations.—*Independent.*

"We cannot distrust ourselves enough, nor trust enough in Christ."

From Friends' Quarterly Examiner.

DISCOURSES BY A. MACLAREN, B. A.

* * The fifth, entitled "The School of Christ," is one which will be specially appreciated by many of our readers. Upon the text, "But ye have not so learned Christ, if so be that ye have heard Him and have been taught by him," he alludes to *the living voice of Christ himself as our teacher* in the following words:—

"Remember that the New Testament everywhere represents Christ as still working and teaching in the world; remember that He himself promised the prolongation of His great work of declaring the Father beyond the limits of His earthly life, and that no more in proverbs, but plainly. Remember that He has pledged himself to send that teaching Spirit of truth, in whose coming Christ himself comes, and all whose illuminations and communications are showing and imparting to us the things of Christ. The ever-living Saviour in His continuous energy and real presence in the midst of the Church, which is His school, teaches us, not as men who are gone do, not merely in that He is the theme, but also in that He is the living breath and inspiring power of all the means by which we learn of Him. Every living soul may have, and every Christian soul does have, direct access for himself to the living Lord, the Eternal Word. Christ is the Teacher, the only Teacher, the Teacher for all men, the Teacher of all truth. He only is our Master, and gathered at His feet all we are brethren. It is His living influence that flows to us through the channel of His word. It is His voice that speaks to us in all providences. It is He who makes the syllables that come from human lips eloquent to reach our understanding, and to calm and gladden our hearts. In every region of Christian culture and tuition, the real source of all the blessing is Christ himself, and the real Master, Example and Authority, Instructor and Trainer is that ever-living Lord, who speaketh from heaven, who speaketh in His servants' hearts, who uses as His medium the Book which records His life and death, and subordinately the events of life and the tongues of men—but is Himself the breath which breathes through these all.

"Dear friends, is not this great and yet simple principle one that we sorely need to be reminded of, and to grasp more firmly? We think far too much of that Lord as a Lord gone from us, whose influence consists only in what he was and did. Blessed be His name! His influence is all built upon what He did once which lives for ever, and the record of that is the great means which He uses for our instruction in righteousness. But it is no merely past Saviour that we have to look to

for teaching, but the presence of an ever-living Lord—that active presence in the souls of all believers, that pleading approach to the souls of all who hear of His love—who hour by hour is seeking to bring us all closer to Himself. We have heard Him—whether we know it or not. Let not the loud noises of earth, the strife of tongues, the hubbub without and the discords within our spirit, deaden our ears to His loving low tones. We have heard Him—whether we have listened and obeyed or have turned away. Let us answer when He calls—with all our yielding spirits bending to His will, and our hearts opening to His voice, ‘Speak, Lord, for thy servant heareth.’”

“*In Him* we have redemption through His blood, even the forgiveness of sins”—words which in their fulness complete the doctrine of redemption with a very needful element, often overlooked and neglected. We have not said the whole truth about pardon when we have said, ‘we have forgiveness through His blood.’ Neither have we said the whole when we say, ‘In whom we have redemption.’ Both clauses are wanted. ‘In Him’ is the personal source and fountain. ‘Through His blood’ is the channel or means. We have not redemption in His work without His person—nor in His person without His work. We have not redemption through His blood unless we are in Him, joined to Him by that deep and true union effected by faith, which is the condition of that mighty work done for us, being applied to us.”

“We surely do not reach the whole depth of such words when we regard them as a mere metaphor, or take them to imply nothing more than yielding our will and understanding to our Teacher. It is something much deeper than that. The indwelling is reciprocal, and its very nature, as well as its blessed results, implies the true divinity of that Lord who can enter human souls in all ages by a path that no finite creature can traverse, and who can gather the homeless hearts of all the race beneath the shadow of His wings, and hide them in the depths of His own heart in an intimacy of which our closest friendships here are but pale shadows. They tell us that no two atoms ever really touch; some film of air is ever between them. And after all sweetness of closest society there is a gap between the most loving souls. But we can be joined to Christ in real perfect union.

“The indwelling, we say, is reciprocal. He is in us, and we are in Him. He is in us as the source of our Being; we are in Him as filled with His fulness. He is in us all-communicative; we are in Him all-receptive. He is in us as the sunlight in the else darkened chamber; we are in Him as the cold green

log, cast into the flaming furnace, glows through and through with ruddy and transforming heat. He is in us as the sap in the veins of the tree; we are in Him as the branches. ‘As a branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me.’

“And how is this interpenetration which people call mystical, as if that meant fanatical and unreal, forgetting that there is a true ‘mysticism’—how is this interpenetration of my spirit and the Spirit of Life in my Lord brought about, so as that all through my darkness there shall be shot rays of His brightness, and all through my stained evil there shall glow the lustre of His light, the brightness of righteousness? The analogies of our closest earthly unions, though they reach not to the depth of this wonderful indwelling, may help us to some part of the answer. What is the solvent that makes human spirits flow together? Is there not one force which goes far to throw down the dark barriers that separate man from man, and man from woman—one mighty emotion whose breath makes them melt like wax, and souls blend together, and be one in thought and will, in purpose and hope? And when that one uniting force in human society—Love built upon Confidence—is diverted from the poor finite creatures, and transferred from one another to Him, then His Infinite Energy, which is ever around us whether we know it and open our hearts to it or no, flows into our being, and becomes an indwelling guest which fills our souls. They that love are one. ‘He that is joined to the Lord is one Spirit.’”

We will only add the concluding words of this discourse:—

“And so, then, dear brethren, what we have to do is simply to yield up our understandings, our wills, our hearts, our consciences, and all the activities of our lives to Him: to be commanded, to be cleansed, to be enlightened, to be filled with His love, to be conformed to His likeness, for the voice that spoke from the heavens speaks to us yet—‘This is my beloved Son, hear ye him!’”

The seventh, upon the text in Nehemiah v. 15, “So did not I, *because of the fear of the Lord*,” is addressed more especially to the young, and brings out into prominence the immense importance of learning to say “No!” even though the multitude may approve and adopt, and associates may argue that there is no harm; but he adds, in reference to this resolve,

“*You cannot resist the evil around you unless you give yourselves to God.*”

“I need not spend your time in pointing out to you what we all know well enough already, how ‘by strength shall no man prevail;’

how in our own power we cannot successfully nor completely resist the evil influences that pour in upon us. We never have been, and so we may safely conclude that we never shall be able to do so by our own power. You have tried it, how have you got on? Each man's experience in this matter is a transcript of every other's, as face answereth to face in a glass. And each man's experience is the same dreary record of partial success in checking some single specific manifestation of evil, and of entire failure in dealing with the deep source from which these come. The first lesson taught by all honest attempts to put in practice that commonplace of all morality on which I have been insisting—is the need of a firm anchorage without us, if we are not to drift on a lee shore. We must be made fast to something that is fast, if we are not to be swept like thistle down before the wind. It is easy to say 'resist,' but the command is bitter irony, unless we go on to say with the New Testament—'Whom resist, steadfast in the faith.' No man, my dear brother, can stand in the slippery place where we have to go unless he have the grasp of a higher and stronger hand to keep him up. No man will ever for a life-time resist and repel the domination of evil unless he is girded about with the purity of Jesus Christ, as an atmosphere in which all poisonous things fade and die, and through which no temptation can force its way. The only means for this steadfast resistance is a steadfast faith in Jesus as our Saviour. He has assured us that He will give us the victory. 'Yea, he shall be holden up, for God is able to make him stand.' In the strength of this promise I have a right to come to the feeblest here and say, 'However you may be encompassed by evil, however you may be drawn aside by evil example and harming associations, however difficult it may be for you to keep your footing in the midst of the rush and swirl of that great tide of sin, here is a hand that you may grasp, and grasping will be strong.'

"Do not you go on this warfare at your own charges, nor while you are but putting on the armour boast yourself as he that putteth it off. If you do you will certainly be beaten, and led away from the field a prisoner. Forsaking self, trust yourself wholly to Christ, and having yielded your soul to Him as a sinful creature who needs pardon for the past as well as power for the future, let His love sway your heart, and His example be your mark, and His spirit your strength. As the secret of all negative forbearance from evil take for your watchword 'So did not I, because of the fear of God.' As the secret of all positive allegiance to God, let your motto be, 'The love of Christ constraineth me.' Then the noble picture of what a

youthful soul may be will be fulfilled in you. 'Ye are strong, and the word of God abideth in you, and ye have overcome the evil one.'"

For Friends' Review.

FARADAY.

"The Life and Letters of Faraday." By Dr. B. Jones, Secretary of the Royal Institution. In two vols. Philadelphia: J. B. Lippincott & Co., 1870.

From journals, note books, and letters, Dr. Jones has presented a life of Faraday which may almost be termed an autobiography. Repetitions and defects in arrangement make the story, at times, tedious and confused, but the unostentatious and truthful narrative is well worth a careful perusal.

Possessing the highest powers of imagination, and "working at the very boundaries of our knowledge," Faraday added to great strength as a generalizer, tireless patience in research, and unfailing skill in experiment. In the first rank as a physicist, he was one of those "lone watchers on the mountain height" of human knowledge, whose prescient vision catches "the first long surf of climbing light."

The son of a Yorkshire blacksmith, his only inheritance the disposition and example of a virtuous and independent ancestry, and with an education obtained at a common day-school, he began a life of labor at the age of thirteen. Truthful, straightforward, industrious and persevering, without worldly ambition, and without covetousness, he rose from place to place by the force of his intellect and of his integrity. Unsought honors flowed in upon him, until the former errand-boy had received no less than ninety-five honorary titles and marks of merit from various cities in Great Britain and America, from France, Germany, Russia, Sweden, Denmark, Austria, Spain, Italy,—in short, almost every noted association throughout the world illustrated itself by enrolling his name amongst its members. The Rumford and Royal medals were awarded him in 1846, an unprecedented honor; and among similar testimonials from foreign lands, the cross and collar of commandant of the order of the Legion of Honor were sent to him from the French Emperor. "But he who kept his diploma book, his portraits and letters of scientific men, and everything he had, in most perfect order, seemed to take the least care of his most valuable rewards. They were locked up in a box, and might have passed for old iron."

A few extracts may indicate the stepping-stones in Faraday's onward course as a philosopher; but it is as a man in his social and domestic relations, and, above all, as a Christian, that there was most in him to love and admire. His was one of those rare natures which, in the ordering of Providence, arise

here and there above the mass of mankind, to show, as it were, the power of the Creator to involve from the ruins of humanity as left by the fall, a mental constitution almost perfectly orb'd, and a moral being of singular purity and goodness.

Soon after their marriage, his parents, James and Margaret Faraday, left their picturesque home at Clapham Wood Hall in the West Riding of Yorkshire, and went to London. There they lived when their third child, Michael, was born, Ninth month 22d, 1791. James Faraday joined the Sandemanian church, to which his ancestors had belonged: his wife, though one of the congregation, never became a member. "She was particularly neat and nice in her household arrangements, and exerted herself to the utmost for her husband and children." Faraday's father did not live to see his son reach manhood, but his mother became very proud of him in after days,—“would do nothing without his advice, and was quite contented and happy in being wholly supported by him in her declining years.” The little Michael was a great questioner, but when not in school played at marbles like other boys, and sometimes took care of a younger sister in Manchester Square. In 1804, he went on trial for a year to George Riebau, a bookseller in Blanford Street. He proved to be so satisfactory, that at the age of fourteen he was taken as an apprentice, and a line in his indentures stated that, “in consideration of his faithful service, no premium is given.” It was his duty when he first went to carry round the papers that were lent out by his masters. “Often on a Sunday morning he got up very early and took them round, and then had to call for them again; and frequently when he was told the paper was not done with, ‘you must call again,’ he would beg to be allowed to have it, for his next place might be a mile off, and then he would have to turn back over the ground again, losing much time, and being very unhappy if he was unable to get home to make himself neat, and to go with his parents to their place of worship.” Four years later, his father wrote: “Michael is a book-binder and stationer, and is very active at learning his business.” Faraday himself says, “Whilst an apprentice, I loved to read the scientific books which were under my hands, and amongst them I delighted in Marcet's ‘Conversations in Chemistry.’ I made such simple experiments in chemistry as could be defrayed in their expense by a few pence per week, and also constructed an electrical machine.” He told a friend that “Watts on the Mind” first made him think, and that his attention was turned to science by the article Electricity in an encyclopedia he was employed to bind. “My

master,” he says, “allowed me to go occasionally of an evening to hear the lectures delivered by Mr. Tatum on Natural Philosophy, at his house 53 Dorset Street. I obtained a knowledge of these lectures by bills in the streets and shop windows near his house; the hour was 8 o'clock in the evening. The charge was 1 shilling per lecture, and my brother Robert made me a present of the money for several.” He learned perspective that he might illustrate these lectures. At the age of nineteen he began his note-books. The first he called “The Philosophical Miscellany.” Through attendance at these lectures he made the acquaintance of Huxtable, then a medical student, and of Benjamin Abbott, who was a confidential clerk in the city, and a member of the Society of Friends. Shortly before his apprenticeship expired he began a correspondence with them; and Abbott, who was younger than his friend, but had been well educated at good schools, kept his letters, thinking that at some future day they would be invaluable records of Faraday's youth. “Had they been written by a highly-educated gentleman, they would have been remarkable for the energy, correctness and fluency of their style, and for the candor, courtesy, kindness, deference, and even the humility of the thoughts they contain.” In a letter to Abbott in 1812, he writes, “I thank that Cause to whom thanks are due, that I am not in general a profuse waster of those blessings which are bestowed upon me as a human being,—I mean health, sensation, time and temporal resources. Understand me clearly here, for I wish much not to be mistaken. I am well aware of my own nature, it is evil, and I feel its influence strongly; I know too that—but I find I am passing insensibly to a point of divinity,—and as those matters are not to be treated lightly, I will refrain from pursuing it. All I meant to say on that point was, that I keep regular hours, enter not intentionally into pleasures productive of evil, reverence those who require reverence from me, and act up to what the world calls good. I appear moral and hope I am so, though at the same time I consider morality only as a lamentably deficient state.” * * * I cannot help but be pleased with the earnest manner in which you enforce the necessity of precaution in respect of new acquaintances. I have long been conscious of it, and it is that consciousness which limits my friends to the very small number that comprises them. I feel no hesitation in saying that I scrutinized you long and closely before I satisfied the doubts in my breast; but I now trust they are all allayed.”

A member of the Royal Institution, who was a customer at Riebau's shop, had taken Faraday to some of Sir H. Davy's last lec-

tures in that locality. Faraday took notes of these lectures, and afterwards wrote them out more fully, interspersing them with drawings. His desire to enter the service of science became so strong, that he wrote to Sir H. Davy expressing his wishes, at the same time sending his notes. Sir H. Davy was so far pleased, that he at once replied to Faraday's letter, and soon after offered him the situation of assistant in the laboratory of the Royal Institution, just then vacant, recommending him to the managers as "a youth well fitted for it, his habits seeming good, his disposition active and cheerful, and his manners intelligent." He was accordingly engaged at a salary of 25 shillings a week and two rooms at the top of the house. In the spring of the same year he was introduced as a member of the "City Philosophical Society." The Society met every week for mutual instruction. About that time he also established the mutual improvement plan: "Half a dozen persons, chiefly from the C. P. S., met of an evening in Faraday's apartment, to read together and to criticise, correct and improve each other's pronunciation and construction of language. The discipline was very sturdy, the remarks very plain and open, and the results most valuable. This continued for several years." Faraday, now in his 22d year, was fairly launched on the stream that bore him onwards; and he spared no labor nor pains in making himself the skilful pilot that he became in the career of experiment and discovery. Some of the letters to Abbott this year show the work on which he entered in the laboratory, and the skill in chemical manipulation which he had gained by his experiments in Blanford Street. These letters also contain remarks on lectures, lecture-rooms, apparatus, diagrams, experiments, audiences: "These show the keenness of his observations, the abundance of his ideas, and the soundness of his judgment: and it is worthy of notice that he wrote without the slightest forecast of his future career. And yet within two years and a half he began a course of lectures on chemistry at the 'City Philosophical Society,' and he continued to lecture for 38 years at the Royal Institution. Moreover, the reputation he had with the world in general as a scientific lecturer, was certainly not less than that which he gained among scientific men as a philosopher and as an experimentalist. He used every aid to improve his language and method, and to avoid even the slightest peculiarity; and yet he had kept his simplicity and natural manner as though he had never profited by professional instruction, nor owed anything to friendly correction."

The subjects on which he lectured were numerous, amongst them "The Means of Obtain-

ing Knowledge," "Inertia of the Mind," and "Deficiency of Judgment." In addition to his labors at the Royal Institution, he was appointed lecturer at the Royal Academy at Woolwich, and for many years he gave a course of juvenile lectures at Christmas. In these last "his simple words and his beautiful experiments, his quickness and his clearness, kept the attention and fixed his instruction in the mind of even the youngest of his hearers, whilst the most practiced teacher would find old experiments shown in a new form, which the genius of Faraday only could have invented, and which his handicraft enabled him to carry out.

"In his theatre lectures his matter was always over-abundant, his experiments were always successful, his knowledge was always at the farthest limits to which it had at the time been extended by himself or by others, and yet his consideration for those who knew but little, never failed." Seven months after Faraday's entrance to the Royal Institution, Sir H. Davy proposed going abroad, and offered him the opportunity of accompanying him as amanuensis, with the promise of resuming his situation in the Institution on his return. Faraday accepted the offer, and left London in the autumn of 1813, and after being with Sir H. Davy in various parts of Europe for a year and a half, returned to his former post. During this time he kept a journal, and wrote letters to his mother, sister, and friends. His journal is interesting, and full of lively thought; his letters are full of affection and of desire for improvement. To his mother he wrote: "The first and last thing in my mind is England, home, and friends. It is the point to which my thoughts still ultimately tend—the goal to which, looking over intermediate things, my eyes are still directed." "Whenever a vacant hour occurs, I employ it by thinking of those at home. Whenever present circumstances are disagreeable, I amuse myself by thinking of those at home. In short, when sick, when cold, when tired, the thoughts of those at home are a warm and refreshing balm to my heart. * * * * These are the first and the greatest sweetnesses in the life of man." His thirst for knowledge was gratified as he travelled with observations on men of different nations, on Nature in its varying aspects, and on the achievements of art in those long-enlightened countries. He diligently used opportunities for acquiring other languages, and for improvement in science, by intercourse with men of genius and learning, and through access to the institutions of continental cities, freely opened to them by the fame of his patron.

A fortnight after his return to England, Faraday was engaged at the Royal Institution as assistant in the laboratory and min-

ralogical collection, and Superintendent of the apparatus, with an increased salary and apartments in the building. In the winter of 1815 he began his first lectures. The following description of Faraday is from the "Quarterly Night," published at that time.

"But hark! a voice arises near the chair!
Its liquid sounds glide smoothly through the air;
Neat was the youth in dress, in person plain;
His eye read thus, *philosopher in grain*;
Of understanding clear, reflection deep;
Expert to apprehend, and strong to keep.
His watchful mind no subject can elude,
Nor specious arts of Sophists e'er delude;
His powers unshackled, range from pole to pole;
His mind from error free, from guilt his soul.
Warmth in his heart, good humor in his face,
A friend to mirth, but foe to vile grimace;
A temper candid, manners unassuming,
Always correct, yet always unassuming."

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 18, 1873.

INDIVIDUAL FAITHFULNESS.—A saying is not unfrequently quoted, to the effect that a single faithful Friend may shake the country for ten miles around. More wonderful, as well as authoritative, was the promise of our Lord given to all those who believe on Him. "The works that I do shall he do also; and greater than these shall he do, because I go unto my Father.*" When the disciples failed to cast out an evil spirit, they were told that it was from want of faith and dedication. "This kind can come forth by nothing but by prayer and fasting." Ought not every Christian to be one who is "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them †?" Never does it need for us to do our own works in order to fill up the measure of the utmost capacity of every one to serve God. Each, as he is faithful in that which is given to him, will be made ruler over more.

The occasion of the present suggestion of these thoughts has been an account lately received of the labors of a now deceased Friend, J. T. Rice, of Bentham, England, and of the blessing that attended them. Going, about fifteen years ago, to a meeting in the country, he found it to be dying out; having but three or four members and two or three attenders left. Under the gathering power which accompanied his faithful and earnest work, that

meeting has, since that time, increased to over 130 in membership and attendance; with, also, the conversion of many, before openly irreligious persons. It is interesting to observe that holding *reading meetings* in his neighborhood was among the instrumentalities found useful in his varied service. Obviously, in certain instances, changes in the number of Friends resident in particular localities may occur, without evidence of spiritual apathy or declension. Always, however, it should be the occasion of deep and searching inquiry, lest it be ever true of any, "thou hast a name that thou livest, and art dead."

Are there any special *expedients* by which there is reasonable hope of being able to build up or arrest the decline of meetings? We believe not, other than those taught us in the words of our Lord as above quoted, and exemplified by our early Friends, as well as by the successful laborer to whose recent service we have briefly referred. There is much impressiveness in the language of William Carey, as cited in an article (from the *Christian*) lately inserted in the *Review**: "*Expect great things from God; attempt great things for God;*" faith going before, Christian love animating, and Divine wisdom guiding, human labor. May not the words given to the prophet Ezekiel of old fitly express the strong desire of some of those who behold, not numbers alone, but spiritual life and power declining around them? "*Come from the four winds, O breath, and breathe upon these slain, that they may live.*"

BALTIMORE YEARLY MEETING.—The printed minutes of Baltimore Yearly Meeting, with the Report of "The Baltimore Association of Friends to aid Friends in the South," having been received, we now add to a former notice of the Yearly Meeting's proceedings given during its session.

Epistles were read from the Yearly Meetings of London, Dublin, New England, New York, North Carolina, Ohio, Indiana, Western, Iowa and Canada. The Epistle from Kansas, we are informed, was duly mailed, but it had not been received.

Feeling afresh the comfort and strength of epistolary correspondence in the reading of

* John xiv. 12. † Ephes. ii. 10.

* No 21 of the current volume.

these evidences of the love and sympathy of the brethren of other Yearly Meetings, the meeting appointed a Committee to prepare replies to them all.

The following Report was received from the Committee to attend the opening of Kansas Yearly Meeting :—

To the Yearly Meeting :—

The undersigned, on behalf of the Committee to attend the opening of Kansas Yearly Meeting, report that they were present on that occasion, and that the meeting was held to satisfaction at Lawrence, Kansas, at the time proposed.

JOHN SCOTT,

DEBORAH C. THOMAS.

On Fourth-day the London General Epistle was read in joint session, to the edification and comfort of the meeting, and a Committee was appointed to re-print two thousand copies of it.

"The Minutes of the Meeting for Sufferings were read, and the various important subjects which have claimed its attention the past year, have deeply interested us; we approve of their proceedings, and encourage them to prosecute their labors."

Among these labors were efforts to improve the condition of the colored population; and it was shown that Friends had had large influence with the State Government in promoting measures for their school education. Through their representatives in the "Associated Committee of Friends on Indian Affairs," they had shared in the labors of that Committee, whose annual report was read, and interest in this cause was shown by the meeting.

The Committee to visit subordinate meetings made a report, showing that beside the Half Year's Meeting in Virginia, two of the Quarterly Meetings, and nearly all the smaller meetings, had received at least one visit during the year. After a new nomination, the Committee was continued.

"The Committee upon General Meetings report, that no General Meeting was held the past year, but that the concern still rests with them, and they propose the continuance of the Committee, with which the meeting unites, and encourages them to hold such meetings the ensuing year, as way may open to do so."

"The Report of the 'Baltimore Association of Friends to aid our brethren of North

Carolina,' was read and united with." It will appear in our next number.

The Report of the "Peace Association of Friends in America" was read, and the Treasurer of the Yearly Meeting was directed to pay its proportion of the \$5,000 required by the Association for the ensuing year.

"The reading of the answers to the Queries, introduced the meeting into a concern for the welfare of the Church, in which our absent members were affectionately remembered, with earnest and prayerful desires for their growth in grace and building up in our most holy faith.

"The importance of attending our Meetings for Worship and Discipline, was much dwelt upon, especially those in the middle of the week, which we fear are too much neglected by many. There is strength to be derived from social communion, from waiting upon the Lord in company with others, for the supply of grace we so much need. The Lord designs to bless His people abundantly, but it is His will that we should seek the blessings He has in store for us, and when our business or household cares are left for a season to commune with Him whose ear is ever open to the cry of His children, we find ourselves refreshed and comforted. Let none plead that they can read their Bible at home; that is no substitute for congregational worship. The Lord has blessings for us in our closets, in our families, and in our meetings,—each is distinct, and cannot be substituted for the other. Neglecting any of these, we lose the strength the Lord would give, and our spiritual growth is thereby impeded.

"Parents were affectionately exhorted to train their children in the nurture and admonition of the Lord. The loving influences of a well-ordered family will be felt in after years, when the parents may long have been resting from their labors. May all who occupy this responsible position, be very earnest in seeking ability from the Lord, to adorn the doctrine of God our Saviour in all things, that by example, as well as precept, they may lead their children to the Lord. May they abide so near their Saviour, receiving daily strength from Him, that when the children come seeking bread, they may not receive a stone. And remembering His own prom-

ise, 'Ask, and ye shall receive,' may they, in the ability He will give, not only pray for their children, but with them, that His grace may rest upon the household.

"Those engaged in domestic concerns have also a claim upon our Christian care and sympathy, and a desire was expressed, that these be encouraged to attend their places of worship, and be invited to be present at our family readings. When thus unitedly waiting on the Lord, parents and children and servants, a rich blessing will often descend from the 'Father of all our sure mercies.'

"A warm interest was expressed in behalf of the young children, that they might now, in their youth, give their hearts to their Saviour. When He was upon earth He took the little ones in His arms, and blessed them, and is ready now to shelter them from the snares and temptations of the enemy. May they listen to His own promise, 'They who seek Me early shall find Me,' and coming unto Him, who listens to the faintest cry of the little ones, allow Him to lead them through life's journey. Then they need fear no evil, but can say with the Psalmist, 'The Lord is my Shepherd, I shall not want.'

"It is cause for earnest thankfulness, that the true badge of discipleship seems to be manifested among us. Our Saviour not only commanded His disciples to love one another, but also exemplified this principle in His life. The enemy is always seeking an opportunity to sow the seeds of discord. May we guard against every tendency towards breaking this bond which now unites us.

"Our religious Society has an important testimony to bear to a free Gospel Ministry, that the service required from all Christians should not be delegated to one alone. 'Go ye into My vineyard and labor,' is the command to all the servants of the Lord Jesus, and as our faith is increased, and our love grows stronger, we shall become a more earnest working Church, and abiding in the true and living Vine, bear much fruit to the glory of the great Husbandman.

"The great crying sin of our land, Intemperance, was feelingly brought to view, and our members exhorted to a faithful maintenance of our testimony against the use of all intoxicating drinks. Not only was a life of

total abstinence recommended, but also that our influence should be used in our respective neighborhoods against the spread of this evil.

"A care was felt that the outward blessings, so richly bestowed upon us by our loving Father, may in no wise deaden or weigh down our spiritual life. The Lord Jesus calls us to a higher life, to consecrate and sanctify to His service every gift He has given us. In this entire dedication of soul and body to Him our strength will be increased, and we shall be enabled to cast our every care, whether of business or of our families, upon Him who careth for us, and find the promise realized in our own experience. 'The peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus.'"

Though small in numbers, Baltimore Yearly Meeting is enabled to vindicate its existence as a Yearly Meeting, by the efficiency of its labors for others, under the constraining love of Christ, and by holding up the light of sound, unincumbered Christianity in doctrine and life, whether it be viewed as an annual assembly, or as its congregations and faithful members are scattered among professors of the Christian name. It has had bestowed upon it two eminent graces,—love for the brethren, and that humility before the Lord which leads to real dependence upon Him, and fervent prayer for His availing help. May our one Lord and ever-blessed Saviour abundantly answer their petitions, perfect them in holiness, and so enlarge them on every side, that all may see that they increase with the increase of God.

DIED.

BOWMAN.—On the 30th of 10th mo., 1872, Edmund Bowman, aged nearly 80 years; a member of Westfield Monthly Meeting, Indiana. He is missed not only by his family, who loved him very dearly, but by all who knew him. He was a successful teacher for a number of years, as many of our middle-aged friends, who were his pupils, can testify. Although a man of many deep sorrows, yet he lived a truly Christian life, and expressed a strong hope in Jesus before his speech failed him. Surely there is a crown laid up for him in Heaven, and his joy is now full.

SHOARDS.—On the 5th of 9th mo., 1872, Mehitable, relict of Daniel Shourds, in the 75th year of her age. She was, for many years, a member of Greenwich Monthly Meeting, Ohio. Her close adhesion to the principles of our religious society, and her consistent walk in life, with a meek and quiet spirit, endeared her to her friends, and manifested to the world that she was a follower of the blessed Redeemer. After a protracted illness of much suffer-

ing, with peace and resignation, she fell asleep in Jesus.

MACY.—On the 3d of 8th mo., 1872, Robert P. Macy, in the 27th year of his age. The deceased was an exemplary member of Wabash Monthly Meeting, Indiana. He early manifested an interest in the cause of Christ, giving evidence of the work of Divine Grace in his heart. In his death the neighborhood loses a valuable citizen, and the Church and the First-day School an earnest worker. He died in the triumphs of faith.

MACY.—Also, on the 17th of 10th mo., 1872, Lydia J. Macy (sister of the above), in the 13th year of her age. During a protracted and painful sickness of 5 years, she manifested much patience and resignation.

MENDENHALL.—On the 31st of 7th mo., 1872, at his residence in Marion County, Indiana, Joseph Mendenhall, in the 85th year of his age; a member of Fairfield Monthly Meeting, and one of the first settlers in this part of the western country. Although his death was very sudden, yet we are not without a trust that he is now enjoying that rest our Lord has prepared for all those that love him.

HADLEY.—On Ninth mo. 5th, 1872, Elvert O. Hadley, in the 2d year of his age; a member of Rush Creek Monthly Meeting, Ind.

HARVEY.—On Eleventh mo. 17th, 1872, Alice Harvey, in the 10th year of her age; a member of the same Monthly Meeting.

GENERAL MEETING.

A General Meeting under the care of the Committee of Western Yearly Meeting and a Committee of Fairfield Quarterly Meeting, has been appointed to be held at Easton Meeting-house, West Newton, Ind., 10 miles south-west of Indianapolis, to commence on Seventh-day, the 25th of First month, 1873, at 10 o'clock A.M. Friends coming from a distance to attend, will take the cars on the Indianapolis and Vincennes Railroad, and stop at Valley Mills, West Newton, or Friendswood, where Friends will give them assistance in the way of conveyance, finding homes &c. Trains stopping at the above named stations leave Indianapolis at 6½ o'clock A.M., and 3.55 P.M. Trains from the south-west stop at those stations between the hours of 9 and 10 o'clock A.M., and at Friendswood only about 5½ P.M.

On behalf of the Committee of arrangements,
AMOS MILLS, JR.

CORRESPONDENCE.

[Through the kindness of a Friend we are enabled to present the following extracts from a letter lately received from a much valued Friend in England:]

"It has been a great comfort to us to receive under our roof our beloved friends J. and H. Bean. Their company and services appear to have been peculiarly acceptable wherever they have been. After attending our Monthly Meeting at Bradford, I expect they will proceed, by way of Kendal, to Cumberland Quarterly Meeting, and then to the General Meeting for Scotland, held at Glasgow.

"We have just heard of the death of three of our well known and much valued friends—Robert Charleton and Thomas Binns of Bristol—the latter formerly at the head of

Tottenham Boys' School—and John Thomas Rice of Bentham. Thou wilt probably remember the two former—the latter was a member of our Monthly Meeting, and has been instrumental in gathering a considerable number of persons into our fold, in a place where our Society seemed to be dying out previously, so that there is now quite a considerable meeting, and a new meeting-house built by him. This is the result of a blessing upon his earnest endeavors to enlighten his neighbors by holding reading meetings and in various other ways; so that he will be greatly missed. Yet I trust that many of them are settled on the true foundation and are not dependent on any of their fellow men.

"It has been a great comfort to hear of the convalescence of our dear friend J. B. Braithwaite, who at one time seemed very near or on the 'border land.' I suppose by this time he may have reached home, though we have not actually heard of his arrival."

DISTRIBUTION OF THE INCOME OF ONEIDA FUND.

It may be remembered by some of the readers of *Friends' Review*, that a meeting was held on the 20th of 5th mo., 1860, for the purpose of relieving the Oneida Indians residing near Green Bay, who were represented as suffering for want of food, &c. A liberal sum of money was then collected and placed in the hands of a committee who were desired to attend to its distribution, so as to relieve the sufferers as soon as practicable. After that service had been performed there remained an unappropriated balance, which was directed, by a subsequent meeting, to be placed in the hands of Trustees, to be appropriated for the benefit of that tribe as occasion might require. The money was invested and so remained until the 9th month, 1870, when the Trustees believing that greater good would result if the interest could be prudently placed at the disposal of the Indians, deputed one of their number to visit them for that purpose. On his arrival at the reservation a council was called, and largely attended, when three of their best men were with great unanimity chosen trustees. These together with the two resident missionaries, were to constitute a board of trustees to distribute the interest semi-annually to the most destitute of their people, provided that no appropriation should be made without the approval of a majority of the board. A statement just received shows how satisfactorily the plan is now working, which satisfaction will be shared by the benevolent contributors to the fund, who are justly entitled to this information.

T. W.

ONEIDA, WIS., Nov. 7th, 1872.

Friend Thomas Westar:

Dear Sir,—The Board of Trustees of the Friends'

Fund for the poor of the Oneida Nation, met at the Episcopal parsonage on Friday, Nov. 1st, 1872, and distributed the sum of \$41.25 to the following persons: Mary Cooper, \$4.50; Elizabeth John, \$4.50; Theresa John, \$4.50; Black Squirrel's Wife, \$4.50; Widow Peters, \$4.50; Jacob Powlas, \$4.50; Margaret Bread, \$1.50; Isaac Silas, \$1.00; Peggy John, \$1.00; Mary Hill, \$1.00; Polly Dostater, \$1.75; Elizabeth Schanadoah, \$1.00; Widow Metoxen, \$1.00; Katy Hill, \$1.00; Henry Powlas, \$1.00; Mary Ann Bread, \$1.00;—Total, \$41.25.

All of which is respectfully submitted.

S. W. FORD,

Sec. and Missionary to the Oneidas.

GENERAL MEETING AT HOLLY SPRING, N. C.
Twelfth month 21st, 1872.

Although the weather was unfavorable, quite a goodly number of persons convened, (it being their Monthly Meeting.)

The language of "peace be unto you" seemed to be spoken by the blessed Saviour, who was pleased to appear in the midst, and manifest Himself by the breaking of bread, which was, we trust, handed to the multitude under the constraining power of His love. The business of the Church was transacted in much harmony. Afterwards the meeting was again united in joint session, and the importance of family devotion, reading the Holy Scriptures, and waiting upon God, and the necessity of yielding to the impressions of duty manifested on these occasions, were feelingly impressed upon all.

On First-day, the beauty and strength of the three-fold witness to the Truth, which is borne by the Holy Spirit, the Bible, and by those who have been redeemed by the blood of Christ, was interestingly treated upon, to the encouragement of many weary pilgrims. The great plan of salvation by Jesus Christ was also portrayed, and many were baptized by the one Spirit into sweet communion and the fellowship of the Gospel.

Second-day morning, there was a very pleasant and profitable meeting with the children and youth, and then a closing session, when the Church was brought into deep exercise and travail, that strength might be given for the deliverance of those who were brought to the birth, and that the children born into the kingdom, the lambs of the fold, might be fed and nursed and become strong in the Lord and in the power of His might. The meeting closed under a humbling sense of the goodness and mercy of the great Head of the Church, who was pleased to own and bless His people.

ISHAM COX, *Clerk.*

BELVIDERE, N. C., Twelfth month 30th, 1872.

Dear Friend:—I write to thee as one of the Executive Committee of the "Bible and Tract Distributing Society," and enclose \$5,

with the request for a renewed supply of tracts. I wish them for distribution on the occasion of our Tract-reading meetings. We meet once each week for the purpose of reading a portion of Scripture, and two or more short tracts—after which we have a season especially for devotional exercises. These meetings are attended largely by a class who do not attend at any regular place of worship; and some of us feel that there is great enjoyment in the work. Our readers are generally selected from the younger class, even children who can read well. I have distributed many tracts and leaflets on these occasions, and they find a willing reception.

The value of the \$5 in juvenile tracts, leaflets, etc., by mail will be very acceptable.

I send to thy address a copy of minutes of our Yearly Meeting. Thy friend,

JOSIAH NICHOLSON.

LYNNVILLE, JASPER CO., IOWA, 12th mo. 31st, 1872.

I have been much interested recently in reading most of John Banks' journal in the 2d volume of "Friends' Library." The most interesting to me is, beginning on page 31 up to page 41. No doubt many Friends have the volume bound and lying by them, so if they were referred to his journal they would read and re-read some portions as I have. I greatly desire and pray that "Primitive Christianity" may be revived *again* among us as a people.

JAMES P. GAUSE.

BOOK NOTICE.

Bampton Lectures for 1871. Dissent, in its Relations to the Church of England. By GEORGE HERBERT CURTEIS, M. A.

(Continued from page 328.)

After a brief account of the early life of George Fox, and a reference to "the gathering of that fearful storm which," in religion and politics, "plunged the whole realm of England into chaos," our author proceeds thus:

"And so it happened that, on the very same morning when King Charles was surrendering his sword to the Presbyterian Scots, not a hundred miles away there was a young man, wandering gloomily in the fields at Coventry, and brooding over thoughts which were destined to carry on the work then one stage completed, not merely to a second, but a *third* stage in advance; and whose task it was—when Baptists and Independents had superseded Presbyterianism—to supersede them in turn by a pure ultra-spiritualism. This young man was George Fox. He had for three years left his home and employment, 'broken off' (as he tells us) all familiarity or fellowship with old and young, and wandered about the country with the Bible

in his pocket, seeking peace and mental satisfaction from the clergy and from Dissenters of all denominations—but finding none.

“What did he mean? He meant, I think, that a great and majestic truth was dawning within him and struggling outwards into the perfect day; but that none of the narrow sects, and none (I am afraid) of the men who then too often misrepresented the Catholic Church of England, were able either to understand or to assist him to bring it forth.” That he did not open his heart to more than very few of the “regular clergy,” is regretted by the author before us; who considers that if he had but found out a Jeremy Taylor, a George Herbert, or a Joseph Hall, instead of some miserable priest who bade him to “take tobacco and sing psalms,”—a different issue would have resulted. Then, he opines, “Quakerism would never have been born; and its noble energy and pure essential Christianity might have gone rather to enliven and spiritualize the Church, whose true meaning (in so many ways) it unconsciously expresses.” We cannot pass this supposition quite without remark; but first let us observe what immediately follows.

“This majestic truth was, in a few words, that department of the church’s creed, which was not then,—nay, I am bold to say, which is not *now*,—brought out into its full and proper significance: viz., ‘I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, with the Father and the Son together, is worshipped and glorified; who spake by the prophets.’ The theology of those days (remember,) from the Reformation onwards, had been a mere play of logic and word-fence around the profoundest subjects. The reign of scholasticism had never really come to an end. Words and notions, not things and facts, had been hitherto the subjects of endless, weary, unprofitable controversy. Calvinism and its childish philosophy about the Divine decrees, Puritanism and its senseless prattle about the vestments of Baal and the dregs of Rome, Romanism and its subtle, scarcely honest, verbiage about transubstantiation, Laudianism and its petty tyrannical enforcement of uniformity in *minimis*,—oh, the world was weary of them all. And the time was ripe for one to arise who should dare, in his simplicity, to take with him the Bible apart into the fields and see what God had really meant by a revelation,—‘holy, indeed, and just and good,’—but which seemed to have been so hopelessly buried amid this heap of Rabbinical rubbish and scholastic refinements, that nothing short of beginning from the beginning once more, and stripping the Gospel absolutely bare of all its intolerable

make-believes and hypocrisies, seemed a fitting remedy for the mischief.

“Behold, accordingly, this child-like soul, this babe in Christ, this man of one book—but that book the Bible—step forth amid the confused Babel that called itself English Christianity in the seventeenth century, to bear testimony in the name of God to the inner truth and meaning of all these things that the sects were battling over. He thought himself a prophet, a ‘Nabi,’ like one of those in the Old Testament. And, for my own part, I will not undertake to say he was not. For ‘his heart was hot within him; and at last he spake with his tongue.’ And if, in his early days, he was guilty of extravagances which he afterwards regretted; if his followers (especially when all the sects combined to persecute them) became still more heated, fanatical, insolent; and if both he and they (buoyed up by an enthusiasm which for a time overcame the natural and healthy action of common sense) bade adieu to all the established customs and decent conventionalities of the world,—such conduct, under the strange circumstances of the Commonwealth, was not, perhaps, wholly unpardonable. It is by such weak things, and by the ignoble, ignorant persons, the ‘babes and sucklings’ (as William Penn reminds us,) that God’s greatest works are oftentimes accomplished for mankind.”

Curteis proceeds then to say, that it is not in the affirmations of George Fox, but in his denials, that “the Church” repudiates his teaching and condemns his “schism.” “For,” he continues, “it was not long before that which he had begun as a mere ‘Society of Friends,’ organized and settled itself (especially when it fell under the guidance of more educated men, like Barclay and Penn,) into a sect or—as the fashionable nomenclature now is—a ‘church.’ Terrible were the persecutions it underwent, in America from the Independents, and from all the sects alike in England. But it thought scorn of all these things. And after arranging its own discipline by an ably devised, though very bald and prosaic, system of ‘meetings,’ it has since been able, with the most extraordinary success, to infuse the spirit and essence of Geo. Fox’s teaching into the very veins (as it were) of the modern world. It has all but put down slavery; it is on its way, I hope, to put down war.” A note, upon this passage, quotes Robertson’s Church History as showing that the same theory, essentially, was true of the correlative denomination in primitive times. “Although the sect and its subdivisions continued to flourish for a time, the chief success of Montanism was gained in another way—by infusing much of its character into the church.” That this sort of radi-

tion of influence beyond its own borders has really always occurred with the Society of Friends may well be believed. It may help to console those who lament, often with too much discouragement, the failure of the Society to increase its numbers, in any manner comparable, for instance, to the growth of the Methodist or Baptist denominations. For what are we to let our light shine? Not for the renown of individuals; not for the glory of a sect, or of a Society; but so that men may "*glorify our Father which is in heaven.*"

(To be continued.)

THE MEDOC WAR.

It may be interesting to our readers to know something of the beginning of the contest now going on with the Indians in Upper California and Oregon, known as the Medoc war. The Medoc Indians formerly occupied a region in Northern California and Southern Oregon, and in 1864 were induced to make a treaty with the Government which provided for their going on a reservation. The Klamath tribe occupied adjacent territory in Oregon, and they also made a treaty with the whites, the Klamaths and Medocs being joined in the same reservation, upon which the Medocs were placed in 1868 and 1870. Since that time the Klamaths and the greater part of the Medocs, have remained there peaceably, but in the spring of 1870, a band of the Medocs under a leader known as Captain Jack, left the reservation, and have since been roaming about the country their tribe formerly occupied. It has been several years since there has been any Indian fighting in this region, the last conflicts being carried on by the troops under General Crook against the Snake Indians. The Medoc band roamed through Northern California and Southern Oregon, committing depredations against the settlements, and the complaints finally became so general that last year the Government agent ordered them to go back to their reservation. This they refused, and troops being sent against them, the hostilities began which are day by day reported in telegrams from San Francisco. The country in which these hostile Medocs now are confined, is a lava formation, filled with fissures, deep gulches and extensive caves. "Ben Wright's Cave," which the Indians have selected as their stronghold, contains about fifteen acres of space under ground, in which there is a good spring, and many openings through which a man may crawl, the main entrance being only about four feet square. The gulches and crevices in this region vary from a few feet to a hundred feet wide, and some of them are a hundred feet deep. This strange country, through which the Indians can travel by trails known only to themselves, is located on

the southern border of Tule Lake, in Northern California, and covers an area of about ten miles square.

We present the foregoing statement from the best evidence we have at hand, but in this, as in all other instances of "Indian wars," the reader will do well to take the statements with a good deal of allowance. These wars are frequently money making affairs on the frontiers, and it is easy at any time to get up "depredations" that will give color to hostilities.—*Pub. Ledger.*

AGRICULTURAL DEPARTMENT REPORT.

The report of the Agricultural Department for the months of November and December, among other things, shows the following:

The average yield of corn per acre during the season of 1872, as reported to the Agricultural Department, stands highest in Iowa, at 40.8 bushels; and lowest in Florida, 9.6.

The highest wheat returns are those of Minnesota, California and Texas; the lowest those of South Carolina—the range being from 6.4 to 18.7 bushels per acre.

The rate of yield for rye stands lowest in South Carolina, and highest in California—the range being from 6.2 to 29.1 bushels.

The highest average for oats is 40 bushels, for Nebraska; the lowest, 8 bushels, for South Carolina.

Kansas makes an average of 28.2 bushels for barley, and West Virginia 11.5.

The average for hay ranges from 7-10 of a ton in Maryland, to 1.45 tons in Illinois.

Nearly complete returns indicate a product of about 1,100,000,000 bushels of corn, the quality being above the average. Very little failed to ripen. Greater success than usual has attended efforts at corn growing at high elevations, though it was injured at many points by frost, and it is not deemed a safe crop at elevations of 5000 feet north of 59 degrees.

Cotton.—The season for cotton has been unpropitious, but not more unfavorable than the preceding, and has been productive of somewhat less than average results from the wider prevalence of insect depredations and from local droughts. The plant has been earlier than usual in maturing and quicker to decay, leaving less for destruction by frosts, which have appeared earlier than usual. In the Carolinas and Georgia fertilizers have aided in advancing the period of maturation. The total production, as indicated by the returns of the first week in November, is made very nearly 3,450,000 commercial bales of 465 pounds. The indicated product of fibre per acre returned from each county, makes the following averages for each State, viz.: North Carolina, 173 pounds; South Carolina,

182; Georgia, 180; Mississippi, 200; Louisiana, 215; Texas, 220; Arkansas, 170; Florida, 125; Alabama, 170; Tennessee, 190. The area of cotton is: North Carolina, 450,629 acres; South Carolina, 570,652; Georgia, 1,311,331; Florida, 158,099; Alabama, 1,387,972; Mississippi, 1,537,618; Louisiana, 940,218; Texas, 914,269; Arkansas, 693,515; Tennessee, 518,605.

Potatoes.—Reports concerning the potato crop indicate a decrease of 4 per cent. from last year. The Western States report diminishing losses from the Colorado beetle, and are the only States, excepting North Carolina and Texas, reporting increased production. The averages are lowest in Maine, at 65 bushels per acre; the highest in Illinois, 135 bushels.

Hay.—The aggregate crops of hay will probably be about 24,000,000 tons, a slight increase over last year; quality good.

For Friends' Review.

FILIAL AFFECTION.

"Honor thy father and thy mother," were God's words at Sinai, and reaffirmed in the life of Him who was subject to his parents, and whilst hanging upon the Cross gave charge concerning his mother to the disciple whom he specially loved. To care for one's parents in age, and in the mental and physical decay incident to it, is indeed Christ-like.

The report for 1872, of Dr. W. W. Godding, Superintendent of the State Lunatic Hospital at Taunton, Mass., contains the following excellent paragraph:

"Of the admissions during the past year, nine per cent. were above the age of sixty years. A large number of these have been cases of senility, passing into dementia, (that is mental weakness and failure from old age). These cases are often characterized by brief periods of considerable excitement, which no doubt increase the difficulty of providing for them at home; yet in view of the hopelessness of cure, the danger from any decided change in the habits and the ways of life of the aged, and their probable early decease in any event, we think the attending physician will do well to be very cautious in advising their removal to a hospital. We should be insensible to flattery, if it were not gratifying to us to hear friends, after visiting some old lady who is tottering over the "insuperable threshold," say, "Well, she is more comfortable than we could make her at home;" but we may be allowed to question if it is a fact. And if it be a fact that the ministrations of hired nurses, trained indeed to be careful and kind, but still strangers to them, are more tender than the hands of her own children to their mother in the helpless infirmities of her age, then we are sorry for the truth. It is sad to have outlived the love of one's own children. Old age should be garnered at home. Surrounded by those whose helpless years they never tired in caring for, their growing infirmities should not become a burden. Gradually withdrawing from the world without, let them find no lack of warmth within. So, sustained when they falter, letting go of life with warm hands clasped in theirs, their eyes, in the failing light, missing no bowed heads about them, may they come to peace at last!" N.

SCHOOLS IN VIRGINIA.

The report of W. H. Ruffner, superintendent of public instruction in Virginia, shows that in no state has greater progress recently been made in common school education than in Virginia. There are ninety-nine counties and six cities in Virginia entitled to school superintendents, and there are ninety-one of these officials, showing that there are but fifteen counties and cities in which the school system has not been organized. There are now 3,695 schools, 107 graded schools, and 3,853 teachers employed. Of private schools Virginia has 648 primary, 187 high schools, and 21 colleges and technical schools. Even more significant is the increase during the year of 648 schools, and 35,283 scholars in the public schools and 5,451 in the private schools. The increase in teachers is 769; in school-houses, 414. The change in public sentiment with regard to common school education is also said to be most marked, and to be observed in almost every part of the state. The people are beginning to appreciate the importance of a system of education for the whole people—white and colored. The state is aiding the Institute at Hampton, a colored normal school, and is about to establish an agricultural college at Blacksburg. The state received \$28,000 from the Peabody fund last year for educational purposes.—*Independent*.

From the Southern Workman.

WAITING.

Waiting for Thy mercy,
Waiting for Thy grace,
Waiting for the light
Shining from Thy face.

Waiting for Thy mercy,
Waiting for Thy love,
Waiting for Thy blessing,
Falling from above.

Waiting at Thy altar,
Waiting all the day,
Waiting for Thy blessing,
Here I kneel and pray.

Waiting for Thy coming,
Make not long delay;
Weak am I, and faint at heart,
Waiting here, I pray.

Waiting all the day,
 And waiting all the night,
 Waiting in the darkness,
 And waiting in the light.
 Waiting, still I'm waiting,
 Kneeling at Thy feet.
 Lord, in mercy grant me
 Consolation sweet.
 Waiting, yet believing,
 Thou wilt not deny
 What my soul in anguish
 Seeks with longing cry.
 Now Thou comest nearer:
 I hear Thy gentle tread,
 And feel Thy hand in blessing
 Placed upon my head.
 I've waited long in sadness,
 Now there's nought but joy;
 This is sweetest rapture,
 Bliss without alloy.
 Life hath nought of sorrow,
 Death hath nought of pain;
 If only Thy dear presence
 Through it all I gain.

DELL DENNIS.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 13th inst have been received.

GREAT BRITAIN.—The ex-Emperor Napoleon III, who, since his release from detention in Germany, has resided at Chiselhurst, a few miles south-east of London, died there on the 9th inst. His death was unexpected; although he had been suffering with a disease requiring surgical treatment, and had undergone two severe operations, no immediate danger was apprehended until little more than an hour before the close. It was reported that the French government would permit the final interment of Napoleon's remains to be made in France, provided the funeral should be strictly private, as that of an ex-Emperor, not an Emperor, and the ceremonies should be simply of a religious character. Reports had been current that Napoleon's son would assume the title of Napoleon IV., and that his mother would announce that she assumed the regency during his minority; but these reports had not been confirmed, nor was it certainly known what course the partisans of the deposed Emperor would pursue. The event produced very little excitement generally. In the Italian Parliament, it was formally announced by one of the Ministry, with expressions of regret. He said it could not be forgotten that Napoleon had contributed greatly to secure the unity of Italy. The journals of Milan have opened subscriptions for a monument to him, avowedly on the same ground, Milan being the first city freed from Austrian rule during the Italian war.

It is stated that the total number of emigrants who left Liverpool for America during the year 1872, was 164,000.

In the recent severe gale, 59 fishermen from Yarmouth were drowned.

FRANCE.—It is said that President Thiers and the sub-committee of the Committee of Thirty have agreed upon several points of the basis for a Constitution, and among them two articles permitting the President to address the Assembly on certain specified occasions, and giving him a restricted veto power on legislation. A division has taken place in the party of the Assembly, known as the Left, some of the more conservative members having seceded and formed a new group under the title of "Conservative Republicans."

SPAIN.—A manifesto protesting against the passage of the bill for emancipation in Porto Rico, has been published, numerous signed by the nobility and members of the monarchical parties. Even this document, however, advocates the *gradual* abolition of slavery. On the other hand, a great popular demonstration was made in Madrid on the 11th inst. in favor of the proposed political reforms in Porto Rico, and of emancipation, by a long procession, which passed through the principal streets.

The King has signed a concession to a Spanish company for a telegraph cable from Cadiz to Cuba, via the Canary Islands.

Some Carlist disturbances have taken place in the north of Spain, but the people are said to be developing a patriotic spirit, and organizing to resist them.

ITALY.—The corner-stone of a place of worship for the pioneer Protestant Church in Rome, for the building of which funds have been solicited in the United States and other countries, was laid on the 8th inst.

GERMANY.—In the Prussian Diet, on the 9th inst., an interpellation was introduced, signed by a large number of members, asking the government by what authority of law public journals had been prosecuted for publishing the Papal allocution. The Minister of the Interior replied that the prosecutions originated in the Foreign Office, and their object was to get a judicial decision whether such calumniations of the country as were contained in the allocution, could be legally published and circulated. Debate followed, but no action was taken by the House.

Prince Bismarck has sent to the German Federal Council the draft of a convention with the Danish government, to facilitate the rendering of assistance to the necessities of citizens of Germany and Denmark in either country.

The German customs officials refuse to allow the free admission of French printed fabrics into Alsace, and the French Minister at Berlin is negotiating with the German government on the subject.

DENMARK.—The army bill presented to the Rikstag by the Minister of War makes great reduction in the army and material of war, showing the policy of the government to be one of peace and neutrality.

SWITZERLAND.—The Federal Council has threatened to use vigorous measures against the canton of Valais, because Jesuit masters have been tolerated in the schools.

INDIA.—A dispatch of the 13th from Bombay to London, said that a report had reached that city that a terrible earthquake had occurred at Soonghur, a town situated 114 miles north of Bombay, by which 1500 persons were said to have been killed in the town alone. Nothing had been heard from the surrounding country, but it was feared that many other lives had been lost. The district is one of the richest and most populous in India, cotton being the great staple of cultivation, and only 46 miles from Soonghur is the city of Surat, with a population of 200,000. We have no information whether the disaster extended to that city.

MEXICO.—A railroad from Vera Cruz to the City of Mexico, connecting the capital with the Atlantic waters, has been constructed by an English company, and is about to be opened. An American company has obtained the necessary grants to build a narrow-gauge railroad from Mexico to the Pacific Ocean, and another northward to connect with railroads in the United States. A rival company is also seeking such grants as will enable it to construct another road.

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

VOL. XXVI.

PHILADELPHIA, FIRST MONTH 18, 1873.

No. 22.

THE "NEW"
WHEELER & WILSON
SEWING
MACHINE.
Peterson & Carpenter,
GEN'L AGENTS,
PHILADELPHIA,
And all Cities and Towns in Eastern
Pa., Southern N. J., Del. and Md.

ISAAC H. MACDONALD,

Late Cutter and Foreman for CHAS. C. JACKSON,
deceased, has removed to 104 N. 6th St. above Arch,
where he will be pleased to see the patrons of the
old establishment. 22-3m

GUSTAVUS GOLZE,

(Successor to)

CHARLES C. JACKSON,

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A Religious, Literary and Miscellaneous Journal.

VOL. XXVI.

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ABIDING IN JESUS—A SOURCE OF FRUITFULNESS.

Abiding in Jesus involves union with Him as the necessity of life; or rather life involves the necessity of union. The sinner has gone to the foot of the cross, and by faith beheld Jesus as his Saviour; but that is not all. It is hard to explain this union, except in metaphor, or by the figures our Lord Himself uses. It is *remaining* in Jesus as the limb remains in the body, as the branch remains in the vine. Abiding implies that the whole being—the mind, the thought, the eye, the hand, all are bound up with Jesus; that we are in Him, and He in us; that we have no independent being; that His life received by us, must needs flow forth from us; and this is fruit-bearing. But let us remember what a little thing in the natural branch may stop the inflowing of the sap. I think the Lord Jesus would teach us this by reiterating the command, "Abide in Me." As if He would tell us what a delicate thing is this current of life, how easily anything may check or

hinder its flow. It is like the electric spark on the telegraph wire, or the radiating heat through the glowing metal; check the communication and all stands still. To make this plain, you know what it is to interpose a check, or non-conducting medium in the handle of a metal vessel,—pour hot water into such a vessel, and the heat pervades the whole thing,—but insert a piece of ivory or wood, or any foreign material, and you have stayed the current. Sin often acts in this way. Some bad habit, some carelessness of walk, some worldly conformity, acts like a check upon the flow of sap through the branches; once touch *that* and you stop the fruit bearing. It will no longer be real, it will all be imitation work—mock fruit as it were, fastened on from outside, mere externalism. Oh, we want this living power which pushes out the fruit, *for when the sap comes up strong and full, it must find its out-flow as it had its in-flow.* The fruit is the sap in manifestation. It is not *our* fruit but *His*; and as His life flows through us, the rich clusters of grapes, meet for the Divine Husbandman, hang on our branches. * * * * Another word on abiding in Jesus. There is a great difference in the working power of a Christian, who is so abiding, and one who knows nothing or little of it day by day. Many will kneel down to pray before setting forth to their work, to take some class, or to speak to some sinner, and no doubt they will receive some measure of blessing; but they do not get the full blessing those do who are abiding continually in Jesus, who come out as it were from His presence chamber. The secret place of the Almighty is their *home*, and they find little difficulty in speaking of Him with whom they dwell; they talk in their own language and not in a foreign tongue. We may say of them, they live in Christ and Christ in them, and they bring forth much fruit.—"*Gather up the Fragments.*" *Notes of Bible Classes, by the Wife of a Clergyman.*

"OFTEN ask, 'Will this glorify God.'"

For Friends' Review.

FARADAY.

(Continued from page 344.)

His note-books at that period exhibit the variety of subjects which occupied his active mind; among them are notes on mnemonics, chemistry, natural philosophy, geology, numerous points in moral philosophy, on civil law, an account of a visit to a silk ribbon-dresser, account of Zerah Colburn, a long historical sketch, extracts from English essayists and poets. A poem in one of his note-books ends thus:

"We've honor, friendship, all the powers
That still with virtue do reside;
They've sweetly strewed our lives with flowers,
Nor do we wish for aught beside."

Faraday's friend, Edward Barnard, who sometimes saw his note-books, observed such passages as the above and spoke of them to his sister Sarah. "She was the third daughter of Mr. Barnard, of Paternoster Row, an elder of the Sandemanian church. Knowing that Faraday's thoughts were averse to matrimony probably dispelled some of her native diffidence in his presence, and allowed her natural graces to shine more clearly; at all events the result was that a letter from Faraday in July, 1820, assured her that she had converted him from one erroneous way." They were married in the summer of the following year, "an event which made him a happy man for 47 years." He had previously been appointed Superintendent of the house and laboratory of the Royal Institution, and continued to reside there.

"A month after his marriage he made his confession of sin, and profession of faith before the Sandemanian church. His faith in Christ he considered to be the effect of Divine power—the unmerited gift of God to one who had nothing in him that could be pleasing in His sight. The sense of his own unworthiness, and incapability of doing what was good before God, extended even to this act of professing the truth. When his wife asked him why he had not told her what he was about to do, he only replied, 'That is between me and my God.' When he entered the meeting-house he left his science behind, and he would listen to the prayer and exhortation of the most illiterate brother of his sect with an attention which showed how he loved the word of truth, from whomsoever it came."

In 1823, he was elected a "Fellow of the Royal Society."

The achievements of Faraday between the 28th and 39th years of his life are thus summed up by his biographer. "If Faraday's scientific life had ended at this time, when he had finished his higher education, it might well have been called a noble success. He

had made two leading discoveries, the one on electro-magnetic motions, the other on the condensation of several gases into liquids. He had carried out two important and most laborious investigations, on the alloys of steel and on the manufacture of optical glass. He had discovered two new chlorides of carbon; among the products of the decomposition of oil by heat he had found the bicarburet of hydrogen, or benzol; he had determined the combination of sulphuric acid and naphthaline, and the formation of a new body, sulpho naphthalic acid; and he had made the first experiments on the diffusion of gases."

"He had had sixty important scientific papers printed. But his great work, which lasted a quarter of a century, was just beginning. It consisted of eight folio volumes of experimental researches, commencing with paragraph 1, in 1831, and going on, from volume to volume, to paragraph 15,389, in 1856." "After the first ten years a break took place, caused by the strain that he had put upon his brain. Giddiness and loss of memory stopped his work. These compelled the mind to rest, comparatively speaking, for nearly four years." Subsequent to this rest he completed those researches which resulted in his great discoveries of the identity of the imponderable agents, heat, light and electricity, of the magnetization of light, and of magneto-electricity. Of the last mentioned, Dr. Tyndall says: "The beauty and exactitude of the results of this investigation are extraordinary. I cannot help thinking, while I dwell upon them, that the discovery of magneto-electricity is the greatest experimental result ever obtained by an investigator. It is the Mont Blanc of Faraday's own achievements. He always worked at great elevations, but a higher than this he never subsequently attained."

Faraday was eminently successful as a practical man. The nature of the Royal Institution (in which he was Superintendent of the house and Director of the laboratories, and which was his home for more than half a century) was essentially practical; the objects of its foundation being the diffusion of knowledge, facilitating the introduction of useful mechanical inventions, and teaching by philosophical lectures and experiments the application of science to the common purposes of life, and adapting its discoveries to the benefit of mankind. This Institution he managed with wise economy, and "had probably saved its existence by taking the most active part in the establishment of its Friday evening lectures." For nearly 30 years he was scientific adviser of the Trinity House, which has charge of light-houses, sea-marks, etc. His advice was also sought by the Government on various subjects, from the pres-

ervation of cartoons, stone-work and forests, up to the proper studies to be pursued in national schools, and whether any or what measures could be adopted to improve the position of science and its cultivators in Great Britain.

On occasion of the Haswell colliery explosion, he was associated with Sir Charles Lyell in an examination into its causes. The following is from an account of it written by Sir C. Lyell:

"Faraday undertook the charge with much reluctance, but no sooner accepted it than he seemed to be quite at home in his new vocation. He was seated near the coroner, and cross-examined the witnesses with as much talent, skill and self-possession as if he had been an old practitioner at the bar. We spent eight hours, not without danger, in exploring the galleries where the chief loss of life had been incurred. Among other questions, Faraday asked in what way they measured the rate at which the current of air flowed in the mine. An inspector took a small pinch of gunpowder out of a box, as he might have taken a pinch of snuff, and allowed it to fall gradually through the flame of a candle which he held in the other hand. His companion with a watch, marked the time the smoke took going a certain distance. Faraday admitted that this plan was sufficiently accurate for their purpose; but observing the somewhat careless manner in which they handled their powder, he asked where they kept it. They said they kept it in a bag, the neck of which was tied up tight. 'But where,' said he, 'do you keep the bag?' 'You are sitting on it,' was the reply; for they had given this soft and yielding seat, as the most comfortable one at hand, to the commissioner. He sprang up on his feet, and, in a most animated and expressive style, expostulated with them for their carelessness. * * * Hearing that a subscription had been opened for the widows and orphans of the men who had perished by the explosion, I found, on inquiry, that Faraday had already contributed largely. On speaking to him on the subject, he apologized for having done so, without mentioning it to me, saying, 'that he did not wish me to feel myself called upon to subscribe because he had done so.'"

It was Faraday who aroused the attention of London to the offensive state of the river Thames; and when the popular mind was strangely affected by the delusion of table-turning, he labored to undeceive the credulous and impress upon the public the necessity of such an education as would secure a more enlightened judgment.

His correspondents were numerous, including many of the most distinguished persons

in his day, with whom his intercourse was always marked by kindness, courtesy and dignified simplicity. The letters to his wife on the few occasions of their temporary absence from each other, ever retained the warmth and freshness of their early love, and those to their near relatives were full of affectionate interest and sympathy in the events and circumstances of their lives, whether joyful or grievous, and of Christian counsel in their trials and difficulties.

Some glimpses of his social and domestic character are given by his brother-in-law, George Barnard, the artist, and by his wife's niece, M. Reid, who formed one of his family for nineteen years.

M. Reid writes thus: "About 1823, when my uncle was studying elocution under Smart, he took great trouble to teach me, a little girl of seven, to read with good emphasis, and I well remember how unweariedly he would go over and over one sentence, and make me repeat it with the upward and downward inflections, till he was satisfied; and then perhaps would follow a good romp, which pleased the little girl much better than elocution.

"After I went, in 1826, to stay at the Royal Institution, when my aunt was going out (as I was too little to be left alone), she would occasionally take me down to the laboratory, and leave me under my uncle's eye whilst he was busy preparing his lectures. I had, of course, to sit as still as a mouse, with my needle-work; but he would often stop and give me a kind word or a nod, or sometimes throw a bit of potassium into water to amuse me. In all my childish troubles, he was my never-failing comforter, and seldom too busy, if I stole into his room, to spare me a few minutes; and when perhaps I was naughty and rebellious, how gently and kindly he would win me round. * * *

I remember his saying that he found it a good and useful rule to listen to all corrections quietly, even if he did not see reason to agree with them. If I had a difficult lesson, a word or two from him would clear away all my trouble; and many a long wearisome sum in arithmetic became quite a delight when he undertook to explain it. I have a vivid recollection of a month spent at Walmer with my aunt and uncle. How I rejoiced to be allowed to go there with him! We went on the outside of the coach, in his favorite seat behind the driver. When we reached Shooter's Hill, he was full of fun about Falstaff, and the men in buckram, and not a sight nor a sound of interest escaped his quick eye and ear. At Walmer we had a cottage in a field, and my uncle was delighted because a window looked directly into a blackbird's nest, built in a

cherry tree. He would go many times in a day to watch the parent birds feeding their young. I remember, too, how much he was interested in the young lambs, after they were sheared at our door, vainly trying to find their own mothers. The ewes, not knowing their shorn lambs, did not make the customary signal.

"In those days I was eager to see the sun rise, and my uncle desired me always to call him when I was awake. So, as soon as the glow brightened over Pegwell Bay, I stole down stairs and tapped at his door, and he would rise; and a great treat it was to watch the glorious sight with him. How delightful, too, to be his companion at sunset! Once I remember well how we watched the fading light from a hill clothed with wild flowers, and how, as twilight stole on, the sound of bells from Upper Deal broke upon our ears, and how he watched till all was grey. * * * He carried 'Galpin's Botany,' in his pocket, and used to make me examine any flower new to me as we rested in the fields. The first we got at Walmer was the *Echium Vulgare*, and is always associated in my mind with his lesson. For when we met with it a second time he asked, 'What is the name of that flower?' 'Viper's Bugloss,' said I. 'No, no, I must have the Latin name,' said he. * * * One of the first things to be done when he settled in the country, was to set up a standing desk. It was made by putting travelling boxes on a table. This was placed close to the window, which was generally open, and the telescope was set up. There he wrote, but, however busy, nothing on sea or land escaped his eye. As he had gone to Walmer for rest and refreshment, I, the young one of the party, had to inveigle him away from his books whenever I could. Sometimes I was allowed to go to read with him, and my grandfather, who was staying with us, used to say, 'What sort of reading lessons are those going on up stairs? I hear ha! ha! more than any other sound.'

"One day he went far out among the rocks, and brought home a great many wonderful things to show me; for in those days I had never seen, nor even heard of hermit crabs and sea anemones. My uncle seemed to watch them with as much delight as I did; and how heartily he would laugh at some of the movements of the crabs! We went one night to look for glow-worms. We searched every bank and likely place near, but not one did we see. * * *

"My uncle read aloud delightfully. When anything touched his feelings as he read—and it happened not unfrequently—he would show it not only in his voice, but by tears in his eyes also.

"Nothing vexed him more than any kind of

subterfuge or prevarication, or glossing over things. Once I told him of a professor, previously of high repute, who had been found abstracting some manuscript from a library. He instantly said, 'What do you mean by abstracting? You should say stealing; use the right word, my dear.'

"If he gave me my choice in anything, he could not bear indecision, and I had not only to decide, but to decide quickly. He thought that in trifles quickness of decision was important, and a bad decision was better than none. When my uncle left his study and came into the sitting room, he would enter into all the nonsense that was going on as heartily as any one, and as we sat around the fire he would often play some childish game, at which he was usually the best performer, or he would take part in a charade. * * *

"In times of grief or distress, his sympathy was always quick, and no scientific occupation ever prevented him from sharing personally in all our sorrows and comforting us in every way in his power. Time, thoughts, purse, everything was freely given to those who had need of them."

(To be continued.)

For Friends' Review.

WHAT IS THE CHRISTIAN SABBATH?

To find an answer to this question, we must look to the teaching of Scripture. Instruction in regard to it may be found especially in three passages of the New Testament: Galatians, iv. 9-11; Colossians, ii. 14, 16, 17; and Hebrews, iv. 9-11. In the first of these texts, the Apostle reproves those Christians who "observe days, and months, and times, and years," as turning again to "bondage." The second passage explicitly refers to the "blotting out" of "the hand-writing of ordinances," and includes among those things of which no man was to judge Christians, an holy day, or the new moon, or the Sabbath days, "Which are a shadow of things to come; but the body is of Christ." The third and fourth chapters of the Epistle to the Hebrews contain a most remarkable annunciation of the "*rest of God*," which was and is entered into through Christ, by all His people. Of this, the Mosaic Sabbath was a type. "There remaineth, therefore, a rest (*Sabbatismos**) to the people of God. For he that is entered into his rest, he also hath *ceased from his own works*, as God did from His." This, then, it would appear, is the true Christian Sabbath. Nowhere else, and in no other way, in the New Testament, is the word directly associated with the life and duty of the Christian.

That the Sabbath, as an outward institu-

* *Shabbat*, in the Hebrew, means rest, or a day of rest.

tion, was most serviceable to the Israelites, both for rest and devotion, is certain. The *principle* thus conveyed to us by the Divine commandment, meets with attestation also in many facts, showing that the ordinance was designedly adapted to human nature; in which a law appears to prevail, requiring for health's sake, a rest from accustomed labor of mind and body, once in seven days. The French Revolutionists endeavored to alter this to one day in ten, but without permanent success. Men of large experience (among them the late Sir Robert Peel) have often declared their conviction of this necessity. Not long since, a testimony in reference to it was published by the editor of one of the leading daily papers in Philadelphia, upon occasion of the abandonment by him of an effort to sustain the issuing of his paper upon seven days of every week.

Abundant ground, therefore, exists for the members of the Society of Friends to agree, as they have always done, with the body of Christians everywhere, in reserving the first day of the week for rest from ordinary labor, and for the purposes of public and private devotion. Friends have only felt called upon to object to too narrow a foundation for the practice; holding that *all* days ought to be kept holy to the Lord. Why any should now apply the word *Sabbath* to the first day of the week, which is, correctly speaking, *not* the Jewish Sabbath, has never, we believe, been satisfactorily explained. Not a few members of other denominations besides Friends object to such a use of the word. Is it not to be regretted that, apparently from a want of careful reflection upon the subject, this mode of expression has been gaining ground of late amongst some of our members?

Let us not be misunderstood as depreciating the practical importance of not only a restful, but also a *religious* use of the first day of the week. As said above, the *principle* of its observance, which was enunciated to the Israelites in the fourth commandment of the Decalogue, is, like all the principles communicated through that law, universal. And Christ said that He came not to destroy, but to fulfil the Law. His Gospel only superseded its commandments by *transcending* them in its spirituality, and by absorbing them, as the glorious light of the sun seems only to put out the feebleness of stars.

MINIMUS.

HELPING OTHERS IN BEST THINGS.

Let no one say that he has not yet so far advanced in his own repentance as to be able to help others. Let no one say that he must be better before he can take even a quiet and unobserved part in making others better. On the contrary, there is no duty which may not

be made the gate of the road to Christ. Do not fear that you are unworthy to serve Him, for serving Him in any way is the sure means to make you more worthy. Do not say, "I have myself to attend to, and that is enough;" for you cannot attend to yourself without doing your part to bear others' burdens. Look rather to see whether you have yet attended enough to this, and whether the want of attending to this be not the very cause that you are making no better progress in the purification of your own soul. For the central source of Christian life is the indwelling of the Spirit of Christ. Now, the Spirit of Christ is the Spirit of One who gave Heaven, and the Throne of God, and a life on earth, and a death upon the Cross, all for a blessing on the race of men; and how shall we share His Spirit if we do nothing for our fellow-creatures?—*Frederick Temple.*

CHALDEAN STORY OF THE DELUGE.

A curious literary discovery has recently been made in Biblical Archaeology, by Mr. George Smith, of the British Museum. About fifteen years ago, Sir Henry Rawlinson, while he was making excavations of the site of the old palace at Nineveh, found the remains of the Royal Library of the Assyrian kings. In those ancient times books were merely clay tablets with writing on them, and a great number of these were discovered among the ruins, some of them in as perfect a state of preservation as they had been 2500 years previously. They were all removed to England, and deposited in the British Museum, where they have since furnished a perfect mine of resources to Assyrian scholars, of whom Mr. Smith is the most eminent at the present day, not excepting Sir Henry Rawlinson himself, who has endorsed Mr. Smith's discoveries. A short time back he found among the Assyrian tablets an account of the Flood of Noah. The tablets were much mutilated and in fragments, covered with inscriptions, but he ultimately recovered eighty of these fragments, and, putting them together, he was enabled to restore nearly all the text of the description of the Flood, and considerable portions of other legends. These tablets were, originally, at least twelve in number, forming one story or set of legends, the account of the Flood being on the eleventh tablet. Of the inscriptions describing the Flood, there were fragments of three copies containing duplicate texts, belonging to the time of King Assurbanipal, who reigned about 660 years before the Christian Era, and they were found in the library of that monarch in the palace at Nineveh. The original text, according to the statements on the tablets, must have belonged to the city of Erech, in Babylonia, and it appeared to have been either written in, or translated in-

to, the Semitic Babylonian at a very early period. As to the question, "how is it that we find an early Chaldean document transported from Erech to Nineveh?" Mr. Smith says that it was a common custom for the Assyrians to obtain and copy Babylonian works, and that a large proportion of Assyrian literature consisted of these copies. From the internal evidence said to be afforded by the tablets themselves (which is too long and complicated to be given here), he infers that the original text from which that on one tablet was copied, was of very high antiquity, and can not be later than the 17th century before the Christian Era, but may be much earlier. The text professes to belong to the era of a king named Izdubar, a mythical personage, who, Mr. Smith conjectures from the headings of the tablets, lived immediately after the flood, and may have been the Nimrod of Scripture.

The substance of the Assyrian record—the original is too long to quote fully—is as follows: "Izdubar pays a visit to the holy sage Sisid (the Xisuthrus to the Greeks) in order to obtain from him the secret of his immortality. Sisid relates the account of the Deluge, from which he had been favored to escape in this wise—The gods ordered him to build a ship of certain dimensions, and to launch it. After the completion of the vessel, he made six or seven trial voyages, and gave it three coatings of bitumen outside and in, to stop the gaping of the seams. Then he consecrated the vessel, and caused to go into it all his male and female servants, beasts of the field and 'the sons of the army.' Then, being warned to enter, he went in and shut the door, leaving to the pilot the management of the ship. The destroying angels then let loose all the waters of heaven and earth, and all life perished. In Heaven the gods themselves were so dismayed that they retreated to the highest heaven. The flood lasted six days, and on the seventh the tempest was calmed and the sea subsided, the corpses floating on the receding tide. The ark rested on a mountain of Nizir, which could not be passed, and on the seventh day a dove was sent out, which returned to the vessel; then a swallow, which also came back; next a raven, which finding plenty of food in the floating corpses did not return. He then sent the animals out, and offered a sacrifice. The gods held a debate about the fate of Sisid, some being for, and others against the destruction of all life. Bel intervened on the side of mercy, and Sisid was saved by him, and the country was purified. Bel also made a covenant with the sage and his wife and people, and established them in a remote place at the mouth of the rivers. Sisid, having completed his narrative, instructs Izdubar

how to purify himself, and the King then returns home." Sir Henry Rawlinson has stated that the geography of this legend exactly answers to that of the Bible narrative, an evidence that the two narratives emanated from the same source.—*Public Ledger*.

BOOK NOTICE.

Bampton Lectures for 1871. Dissent, in its Relations to the Church of England. By GEORGE HERBERT CURTEIS, M. A.

(Continued from page 350.)

Our author proceeds to ascertain from George Fox's pen and those of his best-accredited associates, what his and their doctrines were. "At the very first opening of his career," he remarks, "the simplicity of the man is quite amazing. He had evidently never once heard the veriest commonplaces of the Catholic teaching of the church. 'As I was walking in a field on a First-day morning,' says he, 'the Lord opened unto me, that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ: and I wondered at it, because it was the common belief of people. But I saw it clearly as the Lord opened it to me, and was satisfied, and admired the goodness of the Lord.' Now we may smile at this; and say (what is perfectly true) that this is simply the teaching of the Catholic Church from the beginning; and that if George Fox had only opened that not very uncommon book—the English Prayer book—he would have found it set down in very large and distinct characters indeed." A note confirms this statement by quotations from writers of all times, beginning with Chrysostom, A. D. 381. Among these citations is one from the "Thirty-nine Articles," thus: "It appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they . . . be deposed." Another is from George Herbert (A. D. 1632), "Think not, when they have read the Fathers or Schoolmen, a minister is made, and the thing is done. The greatest and hardest preparation is *within*." Curteis then goes on thus:

"But then, let us reflect. Here was a man of the people, who apparently had been a churchman up to the age of twenty, but who had (it seems) never once been taught these things. He had probably never once had the solemnities of ordination brought within his view; and he testifies that 'the common belief of people' at that time was the gross and incredible parody of the church's teaching about the ministry—that a University degree was all that was required to enable a man to preach the Gospel and undertake the cure of souls! I blush to think how dead, how secular, how mechanical, how official, the church must have seemed to such a man—and to

thousands such as he—when such were the results of the popular teaching of her clergy. But now, unfortunately, instead of feeling an impulse towards improving the church, instead of inquiring whether her own beautiful sacraments and formularies did not of themselves bear witness to higher things than her clergy at that time taught, the very first thought that occurred to good men, in those miserable Puritan times, was that of *secession* from the church. Fox, therefore, instantly determined, on the strength of this amazing revelation, to go to church no more. 'What should I follow these for? So neither these nor any of the Dissenting people could I join with, but was a stranger to all, relying wholly upon the Lord Jesus Christ.'

"We see, I think, at once of what this man's mind is in travail; though he finds such difficulty in expressing himself intelligibly. His first great doctrine is this (and it is also the doctrine of the Catholic Church) that the visible and outwardly organized church,—with all her hierarchy, her canons, her ritual, her creeds, her sacraments,—is nothing more than the shell (as it were) of the living creature, the scaffolding of the real building, *the means and not the end*, the casket and not the jewel. He points out how prone men are to forget this fact, and to value the outside case for its own sake; and so, either to love the church's paraphernalia for æsthetic and *imaginative* reasons rather than the true one; or, on the other hand, to be enamored of (so-called) 'schemes of salvation,' bodies of divinity, and elaborate confessions of faith, rather for the *intellectual* pleasure they afford, than for the higher reason that these things may be made the helps and framework of the spiritual life.

"It surely need not be said that every word of this is true; that it is really (had George Fox but known it) the teaching of the Catholic Church from the beginning. At least, it may be confidently asked, what accredited church author, of any age or country, has taught otherwise?" "But at the same time, I think it must be honestly confessed that, at many epochs, these true and Catholic doctrines have not been so openly and prominently *stated* in the church as they might and ought to have been."

"The second great doctrine taught by the founder of the Quakers is of an analogous kind. It is the important and much overlooked doctrine of the *universal inward light*, by which he (in common with the Catholic Church) protested against the dreadful heresy of Calvin. There is no thoughtful man, I am persuaded, even in our own day, who has not, (amid the 'foolish and unlearned' controversies with which the church has of late years been distracted) sometimes shuddered

at the words—almost of treason against the inner light of conscience, and of blasphemy against the in-dwelling Spirit who 'leads men into truth,'—into which the eager defenders of some hotly contested position have been led by their intemperate zeal. But far more was this the case in earlier times."

"We all know perfectly well that this has not been the teaching of the Catholic Church. She has bidden her sons not fear to recognize, in the gentle whisper of their Christian conscience, in the strong wrestlings of some inward conflict, in the sweet and full conviction of some inward truth, in the passages of a filial friendly walking with God,—the adorable and neither mute nor insensible presence of the Holy Spirit. She has taught, as St. Paul taught, that the Christian's breast is a shrine wherein that Holy One (like a Divine Shekinah) dwells. And she has bidden us, above all things, not to quench that light, not to grieve and drive away that guest, not to silence that voice—which, intertwined with our prayers, reacheth the very heart of God, which, mingled with our questionings and studies, revealeth the deep things of God, and carrieth us up into the recesses of that Eternal Mind, whose contemplation 'passeth knowledge,' yet 'whom to know is everlasting life.' Yet I fear not to say that within the Church of England, no less than among the Dissenting communions, this doctrine of the Holy Ghost and of His in-dwelling light has been far too little heard. And, therefore, when, in the seventeenth century, a fragment (as it were) of her substance was thrown off on this account, and began to revolve, not far away, but yet in a separate orbit of its own,—it were well to acknowledge that, even thus too, good may be brought out of evil; that even from a body thus temporarily estranged, some rays, which else would have failed to reach us, may be reflected on our eye; and that no small debt of gratitude is due to one who first (even amid some error and extravagance) recovered for us the true prominence of the third great section of the Nicene Creed."

(To be continued.)

THE total number of persons of foreign birth who, in the year ended June 30, 1872, decided to make the United States their future home, is 404,806, an increase of 83,456 over the immigration of the fiscal year 1871, of which 49,442 were males. The largest increase from any country was 58,555 from Germany, while from England the excess over the previous year was 13,232, and from Ireland 11,293. The increase from France was nearly 200 per cent., being 3137 in 1871, and 9317 in 1872. If the average value of an immigrant, as stated in the report of the

U. S. Bureau of Statistics, be \$800, the increase to our national wealth, from this source, in the past year, amounts to \$66,764,800; while the aggregate economical value of the total addition to our population reaches the sum of \$323,844,800.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 25, 1873.

THE EXAMPLE OF ANTIOCH.—The attitude of the Church at Antioch just previous to the sending forth of the Apostles Barnabas and Paul on their first great missionary journey, is that which churches need to assume as a preparation for being used with power in the work of calling sinners into the fold.

"They ministered unto the Lord and fasted," and whatever may have been the nature of this service, doubtless, united prayer and humiliation before the Lord were essential features of it. Churches cannot depute the work of the ingathering of sinners to the individual impressions of duty of those alone who have the gift of prophecy. Whether as congregations, as Monthly, or Quarterly, or as Yearly Meetings, we must be baptized into a deep yearning for the salvation of souls, uniting in a fervent desire for the spread of the gospel, and the upbuilding of the Church, if we would know the hand of the Lord to be with us in the work.

If congregations refer these labors wholly to ministers, and conclude that the other members may devote themselves to the ordinary duties of life, or the care only of those already in membership, such congregations will be likely, sooner or later, to wither. Even when ministers are blessed in turning souls from darkness to light, the converts are not likely to join such congregations, but will seek the instrumental help they need from others who really want them, and, longing for their best welfare, are saying, "We are journeying unto the place of which the Lord said, 'I will give it you:' come thou with us and we will do thee good: for the Lord hath spoken good concerning Israel."

May the Lord Jesus pour into the hearts of Friends everywhere of that spirit in which He came to seek and save that which was lost. Then we also, in our several congregations, shall minister unto Him with fasting,

humbled under the thought how little deliverance we have yet wrought in the earth, and pray fervently for power, for guidance and grace, to proclaim the glad tidings of salvation, and gather wanderers to the fold of the Good Shepherd.

Neither should the care of converts cease here. Paul revisited all the churches to see how the brethren fared, and to strengthen them. He even travailed in birth again for some, that Christ might be formed in them. The various gifts bestowed upon the Church should be in earnest exercise, that all may grow in holiness, and knowledge of the truth, applying this knowledge more and more to every action of life. The experience of godly men and women who have gone before is of eminent use here. Having given themselves to the Lord, and followed His guidance faithfully, they have found by trial what things are consistent, and what are not, with practical godliness and separation from the world. We should follow them as they followed Christ, while yet *He* is ever our first pattern, our Leader, Saviour, Bishop, and King.

Ministers, Elders and Overseers, indeed, all who are pressing towards the mark for the prize of our high calling, should labor in love and faithfulness for the perfecting of the saints, till we all come unto the measure of the stature of the fulness of Christ, and our little portion of His Church shines with His light as a city upon a hill, beaming with the beauty of holiness.

COLUMBUS, O.—The small company of Friends in this populous city have commenced the erection of a meeting-house, but need about one thousand dollars to complete it. With such assistance it would soon be ready for use.

We are informed by our friend Wm. Wood, of New York, that an error occurred in our attempted correction of the "Pocket Almanac" for the present year. In regard to Ohio Yearly Meeting, the Minutes say the Meeting commences with a Meeting for worship on Fifth-day preceding the 1st First-day in Ninth month, and the Meeting for business on Sixth-day after, which will be 5th of Ninth month, instead of 28th of Eighth month.

R. L. MURRAY requests a correction made in the report given in the *Review* of subscriptions received for S. A. Purdie's Mexican mission. The amount credited to W. L. Edwards was sent through him by another Friend.

DIED.

HILL.—On the 2d of Ninth month, 1872, at his residence, Ponthill, Welland County, Ontario, George Hill, in the 61st year of his age; a member of Pelham Monthly Meeting. He was a man of sterling integrity, a fond and devoted husband and father, a wise counsellor, and true friend. During his illness his remarks showed that his thoughts were fixed upon eternal realities. At one time he observed, "I have no words now for any but Thee, my glorious, blessed Redeemer." He was at times deeply impressed with the feeling of his own shortcomings, and with a great anxiety for the spiritual welfare of those who were around him. On one occasion he observed, "What a simple thing the gospel is that a man needs when he comes to die, nothing but simple trust in Jesus Christ for the supply of all our needs," and "Not for anything that I have done, but on account of His exceeding mercy." He died peacefully, trusting in the merits of Christ for salvation, and in the hope of eternal life through His name.

He is not dead, but only lieth sleeping

In the calm refuge of his Master's breast.

Far from this world of sorrow, toil and weeping,

He is not dead, but only taking rest.

Though tears will fall, we thank Thee, O our Father,

For the dear one forever with the blest;

And wait that glorious dawn when Thou shalt gather

Thine own long parted to their endless rest.

GENERAL MEETINGS.

The Committee of North Carolina Yearly Meeting propose to commence a General Meeting at (or near) Goldsboro, N. C., at 11 o'clock A. M., on Second-day the 17th proximo. Also one at Rich Square, in Northampton County, N. C., on First-day, the 23d. Friends' Quarterly Meeting at each place immediately preceding. A cordial invitation is hereby given to all who feel inclined to come and help us in this important work.

Conveyance will be in waiting at Seaboard Station, on the Weldon & Portsmouth R. R., on the 21st, for those going to the latter. ISHAM COX, Clerk.

1st mo. 13th, 1873.

Iowa Yearly Meeting's Committee, with the co-operation of Ackworth Quarterly Meeting, appoints a General Meeting at Ackworth, on the third Seventh-day in the Second month, commencing at 10 o'clock; committee to meet one hour earlier. For further information, address Stephen Mosher, Liberty Centre, Warren County, Iowa, Clerk of Quarterly Meeting's Committee.

JOSEPH ARNOLD,
Clerk of Com.

First month 15th, 1873.

All those wishing to correspond on the subject of General Meetings, address Joseph Arnold, Lynaville, Iowa.

HAVERFORD COLLEGE.

The Junior Exercises will take place in Alumni Hall, on Fourth-day, First-mo. 29th, at 10½ A. M.

The Annual Oration before the Loganian Society will be delivered on Third-day evening, First mo. 28th, at 7½ o'clock, by the Vice-President, Thomas P. Cope, Jr., of the Senior Class.

A special train for the Junior exercises will leave Thirty-second and Market streets at 9½ A. M. on the 29th, returning at 1 P. M. Trains in season for the Loganian exercises (28th) leave the same station at 5½ and 6.40 P. M.; to return, a train leaves Haverford College station at 9 P. M.

TEACHERS WANTED,

For Freedmen's schools. Three Friends—females—situations desirable. Apply very soon, with recommendations, to

Y. WARNER.
Germantown, Philada., Pa.

CORRESPONDENCE.

MARYVILLE, TENN., 1st mo. 6th, 1873.

Editors Review:—At a meeting of the E. Tennessee Christian Association of Friends, held Twelfth mo. 16th, 1872, their General Agent, J. D. Garner, made a report, the substance of which is about as follows: Since the 1st of Fifth mo. last, he has organized 7 Bible schools, delivered 20 Bible school addresses and 25 lectures on temperance, education and agriculture; distributed 3,000 Sunday school papers and 7,000 tracts; given away 20 Bibles, 100 Testaments, and 130 of Dennis' Primers; taught 150 persons to read (many of them adults); treated medically 100 cases unable to make any compensation; walked 3,000 miles, mostly in the mountains, in performing his work; and supplied the immediate wants of several cases of suffering at his own expense.

At the time he made his report he was conducting each First-day, a Bible school, and a tract reading; teaching 8 hours per day 5 days in the week and 3 hours at night. The schools were all in a flourishing condition and well attended, except two Bible schools suspended a month previous for the want of houses, one of which will probably be re-opened soon in a log-house now in process of construction.

He has encouraged every way he can the building of houses. One school numbered at one time as high as 300, averaging 120. Among those to whom he has given instruction, more than 30 give evidence of conversion since the commencement of his labors. His supplies were received from various sources. He stands in need of much more. "The harvest truly is great, but the laborers are few" in these mountainous regions. "Pray ye, therefore, the Lord of the harvest" that he would prosper this work.

The Association estimates that it will take \$1,000 to carry on its work for the current year; it therefore earnestly solicits aid. Means may be forwarded to S. S. Grinnell, Maryville, Blount Co., Tenn.

By direction of the Association, we submit the foregoing for publication. From members of the Association and others who have visited the field, we learn that a great work is being accomplished. Your friends,

J. A. GRINNELL,
JNO. P. MORRIS,
F. ELLIOTT.

THE GOSPEL AND REASON AGAINST THE SWORD.

Dear Editors Review:—The above is the title of a work on peace just issued by G. P. Putnam's Sons, N. Y., and I wish to say through your columns to the reading and thinking public, that I think the work will supply a great want in the peace literature of the present hour. There are two or three points I claim for it. First, it is a more thorough and satisfactory discussion of the "Old Testament war argument" than any other work of which I have any knowledge. Secondly, it is the *only* satisfactory refutation, to my mind, of the war argument made from the 13th chapter of Romans. Thirdly, it shows the antagonistic interests of the sword and all free government, to an extent that no other work on Peace does that I have ever seen. But rather than add any more words of my own, I will call attention to the following from more competent judges, viz.:

"I have perused the manuscript of J. M. Washburn's treatise, entitled 'The Gospel and Reason Against the Sword,' with some care. I consider it a work of decided ability. A thread of clear, well-sustained, logical argument runs through the volume. Whilst I would not wish to be understood as endorsing all the sentiments and expressions of the book, I do, yet, sincerely recommend it to the serious consideration of all thoughtful persons, and especially of professing Christians of all denominations. It is, in my view, the most valuable contribution that has been made to the Peace literature of the present generation.

DOUGAN CLARK, A. M., M. D."

Richmond, Ind. 6th mo. 30th, 1872.

Also:

"I have given a cursory examination to the manuscript of a book in the interests of peace, by Rev. J. M. Washburn. Without committing myself to all the teachings of the writer, I can heartily commend the work as worthy of a careful and serious study. It is written with marked ability, its style is clear and attractive, and its spirit excellent. I hope it may be given to the public.

F. MERRICK, *Pres't. of Ohio Wesleyan University.*"

The work contains about 470 pages, good print, neatly bound in cloth, and will be sold at \$2.00 per copy. Those wishing this book can obtain it of the publishers, G. P. Putnam's Sons, New York, or of Alice Lewis, 109 North Tenth St., Philadelphia, or of WM. G. HUBBARD, Columbus, Ohio.

SEVENTH ANNUAL REPORT OF THE BALTIMORE ASSOCIATION OF FRIENDS TO AID FRIENDS AT THE SOUTH.

To Baltimore Yearly Meeting:

We herewith submit the satisfactory Annual Report of our Superintendent of Education, Allen Jay:

"During the past year the number of schools under the care of the Association in North Carolina has been thirty-eight. Eight of these schools have been in session for ten months, several others for six and seven months, one for three months. The average length of session for the year for all the schools has been six months—one month in excess of previous reports.

"The number of scholars on the roll has been 2,358. Of these, 1,013 were Friends, and 1,345 not members of our Society. Sixty-two teachers have been employed, and all of them natives of North Carolina except six. The general order of the schools and the progress of the scholars in their studies have been satisfactory. The schools have advanced in grade and character, and many of them will now compare favorably with larger established schools with greater advantages. Care is taken to secure thorough drill in primary studies—in order that from a foundation well laid the pupils may advance securely and rapidly through the higher branches of learning. During the past year the expense of conducting most of the schools has been defrayed by the charges made for tuition—with some assistance from the funds of the State, and \$600 from the Peabody fund.

"The teachers and scholars of all the schools have attended our religious meetings held in the middle of the week, which we believe has proved a blessing to many. In some of the schools there has been a weekly recitation in the Bible, and in all of them a portion of Scripture has been read daily, often followed by devotional exercises. The healthful religious feeling heretofore existing, has continued in the schools—and open confession of the Saviour has been made in some of them—by both teachers and scholars. We believe that our scholars who are not members have appreciated the privilege of attending our schools, and that some have learned to love the Society of Friends, and have become attached to its principles.

"Our friends in North Carolina have this year assumed much of the labor and responsibility of the schools, and much credit is due to their zeal and interest. Knowing that this year would probably bring the official labors of the Baltimore Association to a close—I have endeavored to assist the Monthly Meeting Committees in their assuming the entire control of the schools.

"The result has been satisfactory, and affords good reason to believe that the work of education, so auspiciously begun, will continue to go forward and bless the children of Friends and others.

"Committees on Education are now appointed in all the Monthly Meetings, whose duty it is to provide teachers and look after the interests of the schools within their limits, and report to a General Committee on Education, appointed by the Yearly Meeting to have a general supervision of the whole work. The Yearly Meeting Committee will hold a general meeting on the subject of Education, at New Garden, on Second-day evening, during the sitting of the Yearly Meeting, when the reports of the local committees are to be read, and the results of the work embodied in a report to be laid before the Yearly Meeting.

"The Seventh Normal School was held this year at Springfield, beginning on the first day of the Seventh month and continuing four weeks. Eighty were in attendance, mostly teachers and those interested in teaching. It was one of the most satisfactory that we have ever held, and was a re-union of old associates in the work of Education. The time was spent in preparing each other for future usefulness, especial attention being given to practical teaching, and thorough drill was had upon the primary branches. Lectures were delivered by some of the teachers and by influential men of the State interested in the subject of Education, who visited us, and expressed their commendation of the work. Among the latter were Judge Dick and Dr. Nerens Mendenhall.

"Scriptural instruction has advanced within the

State during the past year, and especially in our religious Society have First-day schools and Bible classes increased in size and efficiency. The number of attenders of our schools is 3,531, and many of them are now conducted on the most improved plan. They are held at all our places of worship, and they have proved a blessing to many. Some who are engaged in teaching, say that they now look upon the work as being a pleasant and loving service for a loving Saviour, who has so abundantly blessed them. In connection with this we might appropriately mention that some of our members have been engaged in holding Mission Schools and Tract Meetings amongst those who are less favored than themselves, a work which we believe has helped and encouraged many on their Christian course.

"There was one regular First-day School Institute held at Springfield last spring, which was very satisfactory. I desire to acknowledge the efficient service of Thomas W. Ladd, and the President of the Association, who were present, and contributed very much to the interest of the occasion.

"The prospect for the work the coming year is favorable. Already several of the schools are in successful operation, and all the others will begin after the Yearly Meeting. The following is a summary of my receipts and expenditures for the past year, which I hope will be satisfactory to you:

Received from the Baltimore Association	
past year.....	\$3,086.92
" " Books sold.....	582.06
" " other sources.....	136.60
	<hr/>
	\$3,805.58
Paid towards teachers' salaries and tuition of poor children...	\$1,778.50
Paid for Books	515.92
Travelling expenses of Superintendent and Teachers, and expenses of Normal School.....	311.16
One year's salary of Superintendent.....	1,200.00
	<hr/>
	\$3,805.58

"My own time has been mostly occupied in visiting schools, holding Educational Meetings, and laboring to advance the religious and intellectual condition of our members and others.

"In bringing this, my last report, to a close, I desire to record my high appreciation of the services of our teachers. To their devoted and earnest labors in a great measure is due the success of this noble work, a work of seven years, which, I believe, will stand out prominently in the history of our Society at the South. Permit me to suggest the propriety of publishing a brief history of it, which I believe would be deeply interesting and useful. In conclusion, it is with regret that I take leave of this work, in the prosecution of which I have been so closely united to the dear teachers and friends, with whom I have labored. I desire also to express my gratitude to you for your confidence and support.

"I shall ever feel thankful that I have had even a small part in this good cause. May the Divine blessing continue to rest upon you and the seed that has been sown, is the prayer of your friend."

We have no report from the Superintendent of Agriculture, owing to his absence in Kansas, attending the opening of a new Yearly Meeting there. We learn, however, from his regular correspondence and from a member of the Committee who has recently visited the farm, that the past season has been one of success.

The large barn is full; the hay and wheat crops the past year having been very large. The corn was also good, especially upon the reclaimed meadow-land. From a field of seven acres, which was overgrown with sassafras and briars up to three years ago, and always considered to be the most exhausted part of the farm, the Superintendent harvested last summer 170 bushels of wheat, one acre yielding 40 bushels. The farm is well stocked with working horses and mules, cattle, sheep and hogs. The Alderney bulls and heifers, which were so liberally donated to us three years ago, have greatly improved the breed of cattle in various neighborhoods. The climate of western North Carolina being especially adapted to them, they make a fine cross with the native stock. The difficulty in keeping stock heretofore has been the want of pasture and hay, and the general introduction of clover to meet this want and to renovate the land as a cheap fertilizer has been the special effort of our Superintendent, and the results have been most satisfactory and conclusive.

In 1866 our Association sent 500 pounds of clover-seed to the farm to be used in the neighborhood as a test; next year we increased our shipments, and in 1868 we sent two tons of seed and several tons of the best Peruvian guano, all of which was sold for cash upon delivery, at cost. Since then the merchants and producers have fully met the home demand. After once setting the clover with guano on exhausted land it has not been found necessary to use guano again.

The following extract from a recent letter of our Superintendent will be in place:

"The effect of our operations on the community has been gratifying, and can be seen for fifty miles around. About fifteen thousand acres have been sown with clover in the surrounding counties since our operations commenced. Many improved implements have been introduced. Instead of the scythe and cradle, are frequently seen the mower and reaper. Large numbers of people from all parts of the State continue to visit the farm to see for themselves the new way, and they very generally express themselves satisfied that it is an improvement on the old exhaustive system. All such, more or less, will become centres of influence and improvement. The effect of our educational and agricultural efforts in staying the tide of emigration to the west is very apparent, and has already saved to North Carolina hundreds of her best citizens."

The Bone Mill, the first we believe erected in the South, has been at work whenever the water power of our small stream would admit of it, and the application of Bone to the land has been most satisfactory; there is a marked improvement in sheltering cattle and in saving barn-yard manure.

Our Superintendents receive the hearty support of citizens of all classes, and they are frequently invited to deliver public ad-

dresses upon both Education and Agriculture in distant parts of the State. In fact the work begun for the benefit of Friends has now become both permanent and general. In eleven counties, more than half of the six thousand pupils who have received instruction in our schools since 1865, are children of neighbors not in membership with us. While thus extending the blessings of education to others as far as we were able to do it, we believe that not one Friend's child in North Carolina and Tennessee has been overlooked by us.

The education of the colored people within the districts in which we have been working has been most successfully carried on by Friends of Philadelphia Yearly Meeting under their excellent Superintendent, Alfred H. Jones. The number of their schools and pupils has been about the same as ours.

For the first three years after the war, Friends of our own and other Yearly Meetings bore the cost of maintaining this work; since then both the expense and management have been gradually transferred to North Carolina Friends until the schools have become nearly self-sustaining. We now propose to transfer the whole management and expense to North Carolina Friends. Our Normal School has given them competent teachers, the Local Committees have had several years of experience, and the people are deeply interested in education.

We have collected no money for the past two years, having met all the expenses from the balance carried over in 1870, and from the return of several thousand dollars loaned by us in 1865, at the close of the war, to families who had land, but who had not the means of restocking their farms. Most of this was in the line of Sherman's march. Every dollar thus loaned has been returned except in two cases amounting to \$500, in which we preferred to cancel the loans.

In retiring from the active and responsible management of the Educational Department, our Association proposes to maintain its personal interest in the general work, and to aid pecuniarily two weak mountain schools in North Carolina, about sixty pupils in each, and one in Tennessee.

The Agricultural Department we do not propose to close or transfer, as it is self-sustaining.

We earnestly desire that North Carolina Yearly Meeting may continue the education of its members under this well organized system, and retain the faithful and efficient services of Allen Jay, as Superintendent, and of his wife, who has so faithfully aided him.

FRANCIS T. KING,
President.

Baltimore, 10th mo. 19th, 1872.

P. S.—Since making the foregoing Report, North Carolina Yearly Meeting has assumed the entire educational work of the Baltimore Association, and decided with unity and zeal "to sustain the schools upon their present basis, as an organized system;" they have also retained the services of Allen Jay, as Superintendent. They adopted a Minute upon Education from which we make the following extract:

"The preservation which has attended us as a people during the late civil war, and the blessings which have since been so freely bestowed upon us and our children, have deepened our faith in the Gospel as one of love and peace, and bound us to our Brethren everywhere, in the closest ties of love and sympathy."

Statistics of North Carolina Yearly Meeting, 1872.

Number of Meetings.....	34
Members.....	3,883
First-day Schools.....	49
Superintendents and Teachers.....	306
Scholars.....	3,531
Day Schools.....	38
Teachers.....	62
Scholars.....	2,358

FRIENDS' FREEDMEN'S ASSOCIATION.

(Extracts from Teachers' Letters).

HIGH POINT, N. C., 1st mo. 7th, 1873.

At our temperance meeting last Sixth-day night, after some temperance tracts had been read, the father of the little girl who sold bones to buy herself a book, stepped out in front of the young men and said, "See here, boys, my hair is growing gray, and I am getting old. This is the first Christmas in thirty years that I have not been intoxicated. This one I spent at home with my family. Last Christmas I spent nearly three dollars for rum. This Christmas we had a good dinner, and we all enjoyed it together." Twice in the day he had been called upon by his old drinking companions and urged to go with them and take a glass, but he refused. He said he had never before had so happy a Christmas. After he sat down the pledge was circulated, and eleven names were added to the forty already enrolled; among them was one who is very intemperate, drinking up all his earnings. His family of small children are very destitute. I am doing what I can to get them into school.

CYNTHIA ANTHONY.

CHARLOTTE, N. C., Jan. 7th, 1873.

Your richly lined letter came this morning. Yes, the poor are always needing food and clothing in Charlotte, and we are ever thankful to the Friends for sending us the means to help them.

To-day we had the pleasure of clothing two

half-naked children. I don't know who enjoyed it most, the children in getting or we in giving. After trying on several pairs of shoes, we could find none large enough for one of the girls, and were putting them back in the box when we looked up. The girl sat with a pleased, half-bashful look on her face—"It's just a fit, Miss Josie." She had worked on a shoe much too small. It was hard to tell the child she could not have it, and harder still to see the look that came into her face. We tried to console her with a blanket, for we knew she slept on the floor with only one quilt under and over her.

We hear many a "Thank the Lord" that comes from the heart, which helps us when times look dark.

J. C. FIELD.

CHRISTIANSBURG, Va., Jan. 1st, 1873.

All the clothing sent has been given in cases of extreme need, and just in time to prevent suffering. Among the recipients were two families burnt out of house and home, who had thus lost their clothing and bedding. Another very poor family had two of their children severely burned—their clothing ruined; they received sufficient to reclothe the little ones. Several decrepid old men and women were among the number whose cases were not neglected; besides a blind man and blind women and their families, and a number of orphan children came in for their share.

There seemed to be a place for every article, immediately on the opening of the box, and sure I am they are doing good service.

C. S. SCHAEFFER.

For Friends' Review.

GENERAL MEETING AT GLENN'S FALLS.

GANSEVOORT, SARATOGA County, N. Y. }
First month 12th, 1872. }

Our General Meeting at Glenn's Falls just closed, has been a season of blessing, calling for an acknowledgment of thanksgiving and praise unto the Lord our God, for "He has done wonderful things for us," more than we dared to ask or think. Several dear Friends from other Yearly Meetings were in attendance, by whom the gospel was preached in the ability which was given them. Different denominations joined in the acknowledgment that the prayer of our Lord was being strikingly answered, "that they all may be one," as believers on Him "through their word."

The doctrines of the Gospel as held by Friends were prominently maintained, and the ministry of the word faithfully and successfully exercised by both sexes.

Hundreds confessed a newly found Saviour,

and many entered the rest of faith such as is "prepared for the people of God."

The meeting continued from Fifth-day until Fifth-day morning following, most of the time three meetings each day, and on First-day in four different houses, including Friends' Meeting-house two miles from the village. Salvation through a crucified Redeemer was the most prominent theme, not only from the consequences of sin, but also from sin itself, and perfecting holiness in the fear of God as the duty and blessed privilege of the believer. At one session confessions and expressions of thanksgiving and prayers followed for five hours, there being no time when it seemed proper to close the meeting, until more than two hundred voices were heard, and many exclaimed it was never so seen at Glenn's Falls before, nor the meaning of the term "General Meeting" so fully explained, viz., a general attendance of all classes, a general outpouring of the Lord's Holy Spirit, and a general response of thanksgiving and praise. One, a former member of our Society but now of another, compared Friends' Society to a staunch and safe ship in which any might in former days step on board and find safety and protection, but now they are going out and inviting, almost "compelling them to come in." Surely the Lord is answering the prayer of many, that he would revive His work among us. Let none be alarmed nor dismayed, though He employ some instrumentalities to which we are not accustomed, but rejoice in His free and full "salvation which shall be to all people."

J. DE VOLLE.

For Friends' Review.

NAPOLEON III.

No man has had more influence upon the course of public affairs in Europe during the last twenty-four years than Charles Louis Napoleon Bonaparte, ex-Emperor of France. Born in the palace of the Tuileries, the son of a King, and nephew of the Emperor Napoleon I, his mother the daughter of the Empress Josephine, political ambition has been the chief motive-power throughout his life. His first attempts to gain a footing in France, as the heir of his uncle, Napoleon Bonaparte, were made at Strasbourg in 1836, and, in 1840, at Boulogne. They were miserable failures. The first resulted in his exile to America, where he remained but a short time. The second attempt caused his imprisonment for several years in the fortress of Ham. He escaped thence, and retired to England, until, in 1848, the revolution occurred, which placed France for a time under a republican form of government. He was then elected a representative in the National Assembly, and afterwards President of the

Republic. Upon assuming the latter office, he took a very solemn oath to "remain faithful to the democratic republic." Very soon, however, he used the power placed in his hands to give all the principal positions of trust to his favorites; and near the end of 1851, with the aid of St. Arnaud, Morny, Persigny and others, a *coup d'état* was effected. Imprisoning all the leading men opposed to him, and exiling many others, while armed soldiers shot down hundreds of discontented citizens in the streets of Paris, he secured to himself the possession of absolute power. Under show of an election, he made himself first Prince-President for ten years, and a year later, Emperor of the French.

Unable to obtain a consort from among the royal families of Europe, he married, in 1853, Eugénie de Guzman, a Spanish Countess, partly of Scottish descent. In 1854, he was the chief instigator of the "Crimean War" between Russia on one side, and France, England and Sardinia, on the other. Russia was finally defeated; the war ended with the surrender of Sebastopol, and France appropriated nearly all the credit of the victory. By an apparent superiority in the French military force at this time, as well as by diplomatic successes and the splendor and luxury of his Court, Napoleon III. became now the leading sovereign in Europe. England reluctantly acknowledged his position as a monarch; Victoria exchanging visits with him in royal state.

Escaping assassination in the streets of Paris in 1858, in the following year, urged, as some have thought, by the secret threats of the Italian *carbonari*, of whom, in his early days, he had been one, he led an army into Italy, to aid Victor Emmanuel in contending against Austria. Winning the battles of Magenta and Solferino, he made an unexpected peace with the Austrian Emperor at Villafranca. Venice was still left in the hands of the Austrians, and Rome was guarded by French soldiers for the Pope.

After this, came the beginning of Louis Napoleon's downfall. In 1861, presuming upon the probable secession of the Southern United States as a separate "confederate" government, he sent an expedition, actually, though not ostensibly, of conquest, into Mexico. Maximilian of Austria, a Prince of some noble traits, but of misguided ambition, under the protection of Napoleon, declared himself Emperor of Mexico. Losing confidence in the safety of the enterprise, in view of the strengthening of the cause of the Union against the rebellion, the French Emperor withdrew his troops from Mexico, and Maximilian was defeated, captured, and put to death. By this failure, the *prestige* of Louis Napoleon was greatly damaged; it was the beginning of the end. An

election in 1869 showed a loss of votes in favor of the government. With the view of courting the Liberals, Ollivier was, early in 1870 called to the Ministry. Concessions to the demands for more popular institutions were made; "personal government" was declared to be abandoned; but it was too late. Under the pressure of a bitter feeling of national jealousy, especially in the army, Napoleon was prevailed upon, in 1870, to declare war, on a mere pretext, against Prussia. His army, attempting an invasion of that country, was driven back from the Rhine. Battle after battle was lost. Strasbourg and Metz were besieged; and at Sedan, the Emperor himself surrendered, with Marshal Mac Mahon and 80,000 men. Being taken as a prisoner to the Castle of Wilhelmshöhe, he was soon after allowed to retire to Chislehurst, in England, where, with Eugénie and his son, now seventeen years old, he has resided until his death during this present month.

No one can deny that Louis Napoleon has, amidst many great mistakes, even of temporary policy, displayed signal ability. Through most of his career, he has been fortunate, in a worldly sense. Seldom has any one been allowed, however, like him, to usurp absolute power by fraud or force, without some measure of retribution, under Providence, even in this life. In the melancholy exile of Napoleon I. at St. Helena, and the only less dreary humiliation and death in England of "the man of Sedan," we are led to wonder, what are all the rewards of ambition worth? Truly, "what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

H. H.

THE PEACE ASSOCIATION OF FRIENDS IN AMERICA.

More than two hundred years have passed away since the organization of the religious Society of Friends.

It has always held that "the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds;" that the use of carnal weapons, whether for offensive or defensive purposes, was unlawful for Christians. From time to time they have issued their testimony against war in the name of the Society. Many of their members have suffered persecution and loss of property for their strict adherence to the law of Christ. The developments of the late terrible war in this country have satisfied us that had the other bodies of Christians stood upon the same ground in relation to war and slavery that has been occupied by Friends, our beloved country might have been spared that awful visitation. Slavery would have died a peaceable death. There

would have been no rebellion. A million of lives might have been spared, billions of money saved, and a vast and untold amount of suffering and crime avoided.

These and other considerations have induced us to believe that we ought to do more than we have yet done to bring this important subject before the public. A concern which had its origin in Ohio Yearly Meeting, resulted, in 1867, in the organization of the Peace Association of Friends in America. The Association means work! It has the indorsement of New York, North Carolina, Baltimore, Ohio, Indiana, Western and Iowa Yearly Meetings. From these bodies our funds are mainly derived, although small amounts have been received from other sources, and are always thankfully received from any one who approves our objects and is willing to contribute. Our accredited Agents are authorized to take Life-Memberships, and solicit contributions for carrying forward the work.

Although recently organized, we are already circulating nearly two millions of pages annually, of stirring appeals and arguments, designed to build up a correct public sentiment in relation to war.

We have supplied about nine thousand Ministers of the Gospel with two hundred pages each of selected matter, a few of whom have acknowledged the reception, and express a deep interest in the cause.

The work is great. We need voluntary agents all over the country to send for Tracts, and circulate them.

The "Messenger of Peace" is published monthly by the Secretary of the "Peace Association of Friends in America." It is filled with facts and arguments to prove that war is unchristian, inhuman and unnecessary. That if men and women of intelligence were as anxious to find a remedy as they are to find an apology for war, this self-imposed scourge of our race would soon be banished from the civilized world. It advocates the brotherhood of mankind, and that *we cannot injure another without injuring ourselves.*

TERMS—Fifty Cents per Annum, in advance. Five copies sent to one address for two dollars. Free to Ministers of the Gospel of all denominations who will read it and recommend it to their congregations. Address Daniel Hill, New Vienna, Clinton County, Ohio.

From the Christian Woman.

WHAT CAN WE DO?

BY MARY E. DESTIN.

We know that hearts are breaking every day,
That feet are stopping, weary of the way,
That hands are folding, with their work undone,
That eyes are closing, long ere sets the sun.
What can we do?

We know that souls are starving, every day,
That feet are wand'ring in an unknown way,
That hands are groping in the night,
And eyes are longing for the light.
What can we do?

We know that men are falling, every day,
That feet are slipping from the narrow way,
That wine hath led the wise astray,
And drink hath driven love away.
What can we do?

We know that some are sinning, every day,
That feet are walking in the broad, broad way,
That hands are raised against the right,
And eyes are shutting out the light.
What can we do?

What can we do but wait and pray,
That Thou wouldst soon this sorrow stay,
That we a pebble in Thy hand made strong,
May help the right to slay the wrong,
This we can do.

What can we do but wait and pray,
That thou wouldst haste the coming of Thy day,
And while we're waiting, let our rush-light shine,
And say, *use us, Oh Lord, the work is thine,*
This we can do.

Xenia, Ohio, 1872.

Quarterly Meetings in Second Month, 1873.

(From New York Pocket Almanac.)

- | | |
|--------|----------------------------------------|
| 2d mo. | 1st, West Lake, Canada Y. M. |
| " | Alum Creek, Ohio Y. M. |
| " | Centre, Indiana Y. M. |
| " | Plainfield, Western Y. M. |
| " | Springdale, Iowa Y. M. |
| " | 3d, Philadelphia, Philadelphia Y. M. |
| " | 6th, Rhode Island, New England Y. M. |
| " | Falmouth, New England Y. M. |
| " | Nine Partners, New York Y. M. |
| " | Abington, Philadelphia Y. M. |
| " | Dunning's Creek, Baltimore Y. M. |
| " | Salem, Ohio Y. M. |
| " | 8th, Ferrisburg, New York Y. M. |
| " | Pelham, Canada Y. M. |
| " | Western, North Carolina Y. M. |
| " | Lost Creek, North Carolina Y. M. |
| " | Damascus, Ohio Y. M. |
| " | Miami, Indiana Y. M. |
| " | Walnut Ridge, Indiana Y. M. |
| " | White Lick, Western Y. M. |
| " | Vermilion, Western Y. M. |
| " | Salem, Iowa Y. M. |
| " | Lyan Grove, Iowa Y. M. |
| " | Bear Creek, Iowa Y. M. |
| " | 11th, Concord, Philadelphia Y. M. |
| " | 12th, Fairfield, New England Y. M. |
| " | Saratoga, New York Y. M. |
| " | 13th, Smithfield, New England Y. M. |
| " | Butternuts, New York Y. M. |
| " | Salem, Philadelphia Y. M. |
| " | 14th, Vassalboro', New England Y. M. |
| " | Cala, Philadelphia Y. M. |
| " | 15th, Contentnea, North Carolina Y. M. |
| " | Friendsville, North Carolina Y. M. |
| " | Short Creek, Ohio Y. M. |
| " | West Branch, Indiana Y. M. |
| " | Western, Western Y. M. |
| " | Fairfield, Western Y. M. |
| " | Pleasant Plain, Iowa Y. M. |
| " | 21st, Western, Philadelphia Y. M. |
| " | 22d, Yonge street, Canada Y. M. |
| " | Eastern, North Carolina Y. M. |
| " | New Garden, Indiana Y. M. |
| " | Thorntown, Western Y. M. |

- " 22d, Bangor, Iowa Y.M.
- " Oskaloosa, Iowa Y.M.
- " Springdale, Kansas Y.M.
- " 25th, Burlington, Philadelphia Y.M.
- " 27th, Bucks, Philadelphia Y.M.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 20th inst.

GREAT BRITAIN.—An envoy from the Russian Government has visited London, sent to try to obtain the co-operation of Great Britain in measures contemplated by Russia in Central Asia; but the British Government, it is said, refused to change the attitude which it took when the first reports of the Russian intentions were received. Her declared intention is to protect Afghanistan against attack in case Russia shall annex Khiva, though she does not propose to interfere if the former country be not disturbed.

The funeral of Napoleon took place on the 15th at Chiselhurst, and was attended by a great multitude, including a deputation of workmen from Paris, and many other adherents of the Empire, and a number of Englishmen. President Thiers declined to allow the attendance of officers of the French army in actual service, except those who had been attached to the household of the ex-Emperor during his reign.

A Trades Congress in session at Leeds, has addressed a petition to the Home Secretary, H. Bruce, for the pardon of the gas-stokers of London who were sent to prison for a year for violating the laws against conspiracy, during the recent strike.

Information was received from London, on the 20th, of the death of Baptist W. Noel, the eminent preacher and religious writer. He was for many years a clergyman of the established church, but withdrew from it in 1849, and joined the Baptists. His writings were numerous, and he was also an active promoter of efforts for the benefit and instruction of the poor and the depraved.

FRANCE.—The Committee of Thirty, of the Assembly, on the 17th, after a long debate, agreed on the preamble of the Constitutional project reported by its sub-committee, which declares that the Assembly integrally reserves to itself constituent power. The vote stood 20 yeas to 3 nays. The question of a monarchy or republic is not touched by this preamble, but its adoption is said to be regarded as a victory for the Right, or monarchical party. The sub-committee's report, the main body of which had not been acted upon, proposes to decree that the President of the Republic shall communicate with the Chamber by message, but may be heard in person after announcing by message his intention to speak; but debate must then be adjourned in order that a vote may not be taken while the President is present. It also proposes to allow him a certain power of temporary suspension over laws not declared "urgent;" and declares that after the dissolution of the present Assembly, its powers shall devolve upon two Chambers. President Thiers has expressed dissatisfaction with some parts of this project.

SPAIN.—Congress (the Lower House of the Cortes) has appointed a special commission on the abolition of slavery in Porto Rico, all the members of which are avowed abolitionists.

The Minister of Marine has introduced in the Cortes a bill abolishing conscription for the naval service.

ITALY.—In the Chamber of Deputies, on the 20th, a member asked that measures be taken to prevent the cruel frauds practised upon emigrants by emi-

gration companies. A Minister replied that the attention of the government had been called to the subject, and it had measures under contemplation which it hoped would put a stop to the proceedings complained of.

AFRICA.—Advices from Zanzibar to the end of Eleventh month, stated that letters received there from Unyanyembe, announced that an expedition with supplies for Dr. Livingstone, sent forward by Stanley, had reached the great traveller, and he again started for the interior on the 18th of Eighth month last.

JAPAN.—Advices via San Francisco to 12th ult. Native merchants have obtained permission to construct railroads and telegraph lines under the supervision of the Department of Public Works. Reforms in the judicial and police departments are pushed forward rapidly. All actors and wrestlers in Japan have been notified that they can practice their profession three years longer, but must then follow some more useful and honorable employment. Male Japanese have been informed that they will no longer be required to shave their heads, but the "top-knot" must be retained. The Japanese are said to be considering the propriety of importing camels to replace cattle swept away by the plague.

CHINA.—The young Emperor, it is reported, contemplates a journey through the interior of the empire.

DOMESTIC.—A conference of missionaries and Indian Commissioners has been recently held in Washington, for the purpose of exchanging opinions and experiences on the working of the present Indian policy. The reasons given why the policy had not been more completely successful were: 1st, that the churches had not been careful enough in selecting agents to send among the Indians, 2d, that the efforts of agents and missionaries were often defeated by dishonest men who were allowed to go among the Indians, and 3d, the laxity in the enforcement of the laws where Indians were the complainants and whites the aggressors. It appeared to be the opinion of all present that a persistence for four years longer in a just and peaceful policy would go far toward placing the Indian problem in a fair way for settlement on a basis creditable to the whites and beneficial to the Indians.

The President issued a proclamation on the 17th inst., giving notice that from the 4th of Third month, 1873, persons holding any Federal or civil office by appointment under the Constitution and laws of the United States, will be expected, while holding such office, not to accept or hold any office under any State or Territorial government or municipal corporation; and that the acceptance or continued holding of such State, Territorial or municipal office, whether elective or by appointment, by any person holding other than judicial offices under the United States Government, will be deemed to be a vacation of the Federal office so held, and be treated as a resignation thereof. The offices of justices of the peace, and of commissioners to take acknowledgements of deeds, etc., are excepted from this order, and may be held by U. S. officers, Sheriffs and deputy sheriffs may be appointed deputy marshals of the United States, and deputy postmasters, the emoluments of whose office do not exceed \$600 per annum, may hold appointments under State, Territorial or municipal authority, provided the same do not interfere with their duties as postmaster. Heads of departments and others who have the appointment of subordinates, are required to take notice of this order and enforce it in their respective departments.

FRIENDS' REVIEW.

ADVERTISEMENT SHEET.

3680

VOL. XXVI.

PHILADELPHIA, FIRST MONTH 25, 1873.

No. 23.

THE "NEW"
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ISAAC H. MACDONALD,

Late Cutter and Foreman for CHAS. C. JACKSON, deceased, has removed to 104 N. 6th St. above Arch, where he will be pleased to see the patrons of the old establishment. 22-3m

GUSTAVUS GOLZE,

(Successor to)

**CHARLES C. JACKSON,
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Has always on hand a complete assortment of Cloths, Cassimeres and Vestings of desirable colors and qualities for Friends' wear, which will be made to order on reasonable terms. 22-1y

WET GOODS.

Having had a large portion of our stock damaged by bursting of water pipes, we offer bargains in many goods as follows:

*Black Silks.
Neat Striped and Plaid Silks.
Corded Silk Poptins.
Black Alpacos and Madonnas.
Silk Blond, Wool Poptins.
Blankets and Counterpanes.
One lot mixed Long Shawls, very cheap.
Plain and Gay Long and Square Shawls.
And other desirable goods.*

STOKES & WOOD.

S. W. cor. of Seventh and Arch Sts., Phila.

POCKET ALMANAC FOR 1873.

Containing times of holding Yearly and Quarterly Meetings, also Meetings for Sufferings or Representative Meetings in America. Price 50 cents per dozen. For sale by Wm. Wood & Co., 27 Great Jones Street, New York, and by A. Lewis, at Office of the *Review*.

LIFE OF ELIZABETH FRY, by Susanna Corder. American edition \$3.00, mailed \$3.30. For sale by A. LEWIS, 109 N. 10th St.

RAILROAD BONDS Whether you wish to Buy or Sell WRITE TO

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VASSALBORO' Maine.**

An English and Classical Boarding and Day School for both sexes. Moderate prices, thorough training, and good influences.

Winter term opens Twelfth mo. 3d, 1872. Address the Principal,

RICHARD M. JONES,
Vassalboro',
Maine.

6-tf

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Money is in demand here, at 10 per cent. *nett*, our legal rate of interest, on first-class mortgage security. Richmond, Indiana.
Correspondence invited.

COGGSHALL & DICKINSON.

KANSAS LANDS.

I lately bought a large tract of superior land in Osage Co., Kansas, $4\frac{1}{2}$ miles below Osage City and 40 miles south of Topeka, on the A., T. & S. F. R. R., where I have settled, with my family, near R. R. Flag Station on the land, and will sell to Friends needing cheap homes, small farms at cost price and on long credit, if desired, that being my object, and not profit or speculation.

Good building stone and stone coal abundant, and good water readily obtained. Land rolling prairie. Address, JOHN M. WETHERELL, Osage City via Topeka, Kansas.

Barclay, 12th mo. 2d, 1872.

WANTED—By a family living a distance out of the city, a middle-aged woman of experience, who can give unexceptionable reference as to Christian character and efficiency, to assist in taking charge of several little children. Address immediately with references, G. O. W., *Friends' Review Office*.

HASSLER & CO.
No. 7 Wall St., New York.

ASSETS OVER \$1,400,000.

PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

The business of this Company for 1871 was larger than for any previous year. With the increasing popularity of the Company among all classes, it is reasonable to expect a still larger addition to its business during 1872. The severe scrutiny to which the entire business of Life Insurance has recently been subjected, has resulted in the Provident securing a higher place in public confidence and favor.

Additional agents are wanted in the East and West. Applications can be made direct to the Home Office. Intelligent, energetic Friends will be well compensated for their efforts to promote the interests of the Company. The services of those who can devote their whole time to the business preferred, but arrangements would be made with those who have some other business, to devote part of their time to securing applications.

SAMUEL R. SHIPLEY, President.

Office—No. 111 South Fourth Street.

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None but legally qualified assistants employed in compounding prescriptions.
Pure Spices, fresh Herbs, Brushes, Combs, Toilet Requisites.

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near Dover Friends' Meeting-house, Wayne County, Indiana, a farm of 90 acres, also adjoining, 228 acres, both well improved and plenty of timber, *very good* and, they are offered *very cheap*. This is a good opportunity for good society and Schools. Apply to
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FRIENDS' REVIEW.

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For Friends' Review.

THE VOICE OF GOD.

In the midst of this age of scientific research and discovery, when learned men endeavor to persuade themselves and others that nothing is to be received as truth and relied upon but what can be measured and defined by the reasoning power of man, the following narrative, by the late Frederick Smith of London, will be interesting, and may serve to convince some who have not already realized the truth, that man is privileged to know his Creator, and in Him to be at peace! That this peace is not a dream, but a substantial reality, of which all who have found it bear uniform testimony: that it is as food to the hungry, and water to the thirsty; and, is indeed, as promised, "a well of water springing up unto everlasting life." B. T.

New York, 1st mo. 14th, 1873.

In the year 1799 the writer (Frederick Smith) became acquainted with a native of Ireland, F.

N., who in his early youth went to Germany, where he was educated in one of their colleges, and was brought up in the Roman Catholic persuasion; the inconsistency of which he told me he very early saw. The bigotry and superstition of the priests was such as to give him a disgust to religion, believing, he said, that the foundation of it was dissimulation and priestcraft. When he left the university he was introduced to the Emperor Joseph the Second, to whom he was one of the Lords of the Bedchamber; and he soon became an officer of rank in the German army—a part of which he commanded in a war against the Turks. The Emperor made him a Count in addition to his hereditary titles of Marquis and Viscount of Valadesto in Spain; he was also a grandee of the first order in that Kingdom, besides which he was related to some of the first nobility in England and Ireland.

At the commencement of our first acquaintance he expressed a wish to know something of the principles of Friends, and having read Barclay's Apology, on returning it, he told me it was the best written book on divinity he had ever seen; and if it were possible to act according to the sentiments contained in it, no man could act wrong; "but," he said, "I have something to say to you in private, and which I hardly dare say to any other man. Unfortunately for me, I do not believe in any system of religion. I do not even believe in the existence of a God. You may be assured it is a subject that has given me a great deal of thought; and when I came into this Protestant country, I hoped I should have discovered the essence of truth, and that the Protestant clergy would have given the lie to the impressions I had imbibed, from my early prejudices on account of the dissolute and abandoned lives of the Romish clergy. But, alas! I perceive there is the same system of deception carried on in England as in Germany: the clergy have only one thing in view, and that is the accumulation of wealth; and where it can be done, to endeavor after aggrandizement and splen-

dor. As to their flocks, it is a matter of no consequence to them whether they are wise or ignorant:—it appears no part of their study to aim at their religious improvement. So that I find myself just where I was. I find that all mankind are alike; they pretend to religion, and that is all; they talk of it, and there they leave it. As a confirmation of what I say, I may inform you that on my first coming into these parts I paid a visit to my relations in Ireland, who shewed me great hospitality and kindness; and, as is usual in that country, there were large convivial parties, where neither the manners nor the conversation would bear much reflection, even in an infidel, as I suppose I should be called. It happened one evening that the conversation took a religious turn, in the course of which I inadvertently leaned towards skepticism at least, on which one of the company hastily said, 'Surely, sir, you do not doubt the existence of a Supreme Being?' To which I replied—'What are your sentiments on that subject?' 'Why sir, my sentiments are these: I look upon the Almighty as of infinite purity—as the object of both love and fear; that I am in His immediate presence; that it is through Him I live, and move, and have my being. I consider I am amenable to Him for every action of my life: that if I do evil, voluntarily, I run the hazard of His eternal displeasure, and wretchedness will be my fortune;—but, if I act according to His will, I shall be eternally happy!' 'Is this, sir, really and truly your belief?' 'Yes, sir, it is undoubtedly; and it is also the belief of every well regulated Christian.' 'Then, sir, how comes it to pass that your actions correspond so little with your profession? Is it possible that such hearsay evidence as this would convince me, were I an atheist, of the truth of God's existence? Has any part of your conduct since we have been so often together, manifested either love, or fear, or reverence for this object of your pretended regard? I wish not to give you offence, but see whether there is anything like consistency in your declarations, and in the conduct I am led to fear you are in the habitual practice of?' My friend seemed confused and thoughtful, and I immediately turned the discourse to another subject."

I was much struck with the detail of this conversation, and was considerably more so when he told me he had left Germany on account of his objections to serving any longer in the army; that the thoughts of taking away the life of a fellow-man became distressing and perplexing to him; so much so that he could in no way become accessory to the death of a fellow creature. I felt much interested for this person, and carefully concealed from every one what his sentiments

were. I apprehended that where there appeared so much sincerity, the Almighty would, in His own time, reveal Himself to him. He seemed much gratified in attending our religious meetings; and I have many times seen him much affected in them, and in tears. He used frequently, and in a modest way, to argue the point of his disbelief with me; but never, I believe, as to himself, to much purpose. I lent him several books where the existence of a God was treated of, but all seemed unavailing. He had made notes in a Bible I had lent him, almost throughout the book, in opposition to its precepts and doctrines.

Towards the close of the period of his infidelity, he requested I would lend him Newton's Principia, which I refused, in the belief that he had wandered so much in the dark by seeking for that *without*, which was only truly to be found *within*. I advised him to keep his mind still and quiet, adding that I believed the Almighty would one day make Himself known to him; but he must not be surprised if He should do it in such a way as to all outward appearance would, in his view, be mean and contemptible. A few weeks after this, two women Friends—Ann Christy and Deborah Moline—had a concern to visit the families of Friends who attend Westminster Meeting; and as he had been a pretty constant attendant, and was desirous of sitting with the Friends, his name was set down with two others, and I requested the Friends to let me sit with them. Very soon after we were seated, Divine goodness was pleased to overshadow this little assembly. The poor object of this narrative, in a few minutes burst into tears, and continued in this humble state for nearly twenty minutes before a word was uttered, when one of the Friends (A. C.) unlettered and unlearned as to human attainments, but who had waited for Christ to be her instructor, in a few words expressed herself to this effect: "That she had felt an extraordinary solemnity on her first sitting down, which had continued to the present time; so much so that she feared to speak, although she feared to keep silence, more especially as the subject which had come before her was of a truly awful and solemn nature. "Surely," she added, "there is no person present who has any doubts respecting the existence of a Supreme Being. If there be, I would have such look into their own hearts and observe the secret operations of a something there they cannot but feel; more especially when they have committed an evil action, how does it torment the poor mind, and render it, for a time, in continual uneasiness! On the other hand, when they have acted well—have avoided the temptations to evil, what a sweet glow of approbation has covered

the mind! From whence proceeds this uneasiness or approbation? It *must* proceed from *something*. Man could not communicate these sensations to himself! Be assured they come from God! Nay, it is God himself who thus speaks in the inmost of the heart." The Friend said but little more: to the person it was addressed to it was a volume: it was to him as if the windows of Heaven were opened. To myself it was an opportunity never to be forgotten.

About two days from the above period, my friend called on me in the evening, and requested to have some conversation with me, to which I readily agreed. Without any preface, he told me that he knew not how he could be sufficiently grateful to me for the patience I had endured with him, or for the kind concern I had invariably manifested for his welfare; "but," he added, "I believe it will give you inconceivable pleasure to be informed, I have now not a doubt remaining. I am abundantly thankful to that Almighty Being who, in mercy, has made Himself known to this poor benighted heart of mine, in some degree, through the instrumentality of that dear woman; though I may acknowledge to you that before a word was spoken the business was nearly effected. I had taken great pains, as you know, to invalidate the Scripture testimony; but at that solemn and heavenly opportunity, all the arguments I had made use of for this purpose reverted back, and I became confounded and ashamed. I felt, as it were, all at once the certain evidence of a kind and merciful God, which so overcame me that I could only show my love and gratitude by my tears; so that for a while I appeared to myself in Heaven, that is, in a situation of mind far beyond what any earthly mortal could bestow. The dear woman was doubtless sensible of my situation, and confirmed to me the evidence I had felt in my own soul. I this evening thought that though I had been thus favored, it would be difficult to point out or explain the Divinity of Christ—a thing which I then conceived as altogether absurd. But on coming up your steps and waiting to speak to you, the whole mystery was unfolded with the greatest clearness and satisfaction to my own mind; and now I have no doubts on that subject." He also entered on the subject of the creation of man, his fall, his complete redemption through Jesus Christ, and other religious topics, in a way that struck me with astonishment, because his explanations, though confirming as to the evidence of these great and important truths, were conveyed in language very dissimilar to what has usually been written on these subjects. In short, it appeared as if a ray of Divine light and intelligence had been afforded him, as a certain confirming

seal to the evidence he had felt of the being and power of God. His very nature at this time seemed altered, and his countenance seemed changed, as from the haughtiness which his outward rank in society had given him, his disposition now became mild and passive, like a child, joined to the simplicity and innocence of a lamb.

Soon after this occurrence he called on me one morning, when during the previous night there had been a dreadful storm, attended with violent thunder and lightning. He related his feelings at that time, which were very striking. He said that previously to this storm he had never known what the fear of death was; he had supposed it to be mere annihilation, and that both soul and body would be destroyed at the moment of death; the fear of which had never given him any concern. But now it was different; he saw his awful situation,—that perhaps in a moment he should be in the presence of that Being he had condemned during his life. His sins were ranged in order before him, and he felt all the horrors of self-condemnation and fear. In this situation he was led to pray fervently for forgiveness for the past and preservation for the future. It was a new scene in the period of his life, the effect of which words could not express. After his mind had thus been graciously visited and enlightened, his naturally imperious temper would sometimes show itself with sudden fits of passion. For this he was always penitent, and often expressed his sorrow. Perhaps this was permitted to convince him of the necessity of watchfulness, and that he should guard against too great dependence on past experience, or too much confidence on his natural strength, and that in order to reap all the advantages of so much Divine favor, great humility and self-abasement would be necessary.

He lamented, several months after this, being obliged to return to Germany, previous to which he requested some of Friends' writings, acknowledging that he felt more satisfaction in reading them than any other. He attended Friends' meetings until he left England.

From Times of Refreshing.

SELF-CRUCIFIXION.

BY DOUGAN CLARK, M. D.

"I am crucified with Christ—nevertheless I live."

The form of Christian experience which is denominated Holiness, or Sanctification, is the result of two antecedent and necessary processes—Consecration and Faith. By one of these the soul of the believer makes an absolute surrender of its *all* into the hands of God; and by the other, it grasps and appropriates to itself the promises of Christ. Both the sacrifice and the faith that believes in its acceptance are produced by the opera-

tion of God's Holy Spirit. When an individual who has been forgiven much and loves much, weary with his bondage to sin, and longing for a deliverer, throws himself upon the altar of consecration, with a fixed purpose to *be*, to *do*, and to *suffer* all that God's holy will may determine concerning him, then the obstruction that prevented the flow of gospel blessings in their fullness is removed, and if he can believe that he receives them he shall have them. But the sincerity of his offering will often be tested by a process of crucifixion such as he had not dreamed of. He must not only *become* dead to his self-life, but he must *stay* dead. He must die daily and hourly and momentarily. If he would save his life, he shall lose it. The inexorable condition comes home to his experience, "If thy right eye offend thee, *pluck it out.*" He learns indeed that the baptism of the Holy Ghost is a baptism of fire. His appetites, his propensities, his emotions, his desires, his affections are all to be purified and subjected to the Divine will. His very friendships, if idolatrous, must be modified or slain. He must give up even the communion of the saints, if God so require. He must not trust in men, even the most godly men; he must not trust in his own feelings, nor his own works—nor even in his necessary faith, nor his necessary prayers—but only in Christ. *Self must be crucified.* The process is through death to life. There is no royal road to holiness any more than to geometry; and yet it is a royal road, for it was trodden by a King, who said, "I came not to do Mine own will, but the will of Him that sent Me." Christ was crucified for us; let us be willing to be crucified with Him.

For Friends' Review.

PAYMENT FOR CHRISTIAN WORK.

The Board of Freeholders in a certain county of a neighboring State had recently presented to them a claim for payment for services in Christian work, of which the following account is given in the daily papers:

"Rev. Mr. P—, of —, presented a communication, stating that he had been solicited by the late —, to act as his spiritual adviser in preparing him for the terrible doom of hanging, for the killing of his father. Mr. P— claimed some compensation for his services. Laid on the table."

It seems clear that if the Board before whom this claim was presented, do in their own practice approve of the principle of a paid ministry (or paid service), they can hardly deny the justice of this demand.

This trifling incident seems to illustrate in a glaring light the startling nature of the system of a "paid ministry." If it is right to receive money for breaking and handing

forth the King's bread to a congregation, is it not equally just where the audience is but one individual?

It is quite probable the claim was refused upon sectarian grounds simply; but if so, it would seem a refinement of cruelty for the State to refuse the victim of its own gallows to elect what kind of "spiritual advice" he will receive.

The truth is, Christians place themselves under uncomfortable bonds when they once admit the principle that the mercies of God *can be* matters of bargain and sale, and when they once acknowledge as true Christian ministry that which is capable of being procured by hiring and paying.

In a tract recently published, the story is told of a very wicked criminal confined in a prison cell, and there wasting away under the rapid inroads of a hopeless illness. The visits of the prison chaplain seemed to be utterly fruitless; the prisoner turned his back on him, and would have nothing to do with him. But a Christian lady in the neighborhood was led to visit him, and her labors were greatly blessed to his soul. When once the prisoner thoroughly understood from his care-taker that the lady was not paid as the chaplain, the door to his heart seemed to be opened, and her faithful and prayerful efforts were blessed to the saving of his soul.

Throughout Christendom, there is a very large class, who, like this prisoner, are shut up from the Gospel when it is brought to them by hired servants. The glad service of a loving child is often the only service they will recognize. The Gospel of Christ is surely greatly hindered in our day for want of this free and willing service.

On this subject, J. J. Gurney ably writes: "No sooner did the apostle Paul take up his residence in any place for a considerable length of time, than he began to apply himself to some manual labor, in order that he might earn his own bread, avoid being burdensome to his friends, and throw no impediment in the way of the gospel. "If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but suffer all things, *lest we should hinder the Gospel of Christ.*" * * *

What is my reward, then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, *that I abuse not my power in the Gospel.*" As the apostle declined receiving a maintenance from his friends at Corinth, so he observed the same line of conduct at Ephesus; where, indeed, he not only supported himself, but contributed to the support of others. Diligent as he was, during his abode in that city, in the exercise of his ministry—teaching "publicly from house to house," and warning "every

one night and day with tears," he was, nevertheless, enabled to address the Ephesian elders in the following terms: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." And, after thus advertising to his own conduct, he proceeded to enjoin a similar course upon those whom he was addressing: "I have showed you all things, how that *so laboring* you ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

J. W.

For Friends' Review.

FARADAY.

(Concluded from page 356.)

George Barnard says, "All the years I was with Harding, I dined at the Royal Institution. After dinner, we nearly always had our games, just like boys,—sometimes at ball, or with horse chestnuts instead of marbles,—Faraday appearing to enjoy them as much as I did, and generally excelling us all. Sometimes we rode round the theater on a velocipede, which was then a new thing." "My first and many following sketching trips were made with Faraday and his wife. Storms excited his admiration at all times, and he was never tired of looking into the heavens. He said to me, 'I wonder you artists don't study the light and color in the sky more, and try for effect.' I think this quality in Turner's drawings made him admire them so much." "Faraday did not fish at all in these country trips, but just rambled about geologizing, or botanizing." He was a good swimmer: and thought nothing of walking 30 miles in a day. Faraday made frequent tours in various parts of Great Britain and several on the Continent, beside the first long journey with Sir H. Davy. One little sketch from his journal of a 'Walking Tour in Wales,' shows the kindness of his nature. "After dinner, I set off on a ramble to Melincourt, a waterfall on the north side of the valley, and about six miles from our inn. Here I got a little damsel for a guide who could not speak a word of English. We, however, talked together all the way to the fall, though neither knew what the other said. I was delighted with her burst of pleasure as, on turning a corner, she first showed me the waterfall. Whilst I was admiring the scene, my little Welsh damsel was busy running about, even under the stream, gathering strawberries. On returning from the fall, I gave her a shilling, that I might enjoy her pleasure. She curtsied, and I perceived her delight. She again ran before me back to the village, but wished to step aside every

now and then to pull strawberries. Every bramble she moved carefully out of the way, and ventured her bare feet to try stony paths, that she might find the safest for mine. I observed her as she ran before me, when she met a village companion, open her hand to show her prize, but without any stoppage, word or other motion. When we returned to the village I bade her good-night, and she bade me farewell, both by her actions, and, I have no doubt, her language too. . . . I never felt more honorable in my own eyes than I did this evening while enjoying the display this artless girl made of her feelings. The evening was beautiful; a short fine sunset ornamented the heavens with a thousand varying tints, and my walk home was delightful." During the period of his rest in 1841, Faraday and his wife, and their artist brother, George Barnard, and his wife went for three months to Switzerland. "The journal he kept of his Swiss tour was written with excessive neatness, and it had the different mountain flowers, which he gathered in his walks, fixed in it as few but Faraday could have fixed them." In a letter from Luterlachen to his wife's sister, alluding to their separation from friends at home, he writes: "And you, too, dear Jenny, are away, in a measure: for though it is not distance which separates you, yet it has pleased God in His dealings to bring weakness of body over you, and so to lessen your power to enjoy those privileges which are granted to us to keep alive in our hearts the knowledge and love of the Lord Jesus Christ. But we know that these His dealings with His people who are found waiting upon Him, are all in mercy, and are needful to rule their rebellious hearts to the obedience of Him, and to see in Him everything which is necessary to our rest. How anxious, to be sure, we are to do something! Often it takes the form of going to His house, or of joining in His worship, or of working in the labor of love in the profession—things that His people, constrained by His love, will be always found observing; but when it pleases God to take from us these privileges, leaving us His Word, which is all-sufficient, how often shall we find, by the workings and thoughts of our hearts, that in these things we were trying to do something on our own account! And so we may be encouraged to hope that He is thus showing us what is within ourselves, that He may turn us again unto Christ and to Him alone. Now, my dear Jenny, I hope I have not written anything to make you dull. I have no such thought. I am rather hoping to cheer both you and myself by the thought of Divine goodness and mercy, which make salvation not of any worth or work of ours, or any goodness or strength or fitness that we

have, but alone of His sovereign grace and mercy.

"Now, I have told you no news. My companion and dear wife and partner in all things will tell enough of that. We often talk of you and speak of our joint hope; and the separation that now is makes us think of another that will follow, and that cannot be long delayed, and of the joyful hope of meeting never to part in that heaven where there are many mansions, and where the Saviour is gone to prepare a place for His people."

Twice in Faraday's life he was elected as an Elder by the Sandemanian church, and held the office each time for about three years and a half. Dr. Jones says of the first period, that "When in London, he preached on alternate Sundays. This was not entirely a new duty. From the time of his admission into the church he had been occasionally called upon by the Elders to exhort the brethren at the week-day meetings; now, however, it was done regularly, and how thoroughly, Faraday's character, as seen up to this time [1840], is sufficient to show. Certainly no more rest would be given by this new duty to his overworked mind."

A friend says: "I once heard him read the Scriptures at the chapel where he was Elder. He read a long portion of one of the gospels slowly, reverently, and with such an intelligent and sympathizing appreciation of the meaning, that I thought I had never heard before so excellent a reader."

Emoluments arising from offices freely bestowed upon Faraday, and to which was added a pension offered to him by the Government as a mark of national approbation, gave him ample means for the supply of his moderate desires as well as the power of indulging in the "luxury of doing good." Even when his strength declined so that he was obliged to relinquish much of the work he had formerly done, he was entreated to retain his home in the Royal Institution. "In 1858, through the thoughtful kindness of Prince Albert, the Queen offered him a house on Hampton Court Green." It required repair, and the Queen had it put in thorough order inside and out. Here for nine summers he went with his family, enjoying the spring blossoms and splendid horse chestnuts, "walking hand in hand with" his wife in the light of the brilliant sunsets, or lingering alone, after his companions had gradually turned indoors, to watch the tints fading into the sombre gray of night "well pleased to be left to solitary communing with his own thoughts."

In a letter to the managers of the Institution, resigning the Juvenile Lectures in 1861, he says, "My life has been a happy one, and all I desired. During its progress I have

tried to make a fitting return for it to the Royal Institution, and through it to science. But the progress of years (now amounting in number to threescore and ten) having brought forth first the period of development, and then that of maturity, has ultimately produced for me that of gentle decay. This has taken place in such a manner as to make the evening of life a blessing; for whilst increasing physical weakness occurs, a full share of health free from pain is granted with it; and whilst memory and certain other faculties of the mind diminish, my good spirits and cheerfulness do not diminish with them." "In the fine summer of 1865, at Hampton Court, he sat in his window delighting in the clouds and in the holiday people on the green. A friend from London asked him how he was, 'Just waiting,' he replied. This he had said more fully earlier in the year to the Count of Paris. 'I bow before Him who is Lord of all, and hope to be kept waiting patiently for His time and mode of releasing me according to His Divine Word, and the great and precious promises whereby His people are made partakers of the Divine nature.'" Thus he continued until 1867, when, as the summer sun was sinking to the west, he passed quietly and peacefully from this life reclining in his chair in the study, his wife and niece watching beside him. "On September 3d, his niece wrote: 'The funeral took place on Friday (the 30th) leaving here at 9:30, and taking up some of the mourners at the Royal Institution, and from thence to Highgate. By my dear uncle's verbal and written wishes, it was strictly private and plain. We could not but follow out his last wishes. I must not lead you to think we did not fully enter into his views, but some would have liked it otherwise.'"

Dr. Jones thus sums up his chief characteristics: "As a philosopher, his first great characteristic was the trust which he put in facts. He said of himself, 'In early life I was a very lively, imaginative person, who could believe in the "Arabian Nights" as easily as in the "Encyclopædia," but facts were important to me, and saved me. I could trust a fact.' Over and over again he showed his love of experiments in his writings and in his lectures: 'Without experiment I am nothing.' 'But still try, for who knows what is possible?' 'All our theories are fixed upon uncertain data, and all of them want alteration and support from facts.' 'One thing, however, is fortunate, which is, that whatever our opinions, they do not alter nor derange the laws of nature.'

"His second great characteristic was his imagination. It rose sometimes to divination, or scientific second sight, and led him to an-

ticipate results that he or others afterwards proved to be true. Throughout his life his ideas of force and of matter differed from those held by others; thereby he was led to form plans for the broadest and newest, as well as the exactest of experiments.

"As a man, the beauty and the nobleness of his character was formed by very many great qualities. Among these, the first and greatest was his truthfulness. His noble nature showed itself in his search for truth. He loved truth beyond all other things; and no one ever did or will search for it with more energy than he did.

"His second great quality was his kindness (*agapè*). It was born in him, and by his careful culture, it grew up to be the rule of his life; kindness to every one always, in thought, in word and in deed.

"His third great quality was his energy. This was no strong effort for a short time, but a life-long lasting strife to seek and say that which he thought was true, and to do that which he thought was kind.

"Some will consider that his strong religious feeling was the prime cause of those great qualities; and there is no doubt that one of his natural qualities was greatly strengthened by his religion. It produced what may well be called his marvellous humility.

"That one who had been a newspaper boy should receive, unsought, almost every honor which every republic of science throughout the world could give; that he should for many years be consulted constantly by the different departments of the government and other authorities on questions regarding the good of others; that he should be sought after by the princes of his own and other countries; and that he should be the admiration of every scientific or unscientific person who knew anything of him, was enough to have made him proud; but his religion was a living root of fresh humility; and from first to last it may be seen growing with his fame and reaching its height with his glory, and making him to the end of his life certainly the humblest, whilst he was also the most energetic, the truest and kindest of experimental philosophers.

"To complete this picture, one word more must be said of his religion. His standard of duty was supernatural. It was not founded upon any intuitive ideas of right and wrong; nor was it fashioned upon any outward expediencies of time and place; but it was formed entirely on what he held to be the revelation of the will of God in the written Word, and throughout all his life his faith led him to act to the very letter of it."

"The promise may be long deferred,
But never comes too late."

OYSTER BABIES.

An observer of the oyster says he is not as stupid as he looks. He can keep his mouth shut, and thereby defy all our arts to wile a secret from him. When spatting time with the oyster comes, it is said to be sick or milky. This appearance is due to the accumulation of the spat, which is, in the earlier stages of its development, of a creamy consistence and color. When the spat is mature, it assumes the appearance of the scrapings of a slate pencil; the parent oyster then opens its shell, and a kind of mistiness is observable in the surrounding water. This is caused by the myriads of young oysters scattered in every direction. No sooner are these tiny creatures free from their mothers, than they assume the most active state of life and motion, dancing and gyrating up and down in concentric columns, as midgits play in the evening sunbeams. Under the lens of a microscope you will see how exquisitely these little fellows are fashioned. A pair of tiny shells, the counterpart of those of the mature oyster, inclose the yet rudimentary organs, while affixed to the mantle is a kind of tiny coronet, composed of minute, hair-like appendages (*cilia*). The violent and ceaseless vibration of these living paddles serves to row the infant oyster rapidly from the place. Should it become the destiny of one of these fragile beings to become a steady, well-behaved oyster, it finally settles itself on some suitable resting-place, to which it makes itself fast—no one ever clearly knows how—by the under valve or shell. The bristle-like pores or *cilia*, no longer of any utility, disappear, and now a permanent fixture, the baby oyster begins to grow. At about a fortnight old it is not much bigger than a fair-sized pin's head, and at 3 months about that of a split pea. Having attained a year's growth under favorable conditions the young oyster will become as big as an ordinary half-penny; while at four years' growth they are considered marketable.—*Late Paper.*

BISHOP LOGUEN.

Bishop Jermain Wesley Loguen, of the African Methodist Episcopal Zion Church, was born—he knew not where—a slave in Tennessee. When about twenty-one he escaped to Canada, and there worked for a farmer, and devoted his leisure hours to learning to read and to study. He removed afterward to Rochester, and then to Syracuse. Here he opened a school for colored children, and labored for his people. He figured boldly and triumphantly in the "Jerry rescue," and in aiding in the escape of over 1,500 fugitives. The *Syracuse Journal*, from which these facts are taken, says of him: "From that time almost to his death, his time, talents

and fortune were devoted to his race with an energy, perseverance and success that have attracted the admiration of the country." Of him the *Methodist* says: "He was a man of many remarkable qualities. He was a speaker of rare eloquence. As an executive manager and a presiding officer, he was a man most needed in the church of which he was a prominent representative."—*Christian Union*.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 1, 1873.

CONFERENCES.—A correspondent of the *British Friend* (1 mo. 1873) remarks, with truth, that few things can be more ancient and universal than those gatherings which are most appropriately called conferences. Such are referred to frequently in the Old Testament; and in the New, the 15th chapter of Acts is cited as giving an account of the coming together of "the apostles and elders," to consider a matter which had been the subject of "no small dissension and disputation." In the early days of the Society of Friends conferences were not rare; as, that concerning John Perrot, as well as others in the times of Wilkinsons and Story, and later. The same writer (in the *British Friend*) observes that having no hierarchy or parliament to legislate for us, Friends are "just the people" for fraternal conferences, on special as well as on stated or periodical occasions.

Is it not true, indeed, that every Yearly and subordinate Meeting is a Conference, partly representative and partly general? If so, it would not appear strange for other conferences to be held, from time to time, representing all the Yearly Meetings together, as was done in this country near the time of the separation of 1827-8.

The concern of Western Yearly Meeting, proposing the holding of such a general conference now, having been laid before the other Yearly Meetings, has not been accorded with by them all. It would not appear from this, however, to have been finally put aside; but laid over, perhaps to be only postponed. We desire to avoid untimely discussion of such a subject. But we may hope that it will not lightly pass away from the minds of Friends; especially as the Meeting which proposed it has recently re-affirmed

its judgment as to the importance of such a measure.

May nothing but a true sense of the Divine Will govern upon such a question, without undue concession to fears growing out of our knowledge of human infirmities. Too great centralization of authority in the Society would be much to be dreaded, if it could occur; but this seems to be almost impossible amongst Friends. It is not edicts that are to be pronounced, but brethren who are to counsel together; not majorities to be counted, but supplication by all for that wisdom which cometh down from above. An influence might be rightly looked for, from such a general representative Conference of Friends, if it be truly constituted under the authority of the Head of the Church, which might aid in uniting, in the love of Christ, some who, though brethren, are, as it were, hidden from each other. No real, living unity, could thereby be hurt. Yet we would be far from pressing any conclusion on this subject. More than all, our "heart's desire and prayer to God for Israel is, that they might be saved."

MEMORIAL OF FRIENDS TO THE PENNSYLVANIA CONSTITUTIONAL CONVENTION.—On the 21st inst. this body, now sitting in Philadelphia, received and referred to a Committee, a memorial from "the Representatives of the Religious Society of Friends in Pennsylvania." It sets forth the enunciation of religious toleration and freedom of conscience contained in the "Declaration of Rights" of the present Constitution; and shows how this is practically rendered null by another section of the same, in which it is said that "Those conscientiously scrupulous to bear arms, shall not be compelled to do so, but shall pay an equivalent for personal service." The inconsistency of this last provision with the fundamental principles of the Constitution, as well as with abstract right, is pointed out; and the position always held by the Society of Friends upon the question is explained. The inconveniences, (sometimes including imprisonment,) wrongly inflicted by enforcement of the militia laws, are mentioned; the sacrifice of property "amounting to many hundred thousand dollars, and yet, it is believed, very little of the latter has ever reached the State Treasury." The document concludes as follows:

"We therefore respectfully submit, that in the exercise of the responsible duties placed upon you, you may be instrumental in securing the en-

and fortune were devoted to his race with an energy, perseverance and unremittingness that attracted the attention of the country. (1)

him the Methodist says, "He was a man of many remarkable qualities. He was a speaker of rare eloquence. As an executive manager and a practical officer he was a man most needed in the church of which he was a prominent representative."—*Christian Union*.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH, 1, 1875.

CONTEMPORARIES.—A correspondent of the British Friend (1 mo 1873) remarks, with truth, that few things can be more analogous and universal than those gatherings which are most appropriately called "conferences." Such are related to frequently in the Old Testament; and in the New, the 14th chapter of Acts is cited as giving an account of one coming together at "the apostles and others," to consider a matter which had been the subject of "no small contention and dispute." In the early days of the Society of Friends, conferences were not rare; at that season, says John Forster as well as others in the lines of *William and Mary*, and later. The same writer (in the British Friend) observes that having no hierarchy or authority to legislate for the Society, "the movement to legislate for the Society was a movement to legislate for the people," for natural confederations, as groups, as well as as states or particular persons. It is not true, indeed, that every Yearly Meeting is a confederate assembly, and subordinate meetings and yearly meetings are partly representative and partly general. It would not appear strange, for this reason, to be held from time to time, representative all the Yearly Meetings together as was done in the country near the time of the separation of 1827-8.

The concern of *William Yearly Meeting* proposing the holding of such a general conference now, having been laid before the other Yearly Meetings, has not been received with by them all. It would not appear from this, however, to have been really proposed; but laid over, perhaps to be held hereafter. We desire to avoid national dissension of such a subject. But we are happy that it will not lightly pass away from the minds of Friends; especially as the Meeting which proposed it has recently concluded.

—The *Christian Union* reports that a meeting of the Friends of the Society of Friends was held at the residence of Mr. J. W. Forster, on the 1st of the month, for the purpose of discussing the subject of the proposed conference. The meeting was held at the residence of Mr. J. W. Forster, on the 1st of the month, for the purpose of discussing the subject of the proposed conference. The meeting was held at the residence of Mr. J. W. Forster, on the 1st of the month, for the purpose of discussing the subject of the proposed conference.

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joyment of the "indefeasible rights" of conscience to a portion of your religiously scrupulous fellow citizens, Friends and others; in saving them from undeserved penalty; and in advancing the peaceable kingdom of our Lord and Saviour Jesus Christ, by erasing the last eight words of Section 2d, Article VI. of the Constitution, and substituting therefor such an amendment as will confirm the same free exercise of conscience in relation to participation in military measures, as is granted in all other articles of Christian faith.

By so doing, you will remove what we cannot but consider a stain upon the present Constitution, and restore our beloved State to the exalted position, for religious toleration, among the governments of the earth, which it occupied while under the control of William Penn, its enlightened founder, and of his fellow-members of the Society of Friends."

CONFERENCE ON INDIAN AFFAIRS.—By invitation of the Board of Indian Commissioners, representatives of the various missionary bodies engaged in Indian civilization, met at Washington 15th and 16th inst. Dr. Wm. Nicholson, Edw. Earle, Thos. Wistar, Benj. Tatham, Francis T. King and Cyrus Beede attended on behalf of our Society. The proceedings were interesting, and excepting by one representative, who thought that his own branch of the church was not allowed a fair share of the work, increased interest in their labors was evinced by the delegates, and more charity and consideration for one another.

We learn from the London *Friend* that Jonathan and Mary Rogers have been engaged in attending and holding meetings chiefly in London and its vicinity, amongst Friends and others. During the Twelfth month they crossed over to Ireland. As remarked by the *Friend*, "there seems a most encouraging opening for gospel labor just now in the north of Ireland, both within and outside of our Society."

GERMANTOWN, PHILA.—Henry N. Hoxie, formerly classical instructor at West-town, has been appointed Principal of the school under charge of Germantown Preparative Meeting.

CHRISTIAN WORKER.—Joseph Potts, a valued occasional contributor to *Friends' Review*, has been added to the editorial staff of the *Christian Worker*.

MARRIED.

HAMMER—HEACOCK.—At Friends' Meeting at Hopewell, Indiana, on the 23d of Tenth month, 1872, Elisha Hammer, of Spiceland, to Elizabeth M. Heacock.

DIED.

NEWLIN.—On the 2d of First month, 1873, at the residence of her father-in-law, Joel Newlin, near Plainfield, Indiana, Alice H., wife of Elias Newlin, and daughter of Alva and Lydia Hockett, aged 20

years; a member of West Union Monthly Meeting. By the grace of God, through Jesus Christ her Lord, she was able to exclaim "God is so merciful;" and to express a desire that her companion, (to whom she had been married less than five months) might so live as to meet her in heaven.

COFFIN.—On the 6th of Twelfth month, 1872, at the residence of her son-in-law, Joseph Morris, in Plainfield, Hendricks County, Indiana, Elizabeth B., widow of Nathan Coffin, aged nearly 70 years; an Elder of New Garden Monthly Meeting, N. C. Her relatives and friends have the precious assurance that, "as a shock of corn fully ripe" she has been gently gathered to the glorious harvest of the just.

UNDERHILL.—In the city of New York, on the 13th of First month, 1873, Anna Underhill, daughter of the late Joshua Underhill, aged 80 years. She was exemplary in life and peaceful in death, having an undoubted assurance of entering the Heavenly Father's rest; and as was said by those who knew her, "Blessed are the dead that die in the Lord."

SWIFT.—On the 20th of Eighth month, 1872, at the residence of her brother-in-law, J. G. Lane, Millbrook, Dutchess County, N. Y., Susan, eldest daughter of the late Beriah Swift. The power of Divine grace was remarkably exemplified in the peace which she was permitted to enjoy, after a season of mental doubt and conflict. While passing through severe suffering of the body, she left many sweet expressions, indicating the unclouded happiness of her mind. She was especially grateful for the period of lingering illness, saying, "if she had been suddenly taken away, she feared she might not have been prepared."

CANBY.—Suddenly on the 4th instant, at the residence of her son-in-law, Lloyd Balderston, Colora, Md., Jane Canby, widow of Caleb H. Canby, aged 80 years. When we trace her in her walks among the lowly, the afflicted and the destitute, ministering to their wants and endeavoring to lead them to the better life, we recognize in her sudden transition, the welcome invitation, "Friend, come up higher."

PRITCHARD.—Near Canton, Indiana, on the 27th of Eleventh month, 1872, of pulmonary consumption, Caleb T., son of Francis and Esther Pritchard, in the 21st year of his age; a member of Blue River Monthly Meeting. He was a young man of bright talents, and a very meek and quiet spirit. Notwithstanding he was desirous of obtaining a good education and becoming useful in society, yet during his illness of more than six months, not a word of repining ever escaped his lips. He quietly passed away, in the triumph of living faith; after experiencing a bright foretaste of the joy that awaits the soul of him that overcometh.

NOTICE.

A General Meeting is appointed be held at Mount Pleasant, Jefferson County, Ohio, commencing at 1 o'clock, P. M., Second month 12th 1873.

A general invitation is extended. Friends from a distance, by notifying the undersigned or other Friends at Mt. Pleasant, of the time of their arrival, will be met at Portland station on the Cleveland and Pittsburg Railroad. A hack leaves Wheeling daily, at 2 o'clock, P. M., for Mt. Pleasant.

On behalf of the Committee.

GEO. K. JENKINS.

THE INDIAN AID ASSOCIATION.

The Executive Committee of the Indian Aid Asso-

ciation of Friends of Philadelphia Yearly Meeting desire to make known to Friends of that Yearly Meeting, that the treasury is empty, and that they have need of funds to continue the very interesting and important labor in which they are engaged. Although the Government provides the salaries of agents, teachers and others employed on the reservations, the cost of school houses and other improvements, yet there are expenses necessary for the right performance of the work, which we are called upon to bear.

We have believed it right for us to refund travelling expenses, for which the Government makes no provision, and to provide for the personal comfort of those who have made great sacrifices in order to labor for the welfare of this interesting people. It is necessary, when the school houses are built, to furnish school supplies and furniture, as the children are boarded in the houses, and without such assistance they would be provided only with the barest necessities. Not only is there at times great destitution calling imperatively for relief, but it is important as an aid in elevating the personal habits of these children of the wilderness, that we should provide materials for clothing, &c., that may be given to them to induce them to adopt the habits of civilized society. We believe the Divine blessing has rested on this work. Under all the difficulties that surround it, we have been favored to feel His help, and in the manifest change in public opinion, rallying to the support of the President's policy, desire humbly to recognize His hand.

We estimate that about three thousand dollars will be needed for the year 1873. Contributions may be sent to J. Wistar Evans, Treasurer, No. 410 Race St., or either of the committee, Thomas Wistar, James Whitall, William R. Tatum, Francis R. Cope, James E. Rhoads, John B. Garrett, Samuel Morris, William Evans, Richard Cadbury.

Philada. 1st mo. 28th, 1873.

CORRESPONDENCE.

[From our friend, Dr. William Nicholson, we learn that the writer of the letter, of which the following is an extract, is a competent and reliable witness. W. N., however, states that, while the facts are as he gives them, the difficulties in the way of reformation in those remote agencies are very great. The agents are desirous of remedying the existing evils as fast as they can. "Where" he adds, "is the high-toned Christian capitalist that stands ready, with a missionary spirit, to invest his money in an Indian trading post? Our agents would be glad to license such a man as trader, and the Superintendent would be glad to endorse such a license. So of employees—comparatively few really good, trust worthy men offer for these positions."]

IOWA FALLS, HARDIN COUNTY, IOWA,
First month 2d, 1873.

Editors Friends' Review—Dear Friends:—
It has been on my mind for some time to give you a short history of my stay amongst our red brethren and sisters at the Cheyenne and Arapahoe Agency. My wife and I were with

them over two years. I went as head carpenter, my wife to instruct the women in sewing, washing, baking, and the arts of a civilized life in general. We were placed so that we mingled with them daily, learned their manners and dispositions, so that they became very much attached to us.

There are but few that I have conversed with on the subject that would believe that those Indians, less than four years ago, were the wild savages of the plains, of whom there were so many accounts of their murderous depredations. What power but an overruling Providence to assist one of the best of Agents (Agent Darlington) could have brought them to what they are now, we might say, half civilized; and unprotected by military power, which I contend is the worst of all powers to protect us from Indian depredations. I believe Agent Darlington saw and felt it too, and in a very few words devised means whereby that power was removed. I am sorry to say that there are other evils still existing that must be removed before civilization or Christianity will progress. Such are the lewdness and profanity that are carried on amongst the traders and their employees; and even the employees of the Agency. This will never civilize or Christianize any nation. Some say, where is the remedy? I have felt and still feel that there is but one remedy. Can any one that knows and cares nothing about Christianity teach it to others? Nay, verily, according to Scripture, "Thou that teachest another not to steal, dost thou steal, etc." What do those teachers care about civilizing the Indian if they can get their robes for a few trinkets? In the language of Scripture again: "Be not deceived, God is not mocked. For whatsoever a man soweth that shall he also reap."

If we ever expect the cause of the poor Indian to prosper, we must be more strict in what traders and employees are sent there. Until this change is brought about, it will be just as impossible to civilize the red man as for the Ethiopian to change his skin or the leopard his spots. Oh, Friends, and all that bear the name of Christian, "let your light so shine that others seeing your good works may glorify God." I have seen and heard the evil of the day. I know what I am saying by experience of an every day life amongst our red brothers and sisters. How often have we checked their profane language. They said they did not know it was bad talk, the soldiers and Americans talked so. We told them it was no good talk. Some of them, the women in particular, felt badly, and some of them promised my wife not to say so any more. I think this subject of great importance, one that ought to be attended to immediately.

Let the past suffice and look out for the future, is the earnest prayer of the red man's friend,
THOS. McDONALD.

IRONTON, WISCONSIN, 1st mo. 13th, 1873.

Much thankfulness was felt towards all concerned in sending the tracts. Our First-day School was in great need of assistance of some kind, and those little tracts were the very thing. Friends in large communities are perhaps little aware of the many discouragements that arise in our pioneer schools and meetings. Here, where we rarely have a visit from travelling ministers, and but few of us, and all in limited circumstances, we *think* we know how to appreciate every help our distant friends may be pleased to offer. It appears very necessary for us to keep our schools lively and do all we can to keep our dear children as near to us as possible, considering outside surroundings.

We would be thankful for a supply of those children's tracts for our school this winter. We are making arrangements to hold tract reading meetings.

A young friend of mine has been in and expressed a desire to have a few tracts to help him in some labor in a neighborhood west of us, where there appears an openness for work.
SOLOMON COOK.

For Friends' Review.

TENNESSEE FREEDMEN'S SCHOOLS.

Since the recent visit by Charles S. Hubbard through the schools for inspection, the committee says, (under date of First mo. 14, 1873,) "The Missionary Board met this afternoon, and heard from Chas. S. Hubbard a very interesting and satisfactory account of the schools and the work in Tennessee, also of the Normal Institute at Maryville. The Board feel more deeply interested than ever in the work in this field, and will most cordially render thee any aid in our power.

"JOSEPH DICKINSON,
Cor. Sec.

To Y. WARNER."

See minutes of Indiana Yearly Meeting for the reports. This committee reports to that meeting. As the supervision of the schools, and of the Normal school buildings, and attending to the financial needs, are too much for one person, the committee in the same letter authorize C. S. Hubbard to continue his co operation with Y. W. as way may open, for collections and other help, for which he is so well fitted by his experience. The work lies chiefly in the valley of the Tennessee river and its tributaries, abounding in undeveloped resources for productive industry, and its permanence and opportunities are thereby assured.

In accordance with the original aims as expressed in the minute of the committee, (viz., to "render the schools self-supporting as soon as possible, and to encourage the people to self help in all ways of right living,") very diligent efforts have been made through all seasons of the year, to bring up the whole work to a real *educative* standard, to lead out the capacities and husband the resources of the freedmen. With this view the schools were opened this autumn on "the 50-cent rule," viz., we agree to pay 50 cents per month to each teacher for each scholar who pays 50 cents a month. The expectation was that on this rule we should not have more than three or four schools; but we have now 16 schools and about 800 pupils. These would not be very expensive were there nothing to pay but the 50 cents per scholar. This is a small part of the burden. In some places houses have to be built, repaired, or moved: maps, charts, &c.; transportation of teachers; orphans and destitute at school, and clothing them, are very expensive. These, together with what the freedmen call "the fixin' of the ladies" (boarding and transportation) give us occasion now to set forth strongly a reminder of our *primary aim and necessity* at this time, viz., to make teachers on the spot, of the freedmen themselves, and to urge the claim which Normal schools have on us of the North. The building at Maryville is three-fourths done in expense, and will, we hope, be completed by next autumn. It will cost about \$15,000. Many pupils are now kept out waiting for the room and opportunities which it will afford.

The Normal School property has been legally conveyed by deed in trust to the Friends appointed by the Yearly Meeting, and will be held by them for the uses intended by the donors of the money, viz., for a Normal and Agricultural Institute or College for the training of colored people as teachers. It is to be incorporated. The number of pupils now in this school is 100.

Okolona, Miss., the farthest southwest, and Bristol, Tenn., the farthest northeast of our schools, (Helena being farthest west) exhibit two very interesting features of reconstruction. The former shows the true reward of persevering industry and good feeling between the planter and the laborer; the latter shows how long it takes in some places to make a *beginning* in the work of instruction.

We give the following from each place to move Friends to do as they have so often, and even lately and liberally done, not for the freedmen only, but for the satisfaction of discharging a debt manifestly due to humanity.

OKOLONA, MISS., Jan'y. 6th, 1873.

"I think if you could send us teachers

again another session, our people will pay the 50 cents a month, and be glad of the opportunity. Please say if you expect to help us in this matter. Yours very truly,

"J. E. TUCKER."

Dr. Tucker is a well educated planter, with about 300 people on his place, mostly those who were his slaves. He provides "a good school house and chapel," and otherwise liberally. Dr. Tucker, as soon as emancipation and defeat of the Confederacy were facts, accepted the situation. He went to work among his people, teaching in their First-day school and place of worship. One morning he was found, coat off, busy in the cotton gin. On being asked by a teacher what that was for, he replied, "I am bound to get this baled and sold for money to take you home in time."

The opening is peculiarly opportune as a point for *Normal instruction*. It is in this aspect of the case we have responded favorably to Dr. Tucker's request, it being very desirable to spot over the South with as many centres of *Normal training* as possible.

BRISTOL, TENN., Jan. 7, 1873.

"Our teacher, Miss Pierce, has arrived, and school commenced with 27 scholars and many more to come in. We found it would be impossible to keep her and the children warm with fire-places, and I was compelled to get a stove at once. The house will not accommodate half the children who want to come. * * * The colored people here are very poor, and are doing the very best they can; they will come nearer paying all they have than one-half the whites will. I never knew they were so poor till I went round and saw the condition they were in. Have as much charity as your large heart will admit, and push the work along as it has begun.

J. C. CONWAY."

BRISTOL, TENN., Jan. 13, 1873.

* * * "I did not find things here as I expected to in this late year of missionary work, though I did expect to find things rough. A good barn with seats properly arranged, with a good stove to warm it, would have been rough, but in contrast it would have been a luxury. * * * With the partition up, we have one small room; with it down, a room 16x26, with a chimney 4x6 in the centre. * * * Then the plastering has fallen from overhead, almost entirely in the back room, and, I might almost say, from everywhere within its four walls, making it very cold from the bleak winds that rush in at every point; and, added to that, the rats and mice are in profusion, coming out and running about even in school hours. Mr. Conway has done what he could, and that it is but little, for it would be throwing money

away to undertake to repair much. Respectfully,

SUSIE H. PIERCE.

On laying down this letter we could not forbear a humorous allusion to Eunice Congdon's (now Dixon) letters, dated "Rat Hall, Danville," Va., 1865, and to the enthusiasm with which she greeted the writer of this on his first visit to her school. Far more forlorn was she in "Rat Hall" than Susie Pierce is in Bristol. At Bristol are good men ready to help; at Danville, suspicious ones were ready to spurn. But in progress, Bristol is now about where Danville was in 1865.

Were we to go back a few days for letters, and send them to the *Review*, no doubt stronger sympathy would be awakened. We hope a few words to the wise and the generous are sufficient. Address,

Y. WARNER, Germantown, Philada.

CHAS. S. HUBBARD, Knightstown, Ind.

ISAAC P. EVANS, Richmond, Ind.

JOSEPH DICKINSON, do.

For Friends' Review.

THE INDIAN WORK.

Perhaps a few sentiments from an interested observer of the Christian missionary work, as contemplated by our noble President of the United States for the civilization and Christianizing of the Indians, would not be out of place. The field is large and abounds with riches, undeveloped as yet, of God's grace; but which doubtless are designed by the Great Head of the Church through His grace and the instrumentality of the Church to bring forth praise and glory to Himself in the persons of our red brethren, many of whom already give evidence of the refining power of His grace. Perhaps since the establishment of this republican government, Friends have never had a larger field of labor, nor greater responsibility as a branch of Christ's Church in civilizing and Christianizing the untutored Indian. Instead of calmly beholding them destroyed by the sword, opening the way as those who use it may fancy, for Christian workers, let us remember that our profession will be tested under the Administration. Then let every member of the Church realize his responsibility, and prayerfully meditate on the great work in this field. As warm, willing hearts are filled with love to God, and are drawn by His Spirit under a sense of duty to enter into the work, such should let their soul's desire be known to the proper persons whose place it is to have an oversight of the business. Thus a sufficient number of volunteer workers will be raised up willing to enter the field to do what their hands find to do, with the approbation of those in authority. And these will set a Christian example in the eyes of vile fron-

tiersmen, and of the Indians, whose superstitious, heathenish ideas through tradition have led them to ridicule all white men as bad. In some instances, Agents have selected young men of good moral character, and professors of religion; and on entering the field they are told by frontiersmen that they will be scalped in less than a year's time; that Indians are dangerous; that they must arm themselves; and perhaps they will next be seen with one or two six-shooters belted on, while they are working for the Agent. And if an alarm is raised that some man not far off is killed and scalped by some roving wild Indians, designing parties, perhaps, exaggerating the facts,—then some such employees wish to leave, saying that some of their relatives are sick and desire their return, or they give some other excuse, and so are discharged. Well, the Agent must carry on the work; some borderman who agrees to live up to certain orders of the Agent comes, and he is employed to take the place of the religious professor. He makes no profession, and boasts of it; scoffs at religion, and has not read the Bible for many years. Perhaps frequently, (though not in the presence of the Agent,) he will be telling what ought to be done with the Indians, pointing to exterminating them. He is well armed with pistols, knives, etc. The efforts for good of a Christian Agent are weakened in proportion as such employees increase. We do not need such persons as employees among the Indians at the various Agencies; nor do we need professors who have failed in attaining to a settled religious experience in the more favored parts of the land, where the influence of the Church is visibly felt. We need Christians of settled religious attainments, to fill every position at each Agency, including mechanics, farmers, etc., who, as a united band of followers of Christ, will strengthen each other in the Lord's work, and be an example to Indians and others. Oh! how strong is a Holy Ghost religion—so practical in its bearing. Will not the Church entertain a living concern and wrestle in prayer until all these places will be filled with energetic Christians, that the heathen may see that the great Head of the Church is presiding over His people? Then the Indians will adopt the white man's road (so often urged upon them), and it will be a road to lead them to Christ. There is a pressing demand for a holy, religious, missionary female influence. Many employees should bring their wives, who would soon form a nucleus around which sisters of various occupations could come and find suitable protection. Women's services will be in demand. Indian women will need much instruction of a domestic character. Female influence well directed

regulates society wherever it has its sway. Oh may the Lord's children keep the subject alive, and each one endeavor to fill his proper position in the Church.

A. D. TOMLINSON, M. D.,
Having the Medical charge of the Kiowa
and Comanche Indian Agency near Fort
Sill, Ind. Ter.

First no. 9th, 1873.

LIGHT AND LIFE.

BY FERNAND PAPILLON.

Plants gain their nourishment by the absorption through their roots of certain substances from the soil, and by the decomposition, through their green portions, of a particular gas contained in the atmosphere—carbonic-acid gas. They decompose this gas into carbon, which they assimilate, and oxygen, which they reject. Now, this phenomenon, which is the vegetable's mode of respiration, can only be accomplished with the assistance of solar light.

* * * This light is not simple. It is composed of a great number of radiations, of distinct colors and properties. When white light is decomposed by the prism, we obtain seven groups of visible rays, of unequal refractive power, violet, indigo, blue, green, yellow, orange, and red. The spectrum or ribbon of colors thus obtained widens and spreads out by invisible radiations. Beyond the red, there exist radiations of dark heat, or calorific rays, and, outside of the violet, radiations which are called chemical or ultra-violet rays. The first affect the thermometer, the last occasion energetic reactions in chemical compounds. What is their influence upon vegetation? Does solar light act by its colored rays, its heat-rays, or its chemical rays?

The question has been subjected to many important experiments, and is perhaps, not yet determined. * * *

The luminous rays promote the production of green tissue, the green matter of all vegetables. Gardeners blanch certain plants by raising them in the dark. They thus obtain plants of a pale yellow, spindling, without strength or crispness. They are attacked by a true chlorosis, and waste away, as if sprung from barren sand. The sun also aids the transpiration of plants, and the constant renewal of healthy moisture in their tissues. On failure of the evaporation of moisture, the plant tends to grow dropsical, and its leaves fall, from weakness of the stem.

This love of plants for light, which is one of the most imperious needs of their existence, displays itself also in other interesting phenomena, which show that solar rays are, in very truth, the fertilizer that produces color. The corolla of vegetable species grow-

ing at great heights on mountains has livelier colors than that of species that spring in low spots. The sun's rays, in fact, pass more easily through the clear atmosphere that bathes high summits. The hue of certain flowers even varies according to the altitude. Thus the corolla of the *Anthyllis vulneraria* shades down from white to pale red and vivid purple. In general, the vegetation of open, well-lighted places is richer in color and development than that of regions not accessible to the sun. Some flowers originally white afterward deepen in color by the direct action of light. Thus *Cheiranthus camaleo* has a flower at first whitish, afterward yellow, and, at last a violet-red. The *Hibiscus mutabilis* bears a flower which opens at morning with a white hue, and grows red during the day. The flower-buds of the *Agapanthus umbellatus* are white when they begin to unclothe, and afterward take on a blue tint. If, at the moment of leaving its spathe, the flower is wrapped in black paper, intercepting the light, it remains white, but regains its color in the sun. The tints of fruits in the same way develop under the healthy action of daylight, and the rule extends to those principles of every nature which give taste and odor to the different parts of the plant.

Flowers, fruits, and leaves, then, are elaborated by the help of luminous vibrations. Their tissues hold the sun's rays. Those charming colors, those fragrant perfumes, and delicious flavors, all the innocent pleasures the vegetable kingdom yields us, owe their creation to light. The subtle working of these wonderful operations eludes us, as does that which guides the fleeting diffusion and thousand-fold refractions displayed by the imposing spectacle of the dawn; but is it nothing to gain a glimpse of those primal laws, and to possess even a twilight ray upon these magnificent phenomena?

* * * * *

It remains to note the relations of light to that being most sensitive to its influence, and best able to express its effects, man himself.

Of all our organs the eye is the one that light especially affects. Through the eyes come all direct notions of the outer world, and all impressions of an æsthetic kind. Now, the excitability of the retina shows variations of every kind. Prisoners confined in dark cells have been known to acquire the power of seeing distinctly in them, while their eyes also become sensitive to the slightest changes in the intensity of light. In 1766, Lavoisier, in studying certain questions upon the lighting of Paris, which had been given for competition by the Academy of Sciences, found after several attempts that his sight wanted the necessary sensitiveness for observing the relative intensities of the different

flames he wished to compare. He had a room hung with black, and shut himself up in it for six weeks in utter darkness. At the end of that time his sensitiveness of sight was such that he could distinguish the faintest differences. It is very dangerous, too, to pass suddenly from a dark place into a strong flood of light. The tyrant Dionysius had a building made with bright, whitewashed walls, and would order wretches, after long seclusion from light, to be suddenly brought into it. The contrast struck them blind. Xenophon relates that many Greek soldiers lost their sight from reflections off the snow in crossing the mountains of Armenia. All travellers who have visited the polar regions have often seen like results produced by the glare of the snow.

* * * * *

The action of light on the human skin is manifest. It browns and tans the teguments, by calling out the production of the coloring-matters they contain. The parts of the body usually bare, as the skin of the face and hands, are darker than others. In the same region, country-people are more tanned than town-residents. In latitudes not far apart, the inhabitants of the same country vary in complexion in a measure perceptibly related to the intensity of solar light. In Europe three varieties of color in the skin are distinctly marked: olive-brown, with black hair, beard, and eyes; chestnut, with tawny beard and bluish eyes; blond, with fair, light beard and sky-blue eyes. White skins show more readily alterations occasioned by light and heat; but, though less striking, facts of variation in color are observable in others. The Scytho-Arabic race has but half its representatives in Europe and Central Asia, while the remainder passes down to the Indian Ocean, continuing to show the gradual rising heat of climate by deepening brown complexions. The Himalayan Hindoos are almost white; those of the Deccan, of Coromandel, Malabar, and Ceylon, are darker than some negro tribes. The Arabs, olive and almost fair in Armenia and Syria, are deep brown in Yemen and Muscat. The Egyptians, as we go from the mouths of the Nile up-stream toward its source, present an ascending chromatic scale, from white to black, and the same is true of the Tuariks on the southern side of Mount Atlas, who are only light-olive, while their brethren in the interior of Africa are black. The ancient monuments of Egypt show us a fact equally significant. The men are always depicted of a reddish brown; they lived in the open air, while the women, kept shut up, have a pale-yellow complexion. Barrow asserts that the Mantchoo Tartars have grown whiter during their abode in China. Rémusat, Pallas, and Gutzlaff, speak of the Chinese women as remarkable for a European fair-

ness. The Jewesses of Cairo or Syria, always hidden under veils or in their houses, have a pallid, dead color. In the yellow races of the Sumatra Sound and the Maldives, the women, always covered up, are pale like wax. We know, too, that the Esquimaux bleach during their long winter. These phenomena, no doubt, are the results of several influences acting at once, and light does not play the sole part in them. Heat and other conditions of the medium probably have a share in these operations of color. Still the peculiar and powerful effect of luminous radiation as a part of them is beyond dispute.

The whole system of organic functions shares in the benefits of light. Darkness seems to favor the preponderance of the lymphatic system, a susceptibility to catarrh in the mucous membranes, flaccidity of the soft parts, swellings and distortions of the bony system, etc. Miners and workmen employed in ill-lighted shops are exposed to all these causes of physiological suffering. We may notice, with regard to this, that certain rays of the solar beam affect animals like darkness; among others, the orange light, which, according to Bert, hurts the development of batrachians.* Now, if this light is injurious to animals, it is not so to plants, as we have seen. In exchange, green light, which is hurtful to vegetables, is extremely favorable to animals. There is a kind of opposition and balance, then, as respects luminous affluities, between the two great kingdoms of life. White light, as Dubrianfaut says, seems to split up under the influence of living beings into two complementary groups, a green group and an orange group, which exhibit in Nature antagonistic properties. It is quite certain that green light is a very lively and healthful stimulant for our functions, and that, for that reason, spring is the favored and enchanted season.

* * * * *

We cannot shun the sad moods caused by gloomy and rainy weather, nor resist the impulse of joy given by the spectacle of a brilliant day. Here we must confess our slavery—yet a slavery to be welcomed, that yields only delights. And why should we not join in the chorus of all animate and inanimate things, which, at the touch of light, quiver and thrill, and betray in a thousand languages the magical, rapturous stimulus of that contact? By instinct, and spontaneously, we seek it everywhere, always happiest when it is found. In some sort, it suffices us. And what a part it plays, what a charm it gives, in works of poetry and art!—*Popular Science Monthly.*

* Frogs, toads, etc.

No prayer or work for Jesus ever has been—ever will be thrown away: if it come not in the form we expect or desire, yet it will come; and though it tarry, pray still.—*Anna Shipton.*

“WHO GIVETH SONGS IN THE NIGHT.”

JOB xxxv. 10.

There are songs in the merry spring time;
There are songs at the rosy dawn;
And songs ring out their welcome
When the new young life is born.

There is joy in the sparkling daylight,
And voices are all in tune;
We can sing in the calm, sweet morning;
We can sing in the sunny noon.

There is joy on the harps of heaven
When the blessed angels sing;
And no dampening breath of sorrow
To let down the golden string.

But night, with its darkling shadows,
Where the chilly earth-dews cling,
What magic touch of gladness
Can make the silence sing?

There is One who once walked in the darkness,
Forsaken and all alone,
And *He* left there a voice of singing
Which *He* giveth to His own.

He giveth! Ah yes! *He giveth!*
You can read the mystery now;
He who strikes the joyous key-note
Where the circling seraphs bow.

He comes down into the darkness
With His torch of living light;
He who wakes the sleeping echoes,
And songs *are* sung at night.

Hush! listen! and you will hear them;
We have heard them, and sung them, too.
The voice may be low and plaintive,
But the notes are always true.

Is the midnight closing around you?
Are the shadows dark and long?
Ask Him to come close beside you,
And He'll give you a sweet, new song.

He'll give it and sing it with you,
And when weakness lets it down,
He'll take up the broken cadence
And blend it with His own.

While another and yet another
Shall sing the same sweet lays,
Because He came close beside you
And taught you how to praise.

So the darkness and the singing
Shall be strangely mingled still,
Till you see the eternal daylight
That shines upon Zion's hill.

And many a rapturous minstrel
Among those sons of Light,
Will say of his sweetest music,
“I learnt it in the night.”

And many a rolling anthem
That fills the Father's home,
Sobbed out its first rehearsal
In the shade of a darkened room.

Lord Jesus! Thou art honored
When the vaulted heavens ring

With ten thousand hallelujahs
That saints and angels sing.

And surely Thou art honored
Where the night winds sadly moan,
And the songs are sung in darkness
Which Thou givest to Thine own.

—*British Friend.*

E. P.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 27th ult. have been received.

GREAT BRITAIN.—Some uneasiness was felt and expressed respecting the relations of the government with Russia on the subject of Central Asia. Russia has hitherto disavowed any purpose of encroaching upon the territory of Afghanistan, but a difference of opinion as to the boundary has been developed. It is said that a note has been sent by the British to the Russian government, declaring that the northern boundary of Afghanistan commences at the Lake of Siri-Kol, the source of the Oxus, and follows the Oxus River to Kadjah Salah, whence it runs westward to the Persian frontier; and stating that England has informed the Emir of Afghanistan that if the Russians cross this line he may fight them. The Russian reply, while declaring the desire of Russia for the continuance of friendly relations with England, refuses to accept this boundary, asserting that it includes countries which have never belonged to Afghanistan, but have always been independent. The assistant secretary of the British Legation at St. Petersburg had left London for that city, bearing important dispatches to the British Minister there. The public anxiety was increased by a report received per telegraph from Bombay, and credited to "a Lahore newspaper," that one native chief had captured Fort Hassar, and another Sherabat, both dependencies of Cabul, and that in each case the Governor of the captured place had been sent a prisoner to the Russians. The latest report in London on the 27th ult., was that Russia had made a proposal to establish a neutral Zone, and to guarantee the independence and neutrality of Afghanistan.

A terrible marine disaster occurred in the English Channel, on the night of the 23d. The emigrant ship *Northfleet*, from London for Australia, with 412 passengers, besides the crew, while lying at anchor two miles off Dungeness, was run into by an unknown foreign steamship, and cut down to the water's edge, sinking soon after. Only 97 persons were known to have been saved, and over 300 perished, including the captain. Great indignation was excited by the statement of survivors, that the steamship proceeded on its course after the collision, without an effort to help; but later it was reported that a sunken steamship had been discovered near the scene of the calamity, and it was supposed that the colliding vessel also went down, almost immediately, with all on board. The owner of a Spanish steamship, the *Murillo*, which stopped at Dover about two hours before the collision, thought that his was probably the vessel in question.

At a meeting of the trustees of the fund raised for the relief of the English operatives during the cotton famine, held at Manchester a few days since, the amount on hand was reported at \$520,000. A resolution was adopted that the fund be applied to the foundation of a hospital for convalescents.

FRANCE.—The Assembly's Committee of Thirty have adopted amendments to the constitutional project reported by the sub-committee, providing for the creation of a second legislative chamber, for a new electoral law, and for restricting the President's

privilege of addressing the Assembly when bills are before it.

After an excited discussion, the Assembly on the 21st ult., by a vote of 420 to 35, adopted a motion approving the circular issued some time since by the Minister of Public Instruction, in favor of educational reform. The members of the Right, who had strongly opposed the motion, abstained from voting, in the hope of preventing a quorum, but the attempt failed, and the vote was declared valid. A bill has been passed, prescribing severe penalties for drunkenness.

ITALY.—Slight eruptions have occurred from Mt. Vesuvius within a few days. No damage has been done, but the residents of the villages at the foot of the mountain, who suffered so severely by the last eruption, are much alarmed.

A royal decree has been promulgated, whereby the State formally takes possession of sixteen convents in Rome.

An amicable correspondence has recently taken place between the Pope and the King of Italy, begun by a courteous letter from the former, giving the King information, which he had received, of the opening contiguous to a college in Rome, of an establishment likely to have a dangerous influence on the morals of the students. The King at once ordered the place to be closed, and also sent the Pope a letter expressing, mingled with satisfaction in having realized the unity of Italy, his regret that he had not yet attained a reconciliation with the Pope.

GERMANY.—To an inquiry made in the Prussian House of Deputies, respecting emigration, and measures taken by the government to prevent it, the Minister of the Interior replied that it was impossible to restrict emigration after granting the right of change of domicile. What was needed was enlightened and judicious legislation, which should cause those who thought of emigrating to value their own country above all others. Emigration could best be checked by improving and elevating the condition of the people at home; and at this, he said, the government was aiming.

RUSSIA.—An extensive movement for emigration to America is taking place among German colonists in Russia. It is said that 120 families have left Beresina alone. Many of these colonists are of the denomination of Mennonites, a peaceable and industrious people, some thousands of whom settled in Southern Russia, in the latter part of the last century and were granted exemption from military service. This exemption, under the reorganization of the Russian military system, has been repealed, and hence they desire to seek an asylum in the United States. A Russian newspaper, not favorably disposed toward them, yet testifies to their good conduct as citizens, and says that of 270,000 Russian Mennonites, only 40 have ever been punished for offences against society.

DOMESTIC.—A period of mild weather, about the beginning of last week, occasioned a general breaking up of the ice on most of the rivers throughout the country, and on many of them, the "gorging" of this ice at certain points caused alarming freshets. The Susquehanna, at Port Deposit, inundated a portion of the town, and for some days fears were entertained that much of it would be swept away, should the ice continue to accumulate. At several other places on that river, lumber, etc., was swept off.

CONGRESS.—A bill abolishing the franking privilege, wholly and unreservedly, has passed both Houses, to go into effect at the end of the present fiscal year, Seventh month 1st, 1873.

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For Friends' Review.

AN INQUIRY CONCERNING HOLINESS.

Q. Is the work of the salvation of the soul an easy affair?

A. To man, of himself, it is impossible. *Coming to Christ, and leaving all to Him*, it becomes true that "*I can do all things through Christ, who strengtheneth me.*" Thus, although it is death to the carnal nature, the difficulty of holiness is taken away in Christ.

Q. Can salvation be accomplished at once?

A. "*Now is the accepted time; now is the day of your salvation.*" "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" I ask in turn, however, what is salvation?

Q. Is it not, strictly, being made safe, being saved? And is not every one safe who comes to Christ?

A. "*Him that cometh to me I will in no wise cast out.*" But there must be an *abiding* in Him. "*He that abideth not in me is cast forth as a branch, and is withered.*"

Q. Then our wills must accept, and con-

sent watchfully to abide in, the place of salvation; is it not so?

A. Yes.

Q. Is the power so to do, of ourselves, or of God?

A. Such are "born, not of flesh, nor of the will of man, but of God." We are accountable, because able to resist the call, and so frustrate the grace of God within ourselves.

Q. Can we say, then, that faith is "self-begotten" in us?

A. I have never heard this claimed by any one.

Q. Can we, by our obedience to the law of God, earn our salvation?

A. We cannot. "There is no other name under heaven whereby men can be saved," but the name, and power, of Christ. Without the shedding of His precious blood, there were no remission of sins, and no salvation.

Q. Must we not, then, wait, after we have truly repented, until we have *long* walked in obedience, before we are warranted in trusting that we are safe in Christ?

A. No. "*Ye are complete in Him.*" "*You . . . hath He reconciled.*" "*You . . . hath He quickened.*" Neither "things present nor things to come can separate us from the love of God, in Jesus Christ our Lord."

Q. May we not fall away from Christ after coming to Him?

A. Until we are wholly given up to be His, buried with Him in spiritual baptism, we may. All short of this is a false rest. But we *need* not ever so fall away; "*He that is in you is stronger than he that is in the world.*"

Q. Was it the will of God that the Israelites of old should need to wander in the wilderness forty years before entering the promised land?

A. No. Had all looked to Him in faith, as Moses (and, still more perfectly, Caleb and Joshua) did, it would not have been so with them.

Q. Does God ever will that a Christian shall struggle for years, without finding peace in reconciliation through Christ?

A. No. "*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*" "*Ye shall find rest for your souls.*"

Q. May not holiness be reached *quickly*, by those who seek it earnestly?

A. "Blessed are they who hunger and thirst after righteousness; for *they shall be filled.*" "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him." "*Ask and ye shall receive, that your joy may be full.*"

Q. Have not experiences varied amongst Christians, as to the manner of their knowing an establishment in Christ?

A. Yes, greatly. It can never be safe for any to *prescribe* a special kind of experience, as necessarily the condition of true discipleship in others. Enough for each to know that "the Spirit beareth witness with our spirits, that we are the children of God."

Q. Was not the doctrine that, through Christ's power, *present holiness* is attainable by all, preached by our early Friends?

A. Constantly. Among many passages showing this (especially abundant in the writings of George Fox), I will limit my extract to the following from John Richardson: "*The Lord's living power, and consuming word, when it works and prevails, brings into subjection, and maketh holy the very heart or ground in men.*"

MINIMUS.

For Friends' Review.

INTEMPERANCE AND THE LIQUOR TRAFFIC.

Having been much engaged for many years in laboring in prisons and among the victims of strong drink, and for the last two years almost wholly devoted to the promotion of temperance, by lectures and visiting Sabbath and public schools, introducing the teaching of temperance from a Scriptural standpoint, also visiting ministers and teachers, I have had an opportunity to see much of the sad effects of liquor, and to understand a little the feeling of the religious community, who, while deploring the evils arising from the dram-shop, I must say, are not sufficiently aroused and earnestly engaged to suppress it. I have therefore felt for some time past like communicating a few thoughts on the subject of intemperance and the liquor traffic as it now exists in this country. It is the greatest cause of pauperism and crime, an opposing power to virtue and the church, affecting the peace and prosperity of our nation, and obstructing all the higher interests of the people, religious, social, educational, commercial and political.

The importation, manufacture and sale of spirituous and malt liquors is a recognized

part of the commerce of this country, and inasmuch as they destroy both the souls and bodies of their victims, and the traffic is demoralizing in all its tendencies, the business is a crime, and as such should be suppressed, instead of fostered as a legitimate trade.

I see from official reports that the revenue derived from this traffic by our Government last year was \$49,475,516.36, and the retail sale was over \$700,000,000. This impoverishes to the full extent of the trade, to say nothing of wasted time and expense to the people in meeting its demands at our courts, and building the various public institutions to provide for the victims of strong drink, increasing very largely the burden of taxation.

But what is taxation compared with the social disorder and moral degradation and destruction of men and women, 60,000 of whom sink annually into drunkards' graves in this country? Life is just as precious if destroyed by the process of a month or a year as by that of a day.

The Scripture teaches that no drunkard can enter the kingdom of heaven, and a woe is pronounced on him that giveth his neighbor strong drink.

It is evidently a legal question whether this commerce of death shall continue. We are not introducing it into the politics of our country, for it has these many years agitated our legislative bodies, and we propose to destroy the business that it may no longer be a troublesome question to regulate the traffic, any more than slavery is; for it has been found by long experience in Europe and America that we cannot regulate crime to satisfy the principle of justice in civil and religious government, and God does not regulate crime, but prohibits it. For instance, His law on stealing is simply, "*Thou shalt not steal.*"

I regret that some Christians and moralists have not taken a higher view of this subject, but have petitioned and memorialized legislatures to enact a law requiring every applicant for privilege to sell liquors, to obtain a majority of the legal voters of the town, city or ward where such liquors are to be sold, by which this infamous business may be imposed upon the minority of voters, and upon all the wives, widows and children of said district; and that the applicant shall give satisfactory proof of *good moral character*, which clearly implies that men of *good moral character* may engage in this unrighteous calling, and make the business respectable instead of disreputable, when it is universally acknowledged to be demoralizing in all its tendencies. Hence, whoever enters upon it becomes an immoral man, from the very fact that he is pursuing an immoral trade, using his own to the in-

jury of his neighbor, and causing only suffering and woe.

Might we not as well talk of a good moral thief or robber? for the liquor dealer robs men of their virtue, takes their money without returning an equivalent, and robs wives and children of their homes and their bread. Further, such petitioners would have the law compel each applicant to give bonds sufficient to cover all damages arising from said sale. While I would encourage the enforcement of all such laws as we have on this subject, which are the least restraint to evil doers, I would have us aim for something far better, and on a just and righteous basis ask for the right thing, and if we fail to get it suffer the consequences, and in no way pander to this evil.

Let us look a little at a *Damage Law*. It is not one of prevention, whereby a dram-shop may be closed and its evil effects averted, by a wife or mother who may see its insidious work daily, and painfully anticipate the end; but when a victim is ruined, then if she can make out a case, and prove where he obtained his drink, and has the means to prosecute, in some such instances redress has been gained. But how will a moneyed consideration satisfy for mind destroyed, and precious souls sent to everlasting condemnation? And how are the haggard and broken-hearted wives and mothers (who are far the more numerous,) who have not the means to meet the expense of a suit in court, to appear against men of *good moral character* so as to receive redress, even for wasted homes, and the ruined would still in both cases be unrecovered. These petitioners would also have drunkenness punishable by imprisonment—for the safety of society and families this often becomes necessary. But look at the inconsistency: first license men of *good moral character* to sell, and then put their customers in jail for drinking. In addition to imprisonment, in some States, fines are imposed, which add greatly to the burden of the wives and mothers, who often pay them by their own hard earnings. Would it not be better to put both in prison and set them to work, and give a portion of the proceeds to the families of the drunkards?

We acknowledge government to be a divine institution, and politics (says Webster,) are for the preservation of its safety, peace and prosperity, in the protection of its citizens, and for the preservation and improvement of their morals. The true principle of philanthropy is not to spend our lives altogether in reformatory labor, but also to suppress the agencies that lead to fall and ruin. I am aware that those who are not thoroughly acquainted with this subject, have a very inadequate idea of the great power we have to

contend with in the moneyed monopoly and strength of the "Liquor League," organized as it is especially to protect and increase the traffic, and do away with our wholesome Sabbath laws. This would make the day one of universal revelry and riot, and we know that already a large portion of such fruit appears in our land, especially in our large cities where the dram-shop is not closed on that day. Many also are misled by political and party papers in relation to the effect of prohibition in Maine and other places where it has been tried, as these have repeatedly stated that it has proved a failure. An effort was made recently to convince the British Parliament that it was a failure in America, when they were discussing Sir Willard Lawson's Temperance Bill, and Neal Dow, of Maine, was appealed to for evidence in the matter. He collected a large number of testimonies, from Gov. Perham, ex-Governor Chamberlain, members of Congress from Maine, Judges, Ministers, &c., proving its good effects in that State, which were sent to England and there published. These are now being published at the office of the *Watchword*, 419 Broadway, Albany, N. Y., with the title of a "*A Cloud of Witnesses*," and can be had at 20 cts. per hundred. I hope Friends will avail themselves of correct information and help to circulate the above, as I am doing by the thousands.

While men sleep the enemy sows tares. We should, therefore, be awake ourselves, and stir others up to action.

We find that the first law enacted in this country to regulate the sale of strong drink and prevent drunkenness, was by the Pilgrims Fathers in 1633. Two hundred and forty years' experience in an unsuccessful effort to regulate the traffic ought to convince the American people that nothing short of its abolishment will relieve us of the fearful evils of intemperance, it being evident that if we would stop the effect we must remove the cause; and how are we to remove the cause except by legislation? and how are we to obtain legal action except by temperate and virtuous men elevated to office, who will suppress the traffic as high crime? This is a great issue before the American people, and can no longer be ignored, closely connected as it is with Peace and all our higher interests.

Thomas Jefferson remarked to a friend that the habit of indulging in spirituous liquors by men in office had occasioned more injury to the public than all other abuses, "and had I my administration to commence again, with the experience I now have, the first question I would ask a candidate for office would be, 'Do you use ardent spirits?'"

It must be apparent to all that the moral

and Christian development of the people are essential to free government, in view of which it becomes the duty of the Church of Christ to co-operate with God, and take advanced ground in all reforms, by moral and political action (when political action is necessary) in suppressing agencies of vice, as well as teaching Bible truth, all working in harmony together, inasmuch as "all moral means become comparatively powerless when not sustained by correct legislation."

Is not the Church greatly responsible at this day for the state of our country? She has an educational power delegated to her, beyond any other organization, in this very direction, and were she sufficiently alive to the interest of humanity, and the glory of God, she would soon create a public sentiment and moral power that would do away with the traffic, close the dram-shop, and deliver our country from impending ruin. May God hasten that day.

DAVID TATUM.

Cleveland, Ohio.

EXTRACT FROM JOHN BARCLAY.

[The following passage from the writings of John Barclay has been sent by a valued Friend for insertion in *Friends' Review*. If the spirit of mutual forbearance and charity herein set forth were to prevail and abound more and more in the various parts of our religious Society, there would surely be more rapid and solid progress. If these who are made more useful in "proving, confirming, settling, and furthering" within the fold, would but sympathize with and encourage those whose gift lies in "inviting, attracting, grafting, and gathering," and *vice versa*: if thus there was a working in harmony, instead of a working in conflict, each following his own line of things, but the head not saying to the foot, "we have no need of thee," surely the Master would be more manifestly glorified in the Church, the caviller would find less disunity to criticise, and souls would be more largely redeemed from the fall.—Eds.]

"I rejoice in every opening and appearance of good among any people, but I cannot rejoice in finding a falling short of that in which Divine grace would establish all who know its teachings.

"Some of us seem to be made more use of in the way of inviting, attracting, grafting and gathering—others in proving, confirming, settling and furthering those who are brought into the fold, or planted in the enclosure.

"I long that none of the laborers among you may interfere in their own will and wisdom with the services of others, that our comfort in the Lord and in one another may not be marred.

"May we all be builded together, and seek

also to build up one another in the main thing—our holy faith—which stands in power, in truth, in love, in peace, and in the abasement of the creature. Oh! may this blessed work with you, and everywhere else, go forward, notwithstanding all opposition or misgivings, and may all that would let, with every weight, be laid aside and removed out of the way, saith my soul."

WILLIAM TAYLOR.

In *Zion's Herald* I find an interesting account of William Taylor, a Methodist minister, now laboring in India. He appears to be a devoted Christian, and laboring with great success. Some extracts I have thought would interest the readers of *Friends' Review*.

He was a "Virginian by birth, and entered the travelling connection about the time of attaining his majority, from his native State. In 1849, he, with his young family, was sent around Cape Horn, to enter upon the work of a Methodist missionary in California, which he did with zeal and success, and soon became known as the 'California street preacher,' a title by which he is still frequently designated, and one which is in part an epitome of his labors in the new, wild scenes, and among still stranger and wilder men, where he has labored in his later years.

"In process of time, he visited various sections of the Union, the Canadas, England and Ireland, the West Indies and Guiana, with unvaried success. * * * In an interim of some of these labors, he was providentially led to labor in the English missions of South Africa. During a series of successful meetings among English-speaking people, something led him to preach, through an interpreter, to the nominal Christian Kaffirs. These were wrought upon mightily, when unexpectedly the work began to spread among their heathen neighbors; nor did it cease until hundreds of hardened, miserable heathen were made the happy subjects of redeeming grace. * * * The work is still carried on by native and missionary agency.

"This peculiar success immediately attracted the attention of our missionaries in India, and knowing that he never goes to any church or mission without special invitation, and also by the plain indications of Providence, they were not slow to send him earnest invitations to come, and to pray the favor of Providence to make his way plain to them. Finally, after making an extensive and successful tour through Ceylon, he appeared in Lucknow, India, and immediately commenced a series of meetings for English-speaking people.

"India is a peculiar field, aside even from the non-Christian population. The nominal Christian community, though not large, is varied. One finds in it every possible form of belief and unbelief, and every shadow of morality and immorality, especially the latter. The more respectable and influential English-speaking people are generally attached, with varying degrees of closeness, to some one of the communions found in Great Britain and represented in India."

A great variety of class and description appear to abound among the English-speaking people, which are particularly described, and their connection and influence among the various other classes, in whose languages they were conversant. It was among this class that William Taylor labored with good success, in the course of which, "Seetapore, Shahjehanpore, Bareilly, Budayoon, Chandowsee, Sanibhal, Amroha, Moradabad, Nynce Tal, Pauri, Bijnour, and Meerut were visited, and in all a work of grace followed. * * * Thus far, all this important work was among English-speaking people and nominal Christians. Almost no Hindoos or Mohammedans were converted. This was remarkable, as their conversion was the very most important and ever-present idea with the missionaries, who had interested themselves in Brother Taylor's work."

This is explained, in part, that "Brother Taylor's own mind and heart were evidently drawn out and fixed upon the neglected English-speaking people. He saw in them a hindrance to religious work that could be converted into an efficient agency for spreading the Gospel among the heathen, as all these people speak native tongues fluently, and are fully acquainted with their heathen neighbors; hence, for them he 'was in labors more abundant.'"

"Circumstances and providences urged him on. A great part of the summer of 1871 was spent laboring with other missionaries. Last fall and winter found him in Bombay, in the western part of Hindoostan, and the largest city in British India, containing something over 800,000 people, of various races, languages and religions. Here was a field suited to the genius of the man.

"After laboring with the missionaries in the city, he commenced operations on his own responsibility and in his favorite way, with success. The polite and highly respectable English-speaking churches had very little capacity for understanding the man, or his work, and had as little sympathy with it. But such a man has little need of sympathy from such sources, so without noticing the many discouraging things that were said, preached or published against him, he quietly worked on. God gave him friends and

fruits. In March last, he had 150 converts. At the earnest and repeated solicitations of his converts, he had organized them into a Methodist society, consisting of ten classes, with leaders, and the arrangement of Love Feasts and a quarterly Conference. He had consented to act as pastor until preachers could be obtained from America. His meeting-places are in various parts of the city, in halls, and in private houses. Among his converts is a great variety of nationality and character, most of them understanding often several of the languages spoken in the city, beside the English. Through these he expects eventually to reach the vast heathen population in this part of the Indian Empire; indeed, since that time, advice has been received that several heathen have been soundly converted, one of whom received Christ at the expense of his large fortune and of his caste, which is of still greater importance.

"It is understood that several Parsees, or fire-worshippers, who abound in Bombay, and are an important class, have been savingly converted.

"Brother Taylor applied to the Board for two unmarried preachers to take charge of the work, and be supported by the Methodist Church in Bombay, offering to defray the expenses of their passage, which it is understood he has done. The young men, Brothers Fox and Norton, sailed September 4th, and are doubtless now at work in that strange and great emporium of Western Hindoostan. * *

"The work is to be self-supporting from the start. Brother Taylor desires nothing so little as pecuniary aid. He thinks he can open work shortly for six young men somewhere in India, on the same conditions as the two above mentioned, and agrees to do it if the Board will send the men.

"It will be the highest wisdom to close with this offer; but Brother Taylor's 'Pauline Method' (as he terms it), is simply a clear, fervent and effectual preaching of Christ. In this, his power as a preacher is exhaustless; and telling illustrations, drawn from personal observations and experiences, and with all the presence and power of the Holy Spirit, are the elements of success.

"There is not the slightest tinge of eccentricity or enthusiasm or art about him, all is simple, sincere and devout. * * * The distinguishing idea is that the English-speaking classes, who have hitherto been neglected, and have seemed in a hopeless case, should be converted and made an agency for reaching the native people, to whom they are allied by blood, language and interest, but whom naturally they hate and despise.

"Another distinguishing idea is, that this work shall be self-supporting from the start. * * * He is peculiarly jealous of the self sus-

taining principle. He has, for years, travelled at his own expense, pays all his own bills, has no salary, and never takes presents or contributions from any source whatever.

"The sale of his several useful and interesting books is all his source of support. On this, with care, he subsists himself and his family in California, from whom he has now been separated three years. He will probably come to America soon to see his family. Such a man may very properly be held in estimation for his work's sake. It speaks for itself."

W.

Vineland, N. J., 1st mo. 27th, 1873.

HOW TO LEARN TO TEACH.

No help is so commonly undervalued by the Sunday-school teacher, in preparing to teach, as the help of the Spirit of God; yet what other help is to be for a moment compared to that? Many a teacher studies carefully all that is said on the lesson for next Sunday in the *Sunday School World*, or the *Teacher's Journal*, or the *National Teacher*, or by Lange, or Alford, or Kitto, or Barnes, and seeks diligently to gain a knowledge of the truth to be taught from one man's work, the best mode of presenting it from another, and its fittest illustrations from yet others, in the belief that only thus can he be made ready for his class duties. In all this he does well, as far as such work can go; but there is something beyond, not to be safely neglected. "These ought he to have done, and not to leave the other undone."

To teach God's truth, a man must be taught of God; not merely helped by Lange and Alford, by Kitto and Barnes, by Hall and Vincent, but taught directly by the Spirit of God; for "the things of God knoweth no man, but the Spirit of God." The things of God "are spiritually discerned," and only as a man's spiritual discernment is quickened supernaturally can he "speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." The promise of the Holy Ghost was as a teacher. Jesus assured his disciples before he left them, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." That promise is as good to us to day as it was to the apostles of old. It is reaffirmed to all who are Christ's, in the inspired assurance, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Teachers who trust God for all good results of their teaching, who rely on Him for the conversion of their scholars, are not always ready to trust Him to give them personal wisdom. They do not realize that, when they

sit down to the study of the Bible, they can be guided by the Spirit of truth to a right understanding of all that God would teach them, or would have them teach others. Yet such is their privilege. "The fear of the Lord is the beginning of knowledge," and "the instruction of wisdom." When a teacher reverently and in a sense of peculiar need asks God to teach him what to teach, to show him what the next Sunday's lesson means, and how it shall be presented to his class, he can hear the words of God to himself, as they came to Moses: "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt say. Such a teacher will not undervalue the best minor helps he can gain through the thoughts of God's servants, who have long and wisely studied the Bible and given the results of their prayerful study to the world; but he will value as above all, the personal lead of the Spirit of God, of whom it is said, to teachable disciples: "He will guide you into all truth." He will feel it is his first and greatest preparation for teaching, to ask that guidance. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." —*Sunday School World*.

From the Narragansett Weekly.

KIOWA AGENCY.

FORT SILL, I. T., 12th mo., 26th. 1872.

Respected Frd., Ethan Foster:—* * As we are so remote from points where charts, maps, etc., can be obtained, and the means for transportation being very uncertain, I undertook to construct, paint, varnish, and mount, a set of outline maps, for the use of my school, which I have accomplished, with much other labor; and for several weeks past, I have been out to the camp of Kicking Bird, the principal Chief of the Kiowas, living in their lodges, and partaking of their simple fare. As I did not feel a freedom to take any weapon with me, even to kill game for myself, I have depended so far entirely upon my rations placed in the hands of the chief. I have traveled some hundreds of miles with the Kiowas, by day and by night, slept among them, with no bed but my blanket spread upon the ground, sheltered only by the bare, leafless branches of a tree, and in some instances surrounded by hundreds of these wild people, who but a month or two before were on the war path, killing and scalping whatever poor white man fell in their way. At other times, when but one or two Indians have been with me, the savage

howlings of the grey wolf have for much of the night driven sleep from my eyes, especially when so near that I could hear their footsteps upon the dry and frosty grass. I hardly know why I am writing in this way, as I have through all felt secure and free from fear—have been favored with good health, and strength both of body and mind to go through with what appeared to be laid before me so far.

The lodges, or tents, of these people are very simple, being made of buffalo skins, so tanned as to take off the hair, sewed together with sinews, and stretched around a number of poles, placed in a circle, and crossing at the top. The entrance is always on the east side; and the beds, of which there are usually three in a lodge, are formed on the north, south, and west sides, by laying a pole upon the ground for the front, filling in behind the pole with small straight brush fastened down, and generally surmounted by a covering of willow rods peeled, and laid crosswise of the bed, and bound together with buckskin, ornamented upon the edges with a bead border; this last covered with buffalo robes, making a comfortable bed at night, and a seat for the day time, upon which to sit or recline. In the centre of the lodge is the fire, over which is an opening for the egress of the smoke, which spreads and fills all the upper part of the lodge, so that the lower the inmates keep themselves, the less are they incommoded by the smoke. I have been universally treated with the greatest consideration and respect by them, being placed by the side of the head chief on all occasions where I have attended him, and this, whether amid the Comanche camps, the Apaches, or the Kiowas; they are calling me a Kiowa, or big chief, etc. When I first went among them, many, especially the young men or warriors, were shy of me, and evidently suspicious of my object in coming among them; but they have become familiar with me now, and many are anxious to learn, but do not yet comprehend the necessity of much of a change in their mode of life, further than to comply with the requirement to give up all captives, and to cease raiding in Texas.

There have been four white boys brought in since my arrival here, two of whom had lost all trace of their language, had forgotten their names, the names of their parents, and everything by which they could be recognized. One of them told that his mother was killed when he was taken; the other, that his father and mother were killed, the latter with an infant in her arms; and that a sister taken with him was killed that night. Some weeks after they were brought in, a man by the name of Parsons Friend—a Methodist minister—came here in search of a grandson,

who had been carried off five years ago, and is now thirteen years old. He had traveled some fifteen thousand miles, at one time and another, to get this boy back. He at once recognized the first boy mentioned as being his grandson, and talked with him by an interpreter. Presently he said, "Temple Friend," which was the boy's name, and though he had entirely forgotten it, when he heard it, his eyes brightened, and having learned a little English, he replied, "Yes." The old man then repeated his sister's name, "Florence;" he replied as before, "Yes." Thus was his identity proven beyond a doubt. But there still remains a strange and awful story to tell; his mother was not killed; though shot with an arrow through both arms and breasts, she clasped the Indian who shot her in her arms, and he could not free himself from her grasp until he cut the cords of her wrists, whereupon she fell heavily upon the ground, feigning herself dead; he looking at her, and supposing her hold of him had been her death grasp, took a portion of her scalp and left; but she making some slight movement, he returned, twisted the arrows in her flesh, which she bore without apparent pain; he then cut off another piece of her scalp, which she was enabled to endure without shrinking; he then left her, and did not return, and she is now living to join in the family rejoicing over the return of her long-lost son.

The mother of the second mentioned boy was shot with a rifle ball, which killed the infant in her arms, broke one arm, and severed the artery above the elbow; she falling, the Indian snatched the two remaining children, and ran off with them. She came near bleeding to death; but her wounds being taken care of by a skilful surgeon, she also recovered to mourn the loss of her three children, and to rejoice over the recovery of this one, the sole surviving child.

The Indians now promise to behave themselves in future, and are returning stolen horses, mules, etc.

And now, after having written so much, I feel a freedom to say, that when this concern to leave my home and my precious family to go and live with the wild Indians was first presented to my view, it seemed to be more than human nature could bear; and for many months I could not think of the subject without shedding tears; but I may say, that it has been made abundantly easier than I could have expected. The place where I expect to remain through the winter is in the midst of the Wichita mountains, which thou may find represented on the maps in the southwestern part of Indian Territory. I know but little of what is going on in the world outside the circle of the Agency; taking no

papers, and seldom hearing the reading of anything except the few books I brought with me. I hear from my family every time I come into the Agency, which is a great comfort to me, but as yet have received letters from no others, and would be much pleased to hear from thee and other friends in New England who may feel a freedom to write me. I think there were some questions in thy letter, but not having it with me, I cannot answer them satisfactorily, but, I think, after being permanently settled for the winter, that I shall find more time for writing, and would be glad to answer any questions relative to these poor deluded and superstitious people, which my knowledge of facts and circumstances relative to them will enable me to do.

With love to thyself and family, and any other friends who may inquire after me, I remain thy friend,

THOMAS C. BATTEY.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 8, 1873.

STIMULATING EXAMPLES.—The recent loss of several devoted and useful members of our Society in England has called forth touching testimonials to the value of their examples and the efficiency of their labor of love. The removal of such men is, as the London *Friend* says, "a loud call to those left behind to put on strength in the name of the Lord, and to seek to occupy the vacant places in the great and responsible field of service they left to us."

May all such losses stimulate survivors to do with their might whatsoever their hands find to do. May we all, first knowing the Lord's work in our own hearts, desire to be made useful in His service, and preserve that attitude of soul before Him in which we shall say, "Speak, Lord, for Thy servant heareth;" "Here am I, send me." For every servant that is cut down, two should spring up in his place. We are unwilling to believe that the cottage meetings and Scripture classes in which one of those laborers was so usefully engaged, will be suffered to decline or languish. Others may be fitted and strengthened to take up his work and carry it on still more widely. And to how many in this land, as well as in his own, is the record of his service a constant and most impressive exhortation. To gather our neighbors together

for common, prayerful study of Holy Writ, in humble dependence upon the Lord; to read the Bible, and truly interesting and lively religious books, in the cottages of the poor and by the beds of the sick; to pray for and with others; to seek out the spiritually destitute or the indifferent, and invite them to wait upon God in company with us; to increase or improve the accommodations for religious meetings, and strive to excite in congregations and neighborhoods a warmer interest in best things; to endeavor, with Divine aid and guidance, to build up the waste places, and enlarge the borders of Zion: who that truly loves his Redeemer, and obeys His righteous law, but may be called to some portion of work like this, and be blessed in his labor, if he enter into it without cold, dull or oppressive formality or mannerism, with the warmth of a loving, earnest heart, and, on each occasion, with fresh *unction* from on high?

Not that availing labor can ever be done in our own strength; but the more truly and unreservedly we place our sole dependence upon the Lord, the more likelihood will there be of His showing us some work to be done for His cause, and giving us strength to perform it aright. The experience of John Fothergill in this regard is very instructive.

"There was in our meeting," he says, (as we find him quoted in a contemporary journal) "an ancient and truly valuable minister, and when I was about sixteen or seventeen, I was often affected with discouraging reasonings in myself, 'how we should do, and what would become of us, when he died?' Under this anxious thoughtfulness, I was induced to consider how and by what means he was made so valuable and serviceable. That it was through *his faithfulness*, his waiting to feel after and adhering to that manifestation of Divine power and life whereof he declared: that this principle, to which he labored to turn and gather people's minds, appeared in *all*. And as hereby he was made truly serviceable, so that heavenly living principle was well able to help, to feed, fit, and preserve all who truly sought to know and be subject to it, and make *them* truly serviceable, also. Which consideration both instructed and encouraged me to *look to the Lord, and beyond outward instruments*: and I have reason to believe the like thoughts affected some others of our youth in that meeting also, to advantage. For as the minister was taken away by death in about a

year after, the heavenly and merciful springings of Divine life so owned and relieved many of us in our humble hungerings after it—though much silent in our meetings—that there soon appeared a living and truly religious growth amongst us; and in little more than two years after the aforesaid Friend's decease, there were *five* of us engaged by the Truth to open our mouths in the ministry of the Gospel, to the satisfaction and comfort of the meeting. So that instead of a decay and a declension, about which I had been distressed with fear, our meeting increased in number and in true godliness. * * * By duly seeking to witness Divine help and succor from Christ the Good Shepherd, even one person, though poor and often dejected, may become instrumental to excite and encourage others in a rightly religious application, drawing down more of Divine and truly strengthening help; by which means many people and meetings have been revived and helped, and have become more fruitful to the praise of God."

Whether, as in John Fothergill's case, our Lord designs, for any believer, that gift which Christians are enjoined to covet most earnestly, or into whatever of the many and varied fields for Christian labor which are open at the present day He may see fit to summon us, the habit of looking to Him for direction in all our ways will conduce to make us recognize readily and obey His call when it shall come, and go forth to our work clad in His strength. As His humble but loving and trusting people maintain this waiting attitude before Him, some service, public or private, will be pointed out for every member of the church; judges will be restored as at the first, and counsellors as at the beginning; and the succession of standard-bearers and valiant champions of Truth will not fail.

QUAPAW MISSION SCHOOL, I. T.—By letters from our friend Asa C. Tuttle, we learn in reference to the boarding school at the Quapaw Mission, that the religious influence exerted over the new scholars by the few well trained children brought by A. C. T. and wife from their former school (Ottawa) is encouraging. The holidays were spent to little advantage by the Indians around them, and the work demands great patience, and quietly hoping in order to any progress. Yet bright spots appear to cheer the workers. At an evening reading the 84th Psalm was read, and a portion being commented upon by our friend, who was then ill in bed, the assembled company became much impressed. One of

the children came to his bed-side sobbing, took him by the hand and asked him to pray for her. All seemed serious and tender under the power of the Holy Spirit's presence, and the offering of believing prayer for them. One of the girls knelt and prayed for our friend, and though the words were in her native tongue, the accompanying feeling was precious and comforting to his soul. On a subsequent occasion, a similar group clustered around his sick bed:

"All bent the knee in prayer, and tongues were loosed not wont to speak well of the name of the Lord. One of our wildest and most unpromising young men of the Quapaws, was the first to show signs of contrition. He came and seated himself upon my bed, and remained in silence, with down-cast head, for a long time. He was made the subject of special prayer, and since that hour a marked change in his conduct is apparent." Another has had a somewhat similar experience: "On New Year's day, we numbered from 75 to 100 children and adults, who were all fed, and conference held with most of them, we hope to good effect. We hope by kindness and forbearance to gain the poor things and win them to the kingdom of heaven. We have a good Friend to open our mission farm and attend to the boys out of school. We are also expecting to-day an assistant for the school work."

A second letter speaks of the illness of Emeline Tuttle, and adds, "If the prayers of the poor orphan children are acceptable and prove availing, she will still live to minister to their needs. They have come to the bed side, kneeled down in groups and touchingly besought the Good Spirit to keep near and save alive their benefactress." "The Ottawa mission school is in good condition, it being under the management of Henry Thorndyke and family. The Wyandotte and Seneca mission school is at present large, 52 scholars being in attendance." Goods sent by the Women's Aid Association of Philadelphia had arrived, and been shared with the Ottawa Mission.

HAVERFORD COLLEGE.—The closing exercises of the Winter Term, although occurring at a very inclement season, were attended by many of the friends of the College. On Third-day evening, 28th inst., an interesting address was read by Thomas P. Cope, Jr., Vice President of the Loganian Society, on John Keats, the "Cockney Poet." On Fourth-day, orations were delivered by all the members of the Junior Class.

A very pleasing variety was presented in the range of topics selected, and in their modes of treatment. A highly appreciative discourse upon a great artist of the 15th and 16th centuries, was followed by a concise and judicious account of the rise of the Society of Friends in the seventeenth. The Westward march of Intellect was then, by another speaker, traced through yet later times; and the Geneva Arbitration furnished to the next a fitting illustration of the most recent advances of civilization.

Francis Daniel Pastorius recalled the poetical, as well as solidly useful, aspects, painted for us anew by Whittier, of the "Quaker of the Olden Time." Science and Commerce, Work and Play, and Self-education, were thoughtfully discussed by different speakers. Ancient America, Africa and Japan furnished pictures of old civilizations lost and found, and of long-cherished barriers yielding to modern progress, giving hopeful prospects of the future; and lastly, an animated scientific discussion of "fuel and force" gave a view of the manner in which our earth is dependent on the distant sun for all the motive powers sustaining its varied life, as a part of the harmony instituted among the worlds by the Creator of the universe. In all of these essays evidence was given of culture, not in language only, but in ripe or ripening thought. We may be satisfied, from such early fruit-bearing, that the many and valuable resources of Haverford are not unused or unproductive. Let us hope that still richer returns for them all may be found before "many days," as of the full corn in the ear.

NEW INDIAN AGENTS.—The U. S. Senate has confirmed the President's nomination of the following Friends for appointment as Indian agents in the Central Superintendency, viz.: John H. Pickering for the Sacs and Foxes, *vice* John Hadley, resigned; John D. Miles, (late of the Kickapoo agency) for the Cheyennes and Arapahoes, *vice* Brinton Darlington, deceased; Benajah B. Miles for the Kickapoos, *vice* J. D. Miles; James M. Haworth for the Kiowas, Comanches and Apaches, *vice* Lawrie Tatum, resigned; and Mahlon H. Newlin for the Pottawatomies, *vice* J. H. Morris, resigned. All these were nominated upon suggestion of the Associated Executive Committee of Friends.

LECTURES ON NURSING.—A very useful course of instruction is now being delivered at the Woman's Hospital in this city, near Ridge Avenue and Master streets, by Dr. Elizabeth J. Holcombe, resident physician of the hospital. The charge for admission is small, so that women of limited means may avail themselves of the opportunity. The experience of many families shows that such instruction is much needed; not only by professional nurses but by others.

FRIENDS' MAP OF IOWA AND KANSAS.—We have before us a neat folding pocket-map of the above States, on which are indicated the railroads, boundaries of Quarterly Meetings, and localities at which are held the Yearly, Quarterly, Monthly and Preparative Meetings. It was prepared in 1871, by Jephtha W. Morgan, and is published by Mills & Co., Des Moines, Iowa.

We have received the 4th number of *El Ramo De Olivo*; and, with it, the 1st number of a new

child's paper, *La Luz De La Noz*, very attractive in appearance, also published by S. A. Purdie at Matamoros. Let not this important and hopeful mission be forgotten; especially, by those who have means to give it assistance.

DIED.

HOWELL.—At his residence in Morrow County, Ohio, on the 2d of Third month, 1872, George Howell, in the 63d year of his age; a member of Alum Creek Monthly Meeting. His family and friends have a comforting trust that his end was peace.

BINFORD.—On the 23d of Eighth month, 1872, at his residence, Henry County, Indiana, after a short sickness, Samuel B. Binford, in the 64th year of his age; an Elder and member of Hopewell Monthly Meeting. He said to a friend who called to see him, "It at a time like this, we had nothing to depend upon but the things of time, how miserable we would be," then, after a pause, said, with much feeling, "I know in whom I have trusted." We believe he rests in peace.

JOHNSON.—On the 20th of Tenth month, 1872, at his residence, Henry County, Indiana, after a protracted illness of paralysis, borne with Christian resignation, Daniel Johnson, in the 73d year of his age; a member of Hopewell Monthly Meeting.

STANLEY.—At her residence in Guilford County, N. C., on the 19th of Eleventh month, 1872, Sarah, relict of Richard Stanley, in the 62d year of her age; an esteemed member of Dover Monthly Meeting of Friends. For 14 years this dear friend was much afflicted, and half that time unable to walk, but through the power of Divine grace she was enabled to bear it with great patience. At one time she remarked that "while Jesus is in the ship the billows may rage, but in vain." She passed quietly away to be forever with the Lord.

WOODY.—At her residence in Alamance County, N. C., on the 20th of First month, 1873, Mary, relict of Samuel Woody, in the 82d year of her age; an esteemed member of Spring Monthly Meeting of Friends. In her earlier life this dear friend possessed an authoritative disposition, but upon witnessing the new birth, she grew in grace and in the knowledge of the Truth. With an humble trust in the cleansing blood of Christ, she has come to her grave in a full age, like as a shock of corn cometh in his season.

CRAFT.—At Mansfield, N. J., on Eleventh month 10th, 1872, Mary Craft, in the 83d year of her age; a beloved member of Upper Springfield Monthly Meeting. She was of a meek and quiet spirit. Her end was peace.

CORNELL.—At Harlem, New York, on the 15th of Twelfth month, 1872, Hannah Cornell, widow of the late Samuel S. Cornell, in the 77th year of her age; an esteemed member of Purchase Monthly Meeting and Mamaroneck Preparative Meeting. She was of a quiet disposition, and in the close was calm and peaceful, giving evidence of a preparation to enter that rest prepared for the people of God.

FRAZIER.—On the 11th of 10th mo. 1872, Harrison Frazier, in the 55th year of his age; a member and Elder of Springfield Monthly Meeting, Guilford Co., North Carolina. He was a man of good judgment and serviceable in the church, and many hearts will long remember his words of Christian counsel and exhortation. In early life he professed the religion of Christ, and became a member of another branch of the church. Later in life he was convinced of the doctrines of the Society of Friends, and was a consistent and useful laborer therein, until his close. During his illness he was supported

in peaceful resignation, expressing a willingness to go, and desiring his friends to give him up.

WEBB.—On the 7th of 1st mo., 1873, at her residence near Dublin, Ireland, Maria, wife of William Webb, aged 68 years; authoress of "Penns and Peningtons," "Fells of Swarthmore Hall," &c.

ALLEN.—On the 5th of 1st mo., 1873, at Waterford, Ireland, Richard Allen, aged 86 years; a minister. This dear Friend was long connected with Newtown school, and his visit to this country will doubtless be remembered by many of our elder Friends.

BEAL.—William Beal, a valued Minister of Rollin Monthly Meeting, Michigan, passed from the Church Militant to the Church Triumphant on the 16th of 2nd month, 1872, in the 67th year of his age.

This dear Friend's illness was very short, but he was found ready with his lamp trimmed and burning, and, though sudden, yet welcome to him was the summons, "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

PLUMMER.—On First month 12th, 1873, at her residence, Plainfield, Indiana, Jane M. Plummer, in the 83d year of her age; a member and Elder of Plainfield Monthly Meeting. From early life she was beloved alike for her religious, intellectual and social character. For many years she was Clerk of the Women's Yearly Meeting in Ohio, and she and her late beloved husband Greenbury G. Plummer, were remarkable for the cheerful kindness and hospitality with which they "entertained strangers" and their friends, at the time of Yearly and Quarterly Meetings, &c., both at Mt. Pleasant and neighborhood, and Plainfield. Her last illness was short and attended with much suffering from oppression in breathing, &c., which was borne with peaceful calmness. Her friends feel an assurance that she has been "gathered as a shock of corn, fully ripe, into the Heavenly garner," there to enjoy the presence of her dear Redeemer throughout all eternity.

ROBINSON.—In Providence, R. I., Twelfth month 19th, 1872, William A. Robinson, aged 75 years. In the removal of this dear Friend, while the family, the community, and the church sustain a severe loss, we have the comforting evidence that the faith in which he lived proved "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." In the discharge of the delicate and responsible duties of Overseer, he was, we believe, concerned to be found faithful; and the charitable spirit, the cheerful piety which adorned the doctrine he professed, his ready service in the several stations he occupied, remain a lively example to those with whom he was associated. From the origin of our First-day School, our beloved friend was for many years its faithful Superintendent, in which capacity his Christian labors and sympathy greatly endeared him to those within his influence. In our Yearly Meeting, at its annual gatherings, upon its important standing committees, in various offices of trust, we shall long feel the loss of a beloved associate, a willing worker, a wise and faithful counselor. For a period of forty years he had rendered invaluable services on the committee in charge of our Yearly Meeting School, uniting, as in the discharge of other important trusts, the exercise of sound judgment and eminent financial ability, with a nice sense of personal responsibility and that scrupulous fidelity which marked his intercourse with his fellow-men. "The memory of the just is blessed."

Pleasant, Jefferson County, Ohio, commencing at 1 o'clock, P. M., Second month 12th, 1873.

A general invitation is extended.

Friends from a distance, by notifying the undersigned or other Friends at Mt. Pleasant, of the time of their arrival, will be met at Portland station on the Cleveland and Pittsburg Railroad. A hack leaves Wheeling daily, at 2 o'clock, P. M. for Mt. Pleasant.

On behalf of the Committee.

GEO. K. JENKINS.

CHANGE OF CORRESPONDENT.

Milford Monthly Meeting has appointed Josiah T. White, Dublin, Wayne Co., Ind., Correspondent, instead of Charles H. Moore deceased.

By direction of Milford Monthly Meeting, held First month 25th, 1873.

JOSEPH M. COX, Clerk.

CORRESPONDENCE.

MATAMORAS, MEXICO, 1st mo. 19th, 1873.

Dear Friends:—Although we prefer to devote our time to work rather than to beg, yet justice to those who have so nobly contributed to sustain our special tract work demands that they should know how their efforts are received. We have received two most encouraging letters by private messenger (as letter postage is 25 cents per $\frac{1}{4}$ ounce) from a dearly beloved Baptist brother in Nuevo Leon.

Such letters need no comments; they are the outburst of an earnest soul, and by this and other information by letters, and by the return of Antonio Lopez, who has spent three months amongst the Protestants in Nuevo Leon, we learn that the Baptists are especially earnest in circulating our publications. Packages having been repeatedly sent to Vera Cruz, Acapulco, Mexico, Zacatecas, San Louis Potosi, and to Santa Rosa de Coahuila, we hope that when the mails return we shall find the missionaries in all points ready to second our efforts. The hymns sent us by Andres J. Parks are now duplicated by the hand of José Maria Garza, of Cadareita, and we wish to issue these with additions from "Canciones Espirituales," published in London, directing the minds of the readers to the Sacrifice on Calvary, and thus supplant the large number of Ave Marias and prayers to the saints that are offered for sale to supply the desire for sacred poetry. To meet the desire of a wider circulation we shall try to issue them in numbers of 16 pages each until the book is complete, and thus scatter Gospel truth in an attractive style. We shall, however, not largely interfere with our prose publications. Instead of "The Glories of Mary," we have decided to issue "The Compendium of Faith," by "Father Pouget," all objectionable points being printed in Italics and accompanied by notes showing the reasons why they are not

NOTICE.

A General Meeting is appointed be held at Mount

received by the reformers. We do this under the belief that the present greatest need in Mexico is to convince the Catholics that Protestants believe in the Christian religion. The "Mexican Calendar of the oldest Galvan" comes forth for 1873, with a history of Protestantism giving *Mormonism and the Oneida Free Love community as standard specimens of American Protestantism*. Every effort is used to delude, and the unfortunate controversy between the missionaries in Neuvo Leon makes the efforts rather divided. Most of the missionaries indulge very extensively in ridicule against the clergy; and thus the movement in Central America has become essentially political. It seems as though at such a juncture, with an active press, the Society of Friends should consider it a privilege to shed its peaceful light amid the grasping multitudes who desire emancipation from an enslaving priesthood. Fanaticism reigns in dark obscurity among the masses in many parts, yet the light of Bible truth is gradually spreading, and were the means at the disposal of missionaries, the Bible would not much longer be inaccessible to the masses. The "Vence's Bible," printed in Mexico at \$45 per copy, cannot reach the masses, and though every effort is used to prevent the circulation of "Valera's Bible," which is a gem of fidelity (first printed at Amsterdam in 1602,) and should be placed in the hands of all who wish to know the truth, yet fanaticism becomes alarmed at its success. Catholicism uses her weapons secretly, whilst during the past year Bible agents have been mobbed, and a bold attempt at assassination upon Henry C. Riley and the late Manuel Aguas shows that the spirit is unchanged, yet we believe that the threats of "hiring persons to come out and finish the reunion," which were said to be poured out by a Catholic priest recently in the presence of some who meet with us, were only to intimidate the public mind. We have just received a letter from Joseph Holdich, Secretary American Bible Society, telling us to dispose of the Bibles and Testaments at Victoria, and apply the funds toward the cost of colportage. We need funds to send our colporteur there and return, if sales should be but limited; and we must not slacken our press and local work. Our company (about 40 different attenders) is now the largest reunion north of Zicatecas, and we feel so attached to them that we try to associate all we can with them; yet our press keeps us closely occupied.

Friends, the work is yours; a groping nation ask you for light; the best point for a press is left in your charge; the American and Foreign Christian Union refuses to enter Tamaulipas; from every point they say,

"Send us tracts, and we will circulate them." In two States there is hardly a village except in Central Tamaulipas, in which the imprint of "Matamoras" is not becoming identified with the loving power of Gospel light. A more golden opportunity to feed your enemies will never be your privilege. There is in progress a "Conquest of Mexico," compared to which the once brilliant adventures of Cortez will not only sink in obscurity, but be buried in infamy. The Prince of Peace advances to claim his kingdom; "Time is short, life uncertain;" panting millions call for bread; the king's message requires haste; "be in earnest." Your friends,

SAMUEL A. PURDIE,
GULIELMA M. PURDIE.

GENERAL MEETING AT MINNEAPOLIS.

It may interest some of the readers of the *Review* to learn that the General Meeting held at Minneapolis commencing on the 10th instant, proved an interesting and favored one. The time appointed occurring just at the close of the terrible storm which extended so generally over the West, and when all the railroads were blocked with snow, rendering it impossible for strangers to get here from abroad, some Friends who had looked forward to the time with much solicitude, under a sense of responsibility, were inclined to postpone the meeting until such time as the Committee and others who might desire to attend could be present; but as the appointment had been announced, it was decided to meet at the time proposed, and continue the meeting or not, as should seem best. Accordingly on the morning of the 10th inst., Friends convened in about our usual number. Under a sense of our own weakness and dependence, and the importance of the occasion, it was evident that the subject had been one of earnest prayer, and that many had come directly from their closets to the meeting. As a result, the meeting, which continued nearly three hours, proved to be one of unusual interest and favor. Although the strangers who had been looked for were not there, the Great Master was felt to be present, blessing and feeding the hungry multitude. Several expressed it had been good for them to be there, and with entire unanimity it was decided to meet again in the evening.

The evening meeting was larger and even more interesting than in the morning. A number of those present, nearly all of them our own members, were heard in testimony or prayer, some for the first time. The meeting continued day and evening for three days, increasing in numbers, many of other Societies coming in and joining in the exercises.

Although in some of the sessions the labor seemed to fall more upon these, perhaps, than was profitable for our own members, the interest continued throughout.

J. B.

Minneapolis, Minnesota, 1st mo. 16th, 1873.

A WRITER in the New Orleans *Picayune* recommends the introduction of a kind of ant from Central America to destroy the cotton and boll worm in the Southern States. He says: "During a long residence in Central America, I have noticed the habits of a very diminutive ant called the terrier ant. No insect will approach its habitation. It is perfectly harmless to vegetation, and will not permit any insect or even animal to encroach upon their premises under penalty of death. They do not build nests like other ants, but live anywhere where there is not a dense tropical shade." The writer is perfectly convinced that if they can be imported into the cotton regions of the United States, and will stand the climate, the cotton and even the boll worm will become a thing of the past. From many experiments in the destruction of insect life, the writer forms his opinion, which can be corroborated by friends in Central America, should any one interested in the cotton plant choose to write. The first occasion that the writer had to test the destructive attacks of the terrier ant on insect life was when stung by a stinging scorpion contained in the sleeve of his coat—an insect very tenacious of life, yet in less than three minutes after it was given to the ants it was dead. A centipede, covered with a hard armor, suffered the same fate in four minutes and a few seconds. A tarantula died in less than two minutes. A snake nine feet long in fifteen minutes. There are numerous other experiments made by the writer which he could give, but deems it unnecessary. The natives in Central America transport the ants from place to place by putting a little sugar in a bottle or calabore (gourd), and when full transport them safely.

BOOK NOTICE.

Bampton Lectures for 1871. Dissent, in its Relations to the Church of England. By GEORGE HERBERT CURTIS, M. A.

(Continued from page 350.)

Let us allow our author to present still further, in his own language, his understanding of Quakerism. "Another great doctrine broached by George Fox and the early Quakers is, yet again, a doctrine of the Catholic Church, which had been obscured or denied by the Puritans of the seventeenth century. If Puritanism be true, if Calvin's philosophy of the ways of God to man be a faithful portraiture of the principles which govern

this universe, then all that a religious man can do is to lay his hand upon his mouth that speaks, and upon his eyes that see, and to bow to an inscrutable and irresistible Power. God's ways find no response whatever in his heart. God's sovereign decrees wake no adoring sense of justice, or even goodness, in his mind; and the Church becomes simply a close society of Heaven's favorites, conscious (in some very suspicious way) of their being such, and therefore, safe for ever—on no moral, intelligible, or spiritual grounds, but merely because God *wills* it—from falling back among the horrible mass of a festering and accursed world.

"A more complete parody of the truth—attempting to save the credit of half a dozen misinterpreted texts of Scripture at the expense of all for which Scripture was given and Christ came into the world,—I will be bold to say, never entered into the brain of fallen man to conceive. For it is a mere brain conception. It is a mere piece of fin-spun logic, and French system-making. And hence arises the curious fact, that it may be held, and often is held, by really good men quite apart from their religion; that it may be lodged in the bare intellect alone; and does not injuriously affect (as we know in a thousand cases it does not) the religious life and heart of the man. But, on the other hand, it *may* very seriously affect it. It may produce, in one word, Pharisaism. And the next logical stage to that is Antinomianism,—the strong conviction that the elect of Heaven (being such for good and all) remain such, be they of what moral character they may: that moral renovation (in short) has nothing really to do with the question,—religion and morals coming at last to be absolutely divorced one from the other, and a low, imperfect, worldly state being comfortably acquiesced in by the passive and waiting child of God.

"Against all this, the voice of the Church in England, during the sixteenth century, was all too feebly and doubtfully raised. Perhaps the alliance of Calvin and the foreign Reformers seemed too important, amid her dreadful struggle with Rome, to lose, or even run the risk of losing it. And farther, the deep and spiritual truth, germinating amid all this mass of falsehood, and akin to it, she was too nervously aware of. And (I fear it must also be added) she became ere long too busily engaged in doing the State's work, and in helping to enforce by mere outward methods the magnificent dream of a national religious unity resting on law, instead of resting on persuasion; so that she had little time, and even diminishing opportunity for counterbalancing these dangerous errors by a distinct inculcation of their kindred truths.

And so—surely not in His wrath, but in His mercy,—God provided that here again the perishing truth should be revived by agencies outside the ordinary mechanism of the Church. One arose, a despised and uneducated man, to give testimony against these errors in the following way* : ‘ While I was in prison (at Derby,) divers professors came to discourse with me; and I had a sense, before they spoke, that they came to plead for sin and imperfection. I asked them whether they were believers, and had faith. And they said, “Yes.” * * * I replied, “If your faith be true, it will give you victory over sin and the devil, purify your hearts and consciences, and bring you to please God.” * * But they could not endure to hear of purity, and of victory over sin and the devil. * * At another time a company of professors came; and they began to plead for sin. * * I asked them “What hope is it you have? Is Christ in you, the hope of glory? Doth it purify you, as He is pure?” But they could not abide to hear of being made pure here. Then I bid them forbear talking of the Scriptures, which were holy men’s words. * * “For since you plead for impurity and sin, which is of the devil, what have you to do with holy men’s words?” Now the keeper of the prison, being a high professor, was greatly enraged against me, and spoke very wickedly of me. * * This was in the year 1650.’

“It must strike us all, I think, that here is nothing more or less than the *Church’s doctrine of sanctity*,—preached unawares by one who had separated from her to the Calvinists and mixed multitude of ‘high professing’ Puritans of the seventeenth century. It was (as William Penn justly says) ‘not merely in words pressing repentance, conversion and holiness; but doing it knowingly and experimentally, and directing those to whom he preached to a sufficient principle, and telling them where it is and by what tokens they might know it, and which way they might experience the power and efficacy of it, which is more than theory and speculation.’”

(To be continued.)

ANCIENT PERU.

There was an earlier civilization in Peru than that which is supposed to have been introduced by the Incas. Near Lake Titicaca, and 12,930 feet above the level of the sea, are still to be seen the ruins of vast edifices which must have belonged to a people considerably advanced in the arts of life. These consist of immense monolithic doorways and masses of hewn stone, on which the Incas themselves are said to have gazed with

astonishment. Colossal male and female figures, crowned with turbans, indicate a people very different from the population of Peru under the Incas, and the very curious sculpture, together with its minute detail and high finish, points to another phase of civilization, if not to a separate race. It is remarkable that this very ancient civilization should have had its seat in a region so elevated as not to be very propitious either to the respiration of man or to cereal production, being a plain, almost constantly frozen, 135 feet above the lake. Some subsequent upheaval of the country has probably changed its climatic condition. The remains of the great temple and city of Pachacamac, near Lima, afford additional evidence of the remote civilization of Peru. On a conical hill, 458 feet above the level of the sea, are the ruins of a temple, which, if the stories of the Spaniards are to be believed, must have even surpassed in splendor the more celebrated Temple of the Sun at Cuzco. It was built of sun-dried bricks, but all the riches of the country must have been lavished upon its interior decoration. The massive doors were plated with gold and studded with precious stones. It was dedicated to Pachacamac (the creator of the earth,) and, as it contained no image or representation of the Deity, a pure and simple Theism is supposed to have been the primitive religion of Peru, which was afterwards corrupted by the Incas into an idolatrous worship of the sun. They are said not to have ventured at first to demolish this great temple, or to pollute it by the introduction of any visible symbol of the God-head, but to have built by its side another temple dedicated to the sun, to whose worship they hoped gradually to convert the conquered race.

The ancient empire of Peru contained a population of 30,000,000 souls, and the country was cultivated in a manner of which China now affords the only example. Sandy plains were rendered fertile by irrigation, and mountain steeps from which the llama could have scarcely picked its scanty food, were shaped into terraces, and tilled with elaborate care. The *andeneria*, as they were termed by the Spaniards, rose one above another, tier over tier, up the steepest acclivities of the hills. No ground was neglected on which a blade of corn would grow; and harvests waved on heights now visited only by the condor and the eagle. When subsistence was secured, taste was gratified. The hanging gardens of the Andes were the delight of people who, by fixing their habitations in the most picturesque situations, evidently appreciated the scenic grandeur of their country. The palaces of an ancient nobility are yet to be discovered by their crumbling walls,

* G. Fox, Journal i. 81.

in places now rarely trodden by the foot of man, and where the jungle has for ages effaced every trace of former cultivation. Boundary stones, indicating a very minute subdivision of the land, are still to be met with in every part of Peru; and innumerable huacas, or vast burial-mounds, attest the former populousness of the country. The western coast, once one of the most populous and productive districts of the empire, is now, with the exception of a few valleys, a desert; and these valleys, which open upon the Pacific, do not now contain a tenth part of their former population. The valley of Santa, for instance, once maintained 700,000 inhabitants; the number does not now exceed 12,000. There were once in the valley of Ancullama, in the Province of Chancay, 30,000 individuals who paid tribute; there are now only 425 people, of whom 320 are negroes. The city of Cuzco, which numbered 200,000 inhabitants at the time of the Spanish conquest, now contains only 20,000. A vast territory, extending from the Amazon to the Andes, and from the shores of the Pacific to the Paraguay, is now almost as depopulated as if it had been smitten by a destroying angel, or had fallen under the scourge of a Genghis Khan.—*Moravian.*

A PROSPEROUS GROWTH.

The "Holland Colony," numbering forty souls, emigrated to Michigan twenty-five years ago, for the sake of enjoying religious liberty denied them in their native land. At their recent anniversary it was stated that their colony now numbered 15,260; that their townships are surrounded with the richest farms; that they have valuable fisheries, mills, factories, and orchards, the signs of their material prosperity; and that better than all, they have now twenty-six congregations in Michigan, have sent out thirty-three ministers, and fifteen schoolmasters, to States East, West, and South, have one missionary in India, and are educating three Japanese students, who may yet be a blessing to their native land. They raised \$20,000 as a thank offering.

THE German Polar expedition is reported to have discovered in latitude 79 degrees north, an iceless sea, through which they sailed for two successive days. It is also discovered that the masses of land formerly supposed to be solid and continuous are simply islands, banked up with immense piles of driftwood, which lie twenty feet above high water mark; this latter phenomenon going to show the set of the Arctic currents. There are no detailed accounts of these discoveries, but the general indications are sufficient to

prove that at least one of the numerous expeditions to the Arctic regions is likely to add something to our store of geographical knowledge.

WELL SAID.

The following resolution was adopted by the Indiana Baptist Convention at their recent Anniversary in Madison:

Resolved, That the common use of Tobacco is filthy, inconvenient, unprofitable, and unbecoming a Baptist, and we therefore recommend that brethren abstain from the use of the same and spend the money in support of the cause of Christ.

We fully endorse the resolution, and would substitute "teacher" for "Baptist" and make it still more emphatic.—*Indiana School Journal.*

"BE what thou wouldst seem to be."

Selected.

CHRIST KNOCKING AT THE DOOR.

While the dew of thy youth is yet fresh on thy brow,
And thy voice like a brook in its musical flow
That ripples in laughter and glee;
While the Present has named thee as fair Fortune's child,
And thy Future with rainbow on rainbow is piled,
Who is it that calls thee, beloved my child,
At thy door who stands pleading with thee?
Not Mammon, whose treasures are cankered with rust,
Not Pleasure, whose mask covers ashes and dust,
Nor Fame, fleeting joy though it be!
Ah! hushed be the voices and silent the song
That would drown the sweet tones of that eloquent tongue,
All mournful, as conscious of suffering wrong,
That long has been pleading with thee.
To Heaven He lures thee—its fair mansions stand
Wide opened to thee by His crucified hand;
Its glory, look upward, and see!
It is blazing with lights that will cease not to shine,
It is thrilling with song that can never decline,
It is warm with the Love, that, complete and Divine,
Is seeking return-love from thee.
He is pleading—is longing to make thee His own.
Thou fearest His yoke? Call it rather a crown,
An honor His servant to be.
He tells thee of toil, self-denial and loss,
That are *down*, when compared with the weight of
His cross;
The gold thou esteemest He knows to be dross;
He keeps the true treasure for thee.
He is pleading—the Saviour—by blood and by tears!
But it from thy chamber no answer he hears,
His foot from thy threshold will flee;
Then no blessings His hand by thy wayside shall
strew,
No sunbeams shall light thee the dread valley
through;
In the judgment found guilty, ah! what wilt thou
do,
With none to plead mercy for thee?
Union Springs, N. Y.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 3d inst.

GREAT BRITAIN.—The final protocol of a new commercial treaty between France and Great Britain was signed on the 29th ult., by the French Minister of Foreign Affairs and the British Ambassador to Paris.

A violent storm visited the British islands on the night of the 1st inst. Snow fell to an unusual depth, and on the 2d it was six inches deep in the streets of London, causing great obstruction of business, stopping the running of omnibuses and cabs, and much lessening that of other vehicles. In other parts of England, particularly in the north, the snow-fall was much heavier. The gale raged with fury all around the English and Irish coasts. Many wrecks were reported, accompanied by a fearful loss of life, especially off Torquay and around the Scilly islands.

The Spanish steamer *Murillo*, which is believed to be the one which ran into the emigrant ship *Northfleet*, was not sunk itself, as was supposed, but has arrived safely at Cadiz, in Spain. Its destination was Lisbon, but on reaching that harbor, it was signalled not to land, as there is an extradition treaty between Portugal and Great Britain, under which the officers would be liable to be surrendered to the British authorities for trial; it consequently put to sea again, and proceeded to Cadiz, as no such treaty exists with Spain. The deposition of the engineer was taken before the British Consul at Cadiz, on the 1st inst., and pending investigation, the captain and some of the crew were arrested. It was said that they admitted having been in collision with a vessel, but denied that it was the *Northfleet*.

FRANCE.—President Thiers, on the 3d, attended the sitting of the Committee of Thirty, and presented his views on the constitutional project submitted by them. He said the scheme contained ill-disguised attacks upon himself, but he would accept it if certain amendments should be adopted, which he declared indispensable. He especially urged the necessity of being free to address the Assembly on questions of general policy.

SPAIN.—The Carlists continued active in the northern part of the country, and they had completely cut off railway traffic in that region and stopped the mails for Paris. The only communication with Bilbao was by sea, and an attack on that town by Carlists was anticipated. A Carlist band is reported to have been completely defeated by royal troops.

The report of the committee on the abolition of slavery in Porto Rico was presented to the Lower House of the Cortes on the 28th ult. The government has promised to allow a full discussion of the subject. On the 29th a member moved that the bill be amended so as to take effect on the date of its passage, instead of four months thereafter, but we have no account of any action on this motion.

RUSSIA.—A dispatch from London on the 3d inst. said that the report of the capture of Fort Hassar, in Afghanistan, by a native chief, at the instigation, it was supposed, of Russia, was contradicted, and that the latest accounts from Bokhara reported the region near it as tranquil. No authentic developments have been made respecting the state of the question between England and Russia.

GERMANY.—In the Prussian Diet, the bill to amend the clauses of the Constitution regulating the relations of Church and State, passed its second reading in the Chamber of Deputies on the 31st ult., by a large majority. The Minister of Ecclesiastical Affairs

strongly advocated the bill, declaring that it was justified by the attitude assumed toward the country by the head of the Romish Church.

HAWAIIAN ISLANDS.—Advices have been received from Honolulu that Prince William C. Lunalilo has been elected King by a vote of the people. A confirmation by an official election by the Legislative Assembly is necessary to the validity of this proceeding. The action of the Legislature was to take place on the 8th ult., and it was not doubted that they would accede to the popular choice. In the islands heard from, only one vote was given against the Prince.

SOUTH AMERICA.—An embassy has been sent from Peru to China and Japan, to conclude treaties of amity, commerce and navigation with those Powers, having special reference to the regulation of Asiatic emigration to Peru. Large numbers of Chinese "coolies" have been introduced into that country of late years, and many frightful abuses have undoubtedly been connected with the business, which is represented as having been, too often, a virtual slave trade.

CHINA.—Some months since, a Peruvian vessel put into Yokohama, Japan, with over 200 kidnapped Chinese on board. The Japanese government detained the vessel, and informed the proper Chinese officials, who went to Yokohama, and took measures to return the Chinese to their own country. A letter has now been received by the American Envoy at Peking from the Chinese government, expressing its thanks for valuable assistance given in the case by the American Consul at Yokohama.

CUBA.—The movement in the Spanish Cortes for the abolition of slavery in Porto Rico has naturally aroused the attention of Cuban slaveholders. A large meeting to discuss the subject of slavery was held in Havana on the 26th ult. Great diversity of opinions was shown. A prevalent idea was to give the slaves their liberty, provided they will make contracts for terms varying from 8 to 12 years, at from one to five dollars a month, with conditions similar to those to which the Chinese coolies "assent." No definite action was taken. Some planters proposed to demand a heavy indemnity for each slave liberated, to be paid out of the treasury of the island, but one speaker objected altogether to indemnity, thinking it unjust to tax the poorer classes to indemnify wealthy slave-holders. The Captain-General is said to maintain an impartial position on the question.

DOMESTIC.—The statement of the public debt for the 1st inst. showed a total debt, principal and interest, of \$2,260,943,639.69; cash in the Treasury, \$98,285,058.39; leaving a balance of debt of \$2,162,658,581.30, an increase over last month of \$403,245.13.

Another brief term of extreme cold has prevailed over a large part of the United States within the last two weeks. On the 29th ult., the thermometer at St. Louis, Mo., was reported as in some localities, 24° below zero; at Piqua, Ohio, 22° below; at Sparta, Wis., 40° below; and at Memphis, Tenn., during the previous night, 40° above zero, while at New York and Philadelphia, it fell to zero, and in the suburbs of the latter city below that point. The 30th, in the region east of the Alleghany mountains, was still colder, New York having a temperature at 8 A. M. of 2°, while in the surrounding country it was from 10° to 20° lower, and along the Hudson, from 30° to 37°. At two places, in New Hampshire, on the same morning, it was 42°; and generally in New England the cold was intense.

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For Friends' Review.

COMMUNION WITH GOD.

When the cherubim and the flaming sword were placed at the entrance-way to Eden, they were not permitted to shut out from the unhappy exiles the most precious part of Paradise. It was only what pleased the senses that would have made them happier there, since *sin* had *already* entered in. All that was best for the soul followed after them into the world outside. The *Lord God Himself* was not barred out from them. He seems to have entered into the closest personal conversation with Cain and Abel and the earlier descendants of Adam. Through all the 4,000 years that preceded the birth of our Saviour, He did, at times, talk with men, or sent His angels to speak to them in their own language, or followed them by the strivings and instructions of His Spirit; but they seem to have seldom realized His *abiding* presence with them; and at last, in course of time, the common people came to depend almost entirely on their prophets, or priests,

for communication with the Lord Jehovah.

But God was gradually enlightening His ignorant children—preparing them by the beautiful types of the sanctuary; by their forms of religious observance everywhere; and by the often repeated messages of the prophets,—for the clearer light of the Gospel day, for a closer communion with Himself,—which end Christ's coming would accomplish.

As soon as even a few were prepared to understand and receive the Lord Jesus, He came down from heaven and entered earth as a human babe. During His whole life on earth He was *still preparing* the people to comprehend His spiritual reign, His sacrifice for sin, His second coming; and that *then* His disciples had *through Him* free fellowship with the Father. (John xiv, 9, 10.) Most clearly did He explain the coming and *abiding* of His Holy Spirit. He said to the sorrowing eleven who were troubled that the time of His departure was at hand, "If I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." This they believed, and their faith was rewarded on the day of Pentecost in a miraculous outpouring of the Spirit, though they must have had His presence with them in some degree before. (John xx, 22.) From that time to this, the promise of the abiding presence of the Comforter with those who believed in Him has never failed.

Yet even now the doctrine of the Holy Ghost seems to be comparatively little understood. So few disciples seem to realize, that if He "*abide with you forever*," if He "*dwelleth with you and shall be in you*" (John xiv, 16, 17); if "*Our fellowship is with the Father and with His Son Jesus Christ*," as was declared to believers before us,—then every part of the disciple's life, every act or thought, He *dwelleth in* us, must be of interest to Him, and we may ask His guidance in all.

As the Saviour must have felt pained when "He came unto His own and His own received Him not," so must His Holy Spirit

be grieved now with the slowness and carelessness of His own to comprehend His mission and receive the full benefit of His teachings in His office of Reprover and Guide, (John xvi, 8, 13) Remembrancer and Comforter. (xiv, 26) and Witness (xv, 26—Rom. vii, 16).

Sometimes people say their *conscience* will not permit them to do something, when they are merely moving in the beaten track of their *education*; or are following in the deep but irregular ruts made by some fellow-traveller.

We are too much inclined to ask mortal man the way more often than we do our Heavenly Guide, and claim "conscience leads me," when we have never prayerfully asked the Holy Spirit to show us the Father's will in this very matter; or we ask with minds already decided as to what is right, and when the answer comes, we unwittingly make our own interpretation of it. And, again, because the outside surroundings are so warping, and the inside soul so weak, the voice of the Spirit sometimes reaches us mingled so much with the varied voices of the world that we fail to distinguish it. But the more frequently we *do* hear, and the more closely we follow, more and more clearly will sound the voice, more and more plainly will we see the way, until in time it can be said of us, "The sheep follow Him for they *know* His voice, and a stranger will they not follow." E.

For Friends' Review.

THE UNIVERSAL PRIESTHOOD OF BELIEVERS.

In the passage of Holy Writ cited by Peter on the day of Pentecost, we have a clear and distinct announcement of the new dispensation of light and glory which the blessed Saviour came into the world to introduce. This began to be realized on that memorable occasion, and continues to be so in the experience of those who after they believe in the Lord Jesus Christ are sealed with His holy Spirit of promise, and thus know their sins to be washed away in His precious blood. In the fulfilment of this prophecy all those who are thus cleansed from sin are made kings and priests unto God, are admitted to union and fellowship with the Father and the Son, and have no need of any human intercession. Being themselves washed and made clean, they are as sanctified vessels fitted for the Master's use, and prepared to offer spiritual sacrifices acceptable to Him.

In describing the constitution of the early Gentile church, the celebrated Dr. Aug. Neander says, "They (the Christians) are all, by communion with Christ, dedicated and consecrated to God, and are called to present their whole lives to God as an acceptable spiritual

thank-offering, and thus their whole consecrated activity is a true spiritual priestly activity—Christians forming a Divine kingdom of Priests." There is no instance on record in the history of the gentile church of the Apostles assuming any priestly function. "In this respect," says Neander, "they always placed themselves on a footing of equality. If Paul assured the church of his intercessory prayers for them, he in return suggested their prayers for himself. * * * In the fourth chapter of his epistle to the Galatians, he points out as a common feature of Judaism and heathenism in this respect, the condition of pupillage or bondage to outward ordinances. He represents this bondage as taken away by the consciousness of redemption, and that the *same spirit ought to be in all Christians*. He contrasts the heathen who *blindly followed their priests*, with true Christians who *by faith in the Redeemer become the organs of the Divine Spirit and could (thus) hear the voice of the living God (speaking) in them*."

This teaching of the Apostle Paul, so clearly and forcibly set forth by Neander, is the same which Friends alone, of all denominations of professing Christians, have consistently carried out since their origin as a Society. This is the true ground of our testimony against a stated, a man-made, and a paid ministry; against all distinctions between clergy and laity, and against all State religions. It may be that our members generally have not so clear a view of the ground of this particular testimony as is desirable. The proposal, if it should be seriously made, for the support of ministers as such, could not be accepted by our members on the basis of Paul's teaching. This would be to admit a distinction between ministers and members, for which there is no precedent in the history of the primitive church. The apostles were to be relieved from serving tables, so as to be able to give their time more fully to the ministry of the Word, and we read of contributions for the poor saints, more than for the apostles themselves. On the other hand, is not the too exclusive devotion to externals, in themselves of no importance, calculated to draw away the attention of our members from the true ground of our existence as a Religious Society, which is not so much that *we may show the world what the Spirit teaches*, as it is to direct men everywhere to that Teacher within them who alone can lead them into all truth? The prophecy referred to by Peter cannot be fulfilled so long as the "Host" continues to be elevated by priestly hands in congregations of professing Christians, or while men are set apart by human ordination for the services of the sanctuary. While hindrances remain such as these to the spread of the Gospel in all its fulness, it is our privilege to

believe that the work of this Society will continue unaccomplished, and as it is the will of the Almighty that the knowledge of Him shall cover the earth as the waters cover the sea, so He will make use of His own instruments to perform His own work. Are there no signs apparent that our Society is becoming more alive than ever before to a sense of its duties and responsibilities on this behalf? If we are faithful to our principles the Lord will certainly bless us, but if we turn aside to our own devices we shall be scattered and divided.

J. H. W.

From the Child's World.

THE MACHINE WITHOUT THREAD.

"I like to sew when there is no thread in the machine, it runs so easy," said a little girl just now.

A good many people I think are fond of running their machines without any thread.

When I hear a boy talking very large of the grand things he would do, if he only could, and if things and circumstances were only entirely different, and then neglecting every little daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad—ready to do anything for a stranger—and cross and disagreeable at home, and disobliging to her mother and sisters, she too is running her machine without any thread.

When a man or a woman makes loud professions of piety, converses at all times on religious subjects, has much to say about love for Christ, and at the same time will never lend a helping hand in the church, the Sunday-school, or in any Christian enterprise that involves real work and self-denial, I am quite sure that his or her machine has no thread whatever in the needle.

Ah! this sewing without a thread is very easy indeed, and the life machine will make a great buzzing, and the wheels revolve merrily, but labor, time and force will in the end, be far worse than wasted.

C. F. G.

From The American Missionary.

THE NEGRO AS A WORKER AND ECONOMIST— BUYING AND PAYING FOR HOMES.

The following letter was written by a gentleman once connected with Hampton Farm, now a resident of Norfolk. He has well tested the capacity of the negroes as laborers, and gives us here some facts showing their desire for homes, with the difficulties and successes.

NORFOLK, NOV. 23, 1872.

In reply to your request for facts regarding negro efforts to buy homes, I would say that at this place the opportunities for such purchases have heretofore been very limited. Rents and wages have not been so arranged

that a negro could lay up money. Receiving seventy-five cents for a day's work, providing for himself and family, and paying from two to four dollars per month for each room, the negro has been compelled to live from hand to mouth. The Freedman's Bank has been very useful in teaching him the value of such small sums as it has been possible to lay by. But until recently the only way for him to acquire a homestead has been to pay nearly all cash for it, at prices guided by the unreasonable rentable values. While paying rent enough to buy his wretched tenement every three or four years, he could not under such circumstances save cash enough in twelve or fifteen years to purchase it. Stouter hearts might well have been discouraged.

Since April, 1871, I have sold to negroes thirty-six houses and lots on time. The opposition of "old master" has rather confirmed the negro in his determination to purchase. Of the thirty-six customers, only two are not doing their best to pay faster than the agreements of sale call for. The time allowed has been from three to four years with monthly payments. Six have already paid in full. Eight others have paid over half. The rest, with very few exceptions, have kept up their agreements, and are over-paying whenever they can do so.

Considering that negro laborers and mechanics do not get more than from half to two-thirds of white men's wages, I think my negro customers have shown that they are capable of a hard struggle to rise when a reasonably fair chance is offered them.

Of individual instances, it gives me pleasure to mention the cases of P—S—, who, freed by the war, started with nothing but an axe on his shoulder. He worked by the day, then rented some land, and now owns two teams, his farming tools, and owes only fifty dollars on a house worth five hundred.

W—C—, a stone cutter, who by severe economy has managed to lay up seven hundred dollars since the war, while paying eight dollars per month house rent.

T—B—, a truckman, has paid for his horse and truck, and a house worth four hundred dollars, from his savings.

Many others, with as good courage, perhaps, but less favorably situated, have not advanced so far. As laborers, such need only an object to work for, to make them as effective as the Irish, and far more docile. They have been between the upper millstone of high rents and the lower one of low wages. But there are the elements in them of a class of citizens so valuable to this community and in this climate, that their loss could scarcely be repaired.

Very truly yours,

F. R.

A WONDERFUL REVIVAL.

H. H. Spalding, the venerable missionary to the Nez Percés Indians in Idaho Territory, within the past year has received 479 persons into the Church. In a letter to the New York *Observer* he says, "I never saw human hearts get so near to the cross of Christ." The whites, though not Christians, acknowledge the power and the manifest results of the wonderful work. Every man among the younger converts has abandoned the use of tobacco, though frantically attached to it.

THE NILE SLAVE TRADE.

The attention which has of late been directed to this infamous traffic, through the instrumentality of Dr. Livingstone, and the efforts which have been made and are making for its suppression by the governments of Great Britain and of our own country, must necessarily bring the region of the Nile immediately within the sphere of missionary enterprises. With two great nations as pioneers in the interests of humanity, the whole Christian world cannot possibly disregard its obligation to follow in their track with the Gospel of Christ.

The most of those who are engaged in this nefarious traffic are armed Arabs who set off every year, about the month of August, in expeditions well provided with arms; leaving Egypt in a clandestine manner, by way of the Nile, for the regions near the Equator, especially those contiguous to the White or westerly branch of the great river, and for all the country lying between it and the Indian Ocean and Red Sea on the east. These are the countries of the Nubians, to the west, and of the Gallas, to the east, whose territory lies adjacent to that of Abyssinia. The Arabs attack villages by night, and carry away the women and the younger population. To facilitate their traffic they foment wars among the tribes, and buy the prisoners taken on both sides. Others of the Arabs go in the guise of merchants, with silks, trinkets, and ornaments, which are attractive to all civilized people, and with these purchase slaves. Tribes and individuals are incited to steal from one another and to decoy children, generally boys and girls from eight to sixteen, into the hands of the traders, who are generally sufficiently strong to repulse all attempts at rescue. When the trader has collected a party of fifty or sixty, he generally sets out for Zanzibar on the eastern coast of Africa, avoiding Abyssinia, which is very hostile to the slave traffic.

The number of slaves thus captured is from eighty to ninety thousand per year, and they are of two classes—the Nubians, who are of a deep black color, docile, very strong, and

who become drudges to their masters, and the Galla tribes, who are copper-colored, well-formed, and often possess great personal attractions. The average price procured for these poor creatures, at the wholesale markets on the coast, is about ninety dollars for a promising boy, and one hundred and forty dollars for a good looking girl. In some exceptional cases even higher prices are commanded. The time occupied by the gangs in reaching the coast is from forty to fifty days, and the journey is attended with incredible hardships in most instances. Multitudes die on the way of small pox and other diseases, and many succumb from pure grief.—*Christian Intelligencer*.

THE PAVY EXPEDITION.

The following interesting account of the progress of the expedition to the North Pole, under the command of the young and wealthy Frenchman, Pavy, has appeared in the *Courier des Etats Unis*, and is here translated:

"The despatches are dated from the eastern coast of Wrangel's Land, 23d August. The following is the analysis of these interesting documents, which have been brought by the Cadmus:

"The expedition, composed of M. Octave Pavy, commander; of Professors Thomas Newcomb and Henry Edwards, of San Francisco, of M. Jean Bruil, and four sailors, landed on the 18th of June on the eastern shore of the bay of Holyuchin. On the 22d, the explorers, reinforced by eleven natives, started in an easterly direction along the northern bank of the Liberia, after having obtained a supply of sleighs and dogs. On the 17th of July they reached the mouth of the river Petrolitz. From this point they met with immense fields of ice moving towards the northeast. They crossed one field which was sixty miles broad. * * *

"The ice-raft, made of caoutchouc sacks filled with air, was launched from time to time to cross the sheets of running water varying in breadth from 30 to 60 miles. The exploring party reached the coast of Wrangel's Land, at the mouth of a great river coming from the northwest, which is not laid down on any map. This discovery confirms M. Pavy's theory—that there exists a vast polar continent which stretches far to the north, the temperature of which is warm enough to melt snow in summer. The current of this unnamed river turns to the east and follows the coast with a velocity of six knots an hour.

"M. Pavy and his companions followed the current of the river towards the north a distance of 230 miles. Its bed is uniformly horizontal, its breadth varies from fifty to sixty miles, and it is bordered by mountains

of great height, with several perpendicular peaks. At eighty miles from the mouth the explorers found on the plain some vestiges of mastodons, and on clearing away the snow from a spot whence emerged the tusks of one of that extinct race, they brought to light its enormous body, in a perfect state of preservation. The skin was covered with black, stiff hair, very long and thick upon the back. The tusks measured eleven feet eight inches in length, and were bent back about the level of the eyes. The fore legs were bent, resting on the knees, and the posterior parts were deeply sunk in the snow, in a posture indicating that the animal had died while trying to extricate itself from a watery or snowy slough. Professor Newton had not discovered sufficient characteristics on the body of the mastodon to justify his classing it of a different species from the elephant of our day. From its stomach were taken pieces of bark and grasses, the nature of which could not be analyzed on the spot. Over an area of many miles the plain was covered with the remains of mastodons—indicating that a numerous herd of these gigantic animals must have perished there through some convulsion of nature. This region abounds with polar bears, which live on the remains of the mastodons.

"At one hundred and twenty miles from the coast, and half a league from the river, rises a vast block of ice a thousand feet high, the base of which is surrounded by gravel and stones, deeply sunk in the soil. The polish of these stones, and their rounded form, prove that they were formerly at the bed of a river, whence they were ejected by some unexplained phenomenon. The arctic animals are very numerous in this valley, and myriads of birds fly above the river and over both of its banks. At the date of his despatches M. Pavy was preparing to winter in the 75th degree of latitude, in the valley of the great river of the polar continent. He had begun to collect provisions and fuel. He, as well as his companions, was in perfect health and full of courage, and he considered himself certain to arrive, in the beginning of next season, at a polar sea of moderate temperature, at the northern extremity of the continent. The explorers calculate on afterwards reaching the Atlantic through Melville Strait. The scientific observations mentioned in M. Pavy's despatches will not be given to the public until after the French Geographical Society shall have examined them."

If the foregoing communication be authentic, M. Pavy bids fair to carry off the laurels of Arctic exploration from all his contemporaries. He has, according to the despatches, successfully struck out a new route, and been

rewarded with the sight of a new continent, with a vast river running through it, studded with lofty mountains, and abounding with animal food. He is, however, 15 degrees, or about a thousand miles from the North Pole, and is as yet $7\frac{1}{2}$ below the highest latitude attained by Dr. Kane, who reached 82 deg. 30 min, or within 519 miles of the North Pole. But from that point one of his men saw open sea far to the north, still further corroborating M. Pavy's theory.—*Public Ledger.*

WINTER DELUSIONS.

It is a delusion to suppose that the taking of stimulants imparts strength for hard work, or enables the frame to support cold or heat. If there is benefit derived from such things it is in assisting the powers to recuperate after the work is done, and while the body is at rest; but even this is disputed on good authority, so far as alcoholic stimulants are concerned. A cup of tea or coffee, with a fair allowance of solid food, is much better. Spirits immediately excite the brain. Wherever they provoke an appetite, the appetite is unnatural, and throws upon the already exhausted powers a double and unnecessary duty. When it was the rule to give spirit rations to sailors, and an extra "tot" or gill-measure during a storm, the rule was to do the work *first*, then to "splice the main-brace," as taking the extra dram was called. The "watch below," or men off duty, could then repair to their bunks or hammocks, and the men on deck seek such shelter as they might find, and leave the "potion" to do its work.

But to drink before any employment requiring skill, or endurance, or watchfulness, was always out of order at sea, even in the days when spirit rations were reckoned among necessities. The same argument is good on shore. Especially should abstinence be enjoined upon those who have the care of any part of railroad machinery, or of other means of conveyance, where the lives of passengers are entrusted to the prudence and care of men presumed to be sober and faithful. Many an accident, not only upon the road, but from the fall or insecurity of buildings and stagings, might be traced to judgment impaired, or caution forgotten, through even "moderate" drinking. And many dangers, follies and calamities, greater and less, come from the loss of mental balance by stimulants.

It is a delusion that the enjoyment of the holidays or the pleasures of social intercourse are promoted by over drinking or over-eating. With the savage, life is alternate feast and famine. But those who boast of their civilization should be above, in this respect, imitat-

ing savages. The savages have the excuse of ignorance, or the case of necessity to plead in excuse. In a civilized community no such plea exists. The temptation is strong during the house comforts and the social gatherings of the early winter months to give indulgence to appetite. It is a question worth consideration, whether many diseases, for which the climate and the season are held to answer, may not be better traced to imprudence in the matter of indulgence in the appetite.—*Public Ledger*.

In Detroit, the Board of Education has in charge the construction of a new free public library, the support of which is provided for by a fund to be made up of the penal fines imposed on criminals in that city. A committee of the Board of Education is now on its way East to inspect the library buildings of the various Atlantic cities, prior to adopting a plan of construction.—*Late Paper*.

STUDY this excellent grace of humility; not the personated acting of it in appearance, which may be a chief agent for pride, but true lowliness of mind, which will make you to be nothing in your own eyes, and content to be so in the eyes of others.—*Leighton*.

PILLOW PRAYERS.

He who knows nothing of pillow prayers is ignorant of one of the sweetest modes of prayer practicable on earth. The day with its engrossments being gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our wants, fears and hopes, and then the turning of them up toward heaven. This is what the Psalmist is apparently referring to in his words, "When I remember thee upon my bed, and meditate upon thee in my night-watches." That he uttered many a pillow prayer is a thousand-fold more than probable. "I have remembered thy name, O Lord, in the night." "I prevented the dawning of the morning and cried." Those cries were prayers before the dawn of day.

If these prayers of the pillow, however, be begotten only of sheer evening sloth, we may say of them that they are "bastards, and not sons." But if they are the legitimate children of weakness, excessive weariness, sickness or other similar circumstances, then they are of the true house and lineage of heaven, coming down in kindred-ship all the way from Bethel, where the overjaded Jacob had his angelic vision on his pillow of stones.

Many a timid boy at boarding-school, with boisterous room-mates about him, has kept alive his prized communion with his Father on high, and so, perhaps, saved his soul, by means of his silent pillow-prayers. Boys, try

them! Girls, don't neglect them! Invalids, with your eyes so often held long waking in the night-season, distrust not the pillow-prayers.—*Christian Weekly*.

"SAY not thou, "If I betake myself to the way of godliness, I must bid farewell to gladness, never a truly joyful day till then, yea, no days at all, but night to the soul, till it entertain Jesus Christ and His kingdom, which consists in *righteousness, peace, and joy in the Holy Spirit*."—*Leighton*.

A MERITED SATIRE.

In a recent essay of Herbert Spencer's, that author's estimate of the prevalent inconsistency of his countrymen is conveyed in the form of an imaginary scientific report upon *English antiquities*, dated in the far future. The following is an extract from it:

"To a physician named Jenner, who, by a mode of mitigating the ravages of a horrible disease, was said to have rescued many thousands from death, they erected a memorial statue in one of their chief public places. After some years, however, repenting them of giving to this statue so conspicuous a position, they banished it to a far corner of one of their suburban gardens, frequented chiefly by children and nursemaids; and, in its place, they erected a statue to a great leader of their fighters—one Napier, who had helped them to conquer and keep down certain weaker races. The reporter does not tell us whether this last had been instrumental in destroying as many lives as the first had saved; but he remarks: 'I could not but wonder at this strange substitution among a people who professed a religion of peace.' Not, however, that this was an exceptional act, out of harmony with their usual acts: quite the contrary. The records show that, to keep up the remembrance of a great victory gained over a neighboring nation, they held for many years an annual banquet, much in the spirit of the commemorative scalp-dances of still more barbarous peoples; and there was never wanting a priest to ask on the banquet a blessing from one they named the God of love. In some respects, indeed, their code of conduct seemed not to have advanced beyond, but to have gone back from, the code of a still more ancient people from whom their creed was derived. One of the laws of this ancient people was, 'an eye for an eye, and a tooth for a tooth;' but sundry laws of the English, especially those concerning acts that interfered with some so-called sports of their ruling classes, inflicted penalties which imply that their principle had become 'a leg for an eye, and an arm for a tooth.' The relations of their creed to the creed of this ancient people

are indeed difficult to understand. They had at one time cruelly persecuted this ancient people—Jews they were called—because that particular modification of the Jewish religion, which they, the English, nominally adopted, was one which the Jews would not adopt. And yet, marvellous to relate, while they tortured the Jews for not agreeing with them, they substantially agreed with the Jews. Not only, as above instanced, in the law of retaliation did they outdo the Jews, instead of obeying the quite opposite principle of the teacher they worshipped as divine, but they obeyed the Jewish law, and disobeyed this divine teacher in other ways—as in the rigid observance of every seventh day, which he had deliberately discountenanced. Though they were angry with those who did not nominally believe in Christianity (which was the name of their religion), yet they ridiculed those who really believed in it; for some few people among them, nicknamed Quakers, who aimed to carry out Christian precepts instead of Jewish precepts, they made butts for their jokes. Nay, more; their substantial adhesion to the creed they professedly repudiated was clearly demonstrated by this, that in each of their temples they fixed up in some conspicuous place the ten commandments of the Jewish religion, while they rarely fixed up the two Christian commandments which were to replace them. 'And yet,' says the reporter, after dilating on these strange facts, 'though the English were greatly given to missionary enterprises of all kinds, and though I sought diligently among the records of these, I could find no trace of a society for converting the English people from Judaism to Christianity.' This mention of their missionary enterprises introduces other remarkable anomalies. Being anxious to get adherents to this creed which they adopted in name, but not in fact, they sent out men to various parts of the world to propagate it—one part, among others, being that subjugated territory above named. There the English missionaries taught the gentle precepts of their faith; and there the officers employed by their government exemplified these precepts—one of the exemplifications being that, to put down a riotous sect, they took fifty out of sixty-six who had surrendered, and, without any trial, blew them from the guns, as they called it—tied them to the mouths of cannon, and shattered their bodies to pieces. * * *

"We think it almost impossible that, in the same society, there should be daily practised principles of quite opposite kinds; and it seems to us scarcely credible that men should have, or profess to have, beliefs with which their acts are absolutely irreconcilable. Only that extremely rare disorder, insanity, could explain the conduct of one who, know-

ing that fire burns, nevertheless thrusts his hand into the flame; and to insanity also we should ascribe the behavior of one who, professing to think a certain course morally right, pursued the opposite course. Yet the revelations yielded by these ancient remains show us that societies could hold together notwithstanding what we should think a chaos of conduct and of opinion. Nay, more, they show us that it was possible for men to profess one thing and do another, without betraying a consciousness of inconsistency. One piece of evidence is curiously to the point. Among their multitudinous agencies for beneficent purposes, the English had a 'Naval and Military Bible Society'—a society for distributing copies of their sacred book among their professional fighters on sea and land; and this society was subscribed to, and chiefly managed by, leaders among these fighters. It is, in deed, suggested by the reporter, that for these classes of men they had an expurgated edition of their sacred book, from which the injunctions to 'return good for evil,' and 'to turn the cheek to the smiter,' were omitted. It may have been so; but, if not, we have a remarkable instance of the extent to which conviction and conduct may be diametrically opposed, without any apparent perception that they are opposed."

Did the law of love possess our hearts, it would regulate both the ear and tongue, and make them most tender of the name of our brethren: it would teach us the faculty of covering their infirmities, and judging favorably, taking always the best side and most charitable sense of their actions: it would teach us to blunt the edge of our censures upon ourselves, our own hard hearts and rebellious wills within, that they might remain no more sharp against others than is needful for their good.—*Leighton.*

We may grow wise apace in opinions, by books and men; but vital, experimental knowledge can only be received from the Holy Spirit; the great instructor and comforter of His people. And there are two things observable in His teaching: 1. That He honors the means of His own appointment, so that we cannot expect to make any great progress without diligence on our parts. 2. That He does not teach all at once, but by degrees. Experience is His school. . . . This is not always sufficiently considered: we are ready to expect that others should receive upon our word, in half an hour's time, those views of things which have cost us years to attain. But none can be brought forward faster than the Lord is pleased to communicate inward light. Plants of differ-

ent standings will be in different degrees of forwardness. A young Christian is like a green fruit, it has perhaps a disagreeable austerity, which cannot be corrected out of its proper course; it wants time and growth: wait awhile, and by the nourishment it receives from the root, together with the action of the sun, wind and rain, in succession, from without, it will insensibly acquire that flavor and maturity, for the want of which an unskilful judge would be ready to reject it as nothing worth.—*Anonymous English writer, 1765.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 15, 1873.

OUR INDIAN POLICY.—Some account has been given already in our pages, of the Report of the Board of Indian Commissioners for 1872. With the volume now before us, it seems proper again to advert to some of its contents, which are of the highest interest.

"Eighty years ago," we are told, "George Washington demanded laws for restraining the commission of outrages upon the Indian, without which all pacific plans must prove nugatory." In no respect, perhaps, has the practice of Government officials, until very recently, fallen farther below the ideal of the first President of the Republic. "We have a tradition," said a Western chief to one of the Commissioners, "that sometime a good man would arise who would care for us. He has come at last, and he has sent you, but it is almost too late."

Not too emphatic is the language with which the Board protests against the formal violation of the solemn obligations of the Government, by extinguishing the Indian title to the reservations, conferred by treaty. The aboriginal claim of mere possession has been altered into a title conveyed to them by the United States; "not as an act of grace, but for considerations deemed of ample value by the Government; nor can their rights be properly affected by the question as to whether they are white, red or black." That the lands so held by them are not, to an unreasonable extent, lying unused, on account of the savage and nomadic state of the Indian tribes, is fully shown by facts with which our readers are now familiar. It has been

proven to be a false statement, that "Indians will not work." The Nez Percés have made a proposal to build twelve miles of the Northern Pacific Railroad, on terms which will probably be accepted by the Company. The Cherokees "are successful farmers and stock-raisers, and are fast becoming wealthy. The Creeks are all comparatively civilized; all live in houses, and none follow the chase as a means of living." Of these last, the Presbyterian board reports that "their church has increased in number and in strength; we believe that its members would compare favorably in Christian life with our sister churches in the States." They have established a school system, under a superintendent of public instruction, with thirty-one day-schools, and "nine Sabbath Schools, all of which are well attended." William Welsh, having visited all the Santee Sioux, say of them: "no where else have I seen as reverent worship." Some Poncas, longing to obtain a peaceful home, away from the hostile Sioux, said, "how can we go to God's house with guns in our hands?" Thus, as Christianity spreads (if it be genuine), the war spirit must die out.

H. H. Spaulding writes of a young Indian preacher, "I have listened to the preaching of this dear Indian brother for days with the greatest satisfaction. * * * He has, I think, for the work of saving souls a more effectual armor than the great body of our white divines." Such a native missionary must be truly a power for good. The influence of civilization spreads from tribe to tribe. "When we get cattle and farms," say the Yanktons, "we can convince the wild men and their wives that a settled life is better than a roving one." Thus are the most hostile Indians made to become peaceable. Gov. Campbell of Wyoming, wrote, in his last annual message, that "under the wise and just policy of the present administration, we have been entirely free from Indian raids during the present year."

Testimony occurs abundantly in different parts of this Report in regard to the crying evil of the influence of bad white men; "teaching immorality and dissipation, and seeking to retard any advance in civilization." *Too close proximity to soldiers* is referred to as

seriously demoralizing, in at least one place, Round Valley, California. No doubt, mutual injury occurs whenever soldiers are located near the civilized tribes.

An important part of the recent policy of the Government has been, the practice of inviting leaders of the warlike tribes to visit Washington and the Eastern States. Not only is this *humane* in its tendency, but it has been shown also to be economical. The language of the Commissioners is strong on this point.

"In the long run," say they, "every hundred dollars expended in bringing the troublesome leaders of Indian tribes to Washington, and returning them to their homes, saves ten thousand dollars to the Government by averting wars with tribes whose leaders have been pacified." "It would cost less to carry every warrior of the untamed tribes on a tour through the States, than the expense of one campaign against a single tribe."

Very much is it to be lamented that, apparently from the mismanagement of a subordinate military officer, the Modoc Indians of Upper California and Oregon have constituted a recent exception to the tranquillity of the Indian tribes. An official paper published lately states that the discontent of this band is owing to a forced residence imposed upon them in the neighborhood of the Klamaths, a tribe hostile to them. A Commissioner has now been appointed, after one or two battles, with loss of life and the repulse of the United States troops, to endeavor to treat reasonably for peace.

Our belief is firm in the success, not of a *half-way*, but of an *entirely consistent* policy of peace and justice. This should, of course, (as is fully recognized by the Board of Commissioners), include, with the rest, the native tribes of Alaska. Whether Indians or not, they are certainly *men*; and that is surely enough to justify Christian policy towards them.

But this right dealing is only practicable, upon any part of the field, through the Divine blessing attending the labors of Christian men and women. Thus writes B. R. Cowen, Assistant Secretary of the Interior:

"The new policy contemplates the moral and religious culture of the Indians, to effect

which the agents should be men not only in favor of the new policy, but who will take an active part in promoting it in all its details. This can only be done properly by men of pronounced religious convictions." The Secretary of the Board, Thomas K. Cree, testifies that the success of the system so far, is largely due to the "co-operation of the Mission Boards of the churches." Truly this is (as he adds) a power which has never been placed in the hands of the church before, and it becomes it to *use it well*. There is, as our correspondents have shown, room for much improvement in the character of those employed in some departments of the work. May all engaged in it rightly be encouraged to hold fast their confidence to the end, in humble dependence upon the Master's help.

We desire, in conclusion, to call the attention of our readers to a late article on a part of this subject, reprinted in the present number of the *Review*, from the editorial columns of the *Philadelphia North American and United States Gazette*. It indicates a progress in the advocacy of right views in regard to the Indians, which, appearing among influential members of the press, gives much encouragement to the friends of peace. May we not even still further *widen* the argument? "Extirpation" of the Indians as a policy, has been (as the writer quoted tells us) tried for two hundred years, and has proved a failure. Has not *war*, as a means of determining disputes between nations, civilized and uncivilized, been tried very much longer, with most disastrous results? Then why not try "the other" plan, a universal peace policy,—not only for a dozen years, but forever?

A BRIEF NARRATIVE in relation to the position of Philadelphia Yearly Meeting of Friends is the title of a pamphlet of 40 pages lately issued by the Meeting for Sufferings of that Meeting. In contemplating the picture which it presents of the diverse views held by individuals and meetings of our Religious Society, we are deeply impressed with the fallibility of man's judgment. If, as it appears to us, the tendency of its publication be to distract, to weaken, and to divide, may it please our heavenly Father in His abounding and unmerited mercy to overrule it in His own way and time, that He may be glorified and His purposes in gathering Friends as a people be fulfilled.

services and rest are abandoned, and, by most of these people, attention is paid to religious services.

The tribes residing in this section of the Indian Territory are the Wyandotts, Ottawas, Miamis, Peorias, Shawnees, Senecas and Quapaws. All these tribes are emigrants (except the Quapaws) from Ohio, Indiana, Illinois and Michigan. The two last named tribes are, in their habits and customs, "the primitive Indian"; in religious belief and practice, *heathen*. The other named tribes may be described as semi-civilized, with various denominational proclivities, as Roman Catholic, Baptist, Methodist, (Northern and Southern.) Besides the mission school and religious instruction at stated times among the Wyandotts, the Friends are doing work among the Ottawas and among the Quapaws in the education of their children, under the management of the indomitable and indefatigable Asa Tuttle and his amiable wife.

The missionary operations among these people present encouraging prospects. Unlike similar efforts among red men in past years, these meet with no opposition from their chiefs and leading men. On the contrary, their friends are received with a cordial and open handed welcome and genuine friendship. This school now numbers about 70 scholars, male and female.

At the commencement of this school, it was attended almost exclusively by Wyandott children who had acquired a partial education before coming to this country. This circumstance had an encouraging influence upon the new beginners that had not had this preparatory training.

The increasing labors and responsibilities are becoming too onerous for those employed in this work. And it is apparent that the present buildings are, in capacity, too insufficient for the increasing demands of the two departments—the school and boarding rooms, including the dormitory.

I am informed that a plan is in course of execution for breaking and fencing 100 acres of land for the use and benefit of widows, orphans and other indigent persons among their people, the chiefs paying for the fencing out of their national funds; the work to be done under the direction of Hiram Jones, resident Indian Agent.

I cannot refrain from expressing my gratification and pleasure in witnessing the great improvement among this people since benevolent people in the East have taken this business in hand.

Political.—Past experience has proved that the Federal government has become powerless in protecting the rights and homes of the red race from the lawless ravages of the white

people,* yes, even such as prate about "God and humanity," and "high moral ideas." The effect is, they cannot have, for any length of time, a local habitation. Removal succeeds removal. Scarcely can they acquire the comforts of civilized life, or even make an advance step in that direction, before a treaty of cession is extorted from them, containing tempting provisions and flattering promises, *never to be fulfilled*, and removal again. I now speak more especially of the emigrant tribes from the older States. It does not require the power of divination to perceive, at once, how discouraging to improvement, and what a drawback to industry this constant change of habitation is upon a people naturally migratory in their habits.

The Indians see this and feel it keenly. Their confidence (once firm and unshaken) in the government, is much weakened. Even now, in this newly formed Indian Territory, the elysian fields of this race, they do not feel secure. They already hear the distant mutterings of approaching danger—the renewal of the old policy. "The Indian Ring," that curse of the times, will be at work soon. But there is a cheering hope resting upon the Indian policy of this Administration, if the Legislative branch will heartily second its humane policy.

For your information, I will state my position in my own tribe (the Wyandotts.) I am by birth and lineage one of them. Was, at one time, their principal chief, and at present, by hereditary right, a councillor, exempt from service, enjoying what in English parlance would be termed an honorary chieftainship, omitting official positions I have held in Territorial, State and Federal governments.

Very respectfully,

WM. WALKER.

Dr. J. D. Garner, in a letter dated at Maryville, Tenn., 1st mo. 25th, 1873, acknowledges the reception of clothing, materials for the same, and shoes, sent in response to his recent appeal, for poor children in East Tennessee, and says: "Tender my heartfelt thanks, as well as the blessing of the poor needy children, to the donors. If they could be with me, and see what joy they bring to some destitute homes, they would feel that it was indeed 'blessed to give.' I would suggest that in future such as are disposed to contribute to this cause, send cheap goods unmade, as

* We trust this assertion, however truthful it may have appeared four years ago, cannot be justly made now; and that a more healthful public sentiment in reference to Indian rights, has strengthened the government, as well as lightened its labors, in enforcing them. We also believe that the day of *treaty-making* by the United States with individuals or tribes within its domain, has passed.—Eds.

there are some in almost every family who can make clothing, and all are willing to work. Where they cannot make clothing themselves, I can have others to make for them for goods for themselves, which they are glad of the opportunity to do. By thus doing, we encourage industry and self support. * * * There are hundreds of homes in these mountains that are entirely destitute of reading matter of any kind; not even a Bible. I visited one valley last summer that contained eight families without a book of any kind, or a person that could read. One or two of the older persons had been able to read, but had had no books for so long that they had forgotten how. I have already taught over 300 of that class to read, in the last year, and hope, if blessed with health, with my increased facilities, to double that number the coming year. * * * The field of labor that I have mapped out for the present year is a large one, and attended with many difficulties and hardships. I ask the prayers of Christians everywhere that I may be fitted and qualified to perform the work acceptably to the Master's will."

BOOK NOTICE.

Bampton Lectures for 1871. Dissent, in its Relations to the Church of England. By GEORGE HERBERT CURTEIS, M. A.

(Continued from page 398.)

Very characteristic of the author's mode of thought is the passage next following that which we have last quoted. It is only just to cite it also in full:

"Yes! this" (referring to a sentence of William Penn,) "is precisely what the great Catholic teachers of the Church have always taught, it is what her glorious symbols mean, it is what she has ever spoken in poetry while the Quakers (and similar good people) say the same thing in prose. So that there was really no need to go out of the Church to teach all this. What was urgently wanted, and what Christ (I think) was really commissioning George Fox and others to do, was not a *destructive* but rather a *constructive* work,—the work of breathing fresh life into old forms, recovering the true meaning of old symbols, raising from the dead old words that needed translating into modern equivalents. For this is just the work that a 'clergy,' of whatever denomination, always finds it so very hard to do. 'Traditionalism,'—which, in its due measure, is the same thing in the Church as loyalty is in the State,—when it runs into excess, easily hardens into 'officialism.' And then ere long it takes on a new and spurious life; acquires a fresh and disastrous anti-Christian power of its own, and becomes, in short, an active superstition. Yet a clergy ought surely to know when it is time,—not

indeed (God forbid!) to *sweep away* old precious historical rites and forms, that touch the man of education so profoundly,—but to *explain and translate* them: and to recognize—if it really be so—that the age of childhood and poetry is at an end, and that the reign of prose has begun. Else how can they speak home to the age of prose? How can they preach Christ intelligibly to it? How can they gild and refine and elevate it, once more, to the higher and truer poetry that comes of maturity and cultivation? No; they will rather be rejected by the laity, as speaking enigmas and trifling with unrealities. Serious sects will arise without end,—to whom all symbol is an abomination. And so all the lovely play and cross-lights of her many-colored ritual, will—by our fault, by our infatuated and unintelligent apathy—be misunderstood and cast away by a half-taught middle class who (more than any other,) need the Church, and are perhaps needed by her."

Candor only, not approval, has led us to reproduce this zealous yet almost self-contradictory plea for "historical rites and forms" whose "play and cross-lights" touch the "man of education" so profoundly, and yet, under the leading of "serious sects," are from time to time cast aside by the "half-taught middle class." No wonder, indeed, that they are so. "Officialism" promotes not even the *poetry* of religion. But, if worship had been devised merely for the gratification of men, or as an artificial influence toward their refinement and *quasi*-moral elevation, then we might tolerate the question whether all this poetry of symbolism be worth while or not. There is, however, some very old and authoritative teaching upon this point. What historic symbol was more naturally precious to the men of Judah in Hezekiah's time than the brazen serpent, which had been, under the power of God, the instrument of their healing? Yet this *nehushtan* was destroyed, having become an aid to superstition. And the *only* elaborate ceremonial system of altar and temple service ever instituted by Divine authority was, when typically fulfilled, brought to an end; "he taketh away the first that he may establish the second." "Neither in this mountain, nor yet in Jerusalem;" not by untimely revival of Judaical rites, nor by still more unfitting imitation of Pagan ceremonies; nor yet in the "many-colored" ritual of a clergy striving to throw the light of the stained windows of their cathedrals over prosaic ages; in none of these can there be found satisfaction to the longing souls of those who know within themselves the re-echoing of Christ's words, "*God is a Spirit, and they that worship Him must worship Him in spirit and in truth.*" It is not

only that (to use our author's words,) the "new and spurious life of traditionalism," in spite of all its cross-lights and its poetry, "hardened into officialism" (and, we may add, also, ritualism,) does not *help* religion, it becomes, indeed, an active superstition; acquiring disastrous anti-Christian power! We cannot wonder that George Fox had no heart to think for a moment of reforming all this *within* the established Church; but, asking "what should I follow these for?" became a "stranger to all, *relying wholly upon the Lord Jesus Christ.*"

(To be continued.)

THE GOD OF OUR FATHERS.

There are few things more significant than the difference in the manner in which God is addressed by saints under the old and under the new dispensation. Patriarchs pray to God as the God of their fathers; Apostles pray to Him as the Father of our Lord Jesus Christ. In both forms of address there is an intimation of the same fact, that we need something to encourage us in approaching unto God; that, exposed as we are to His just wrath for our sins, we can have no confidence in speaking to Him as to absolute Deity. There must be something to lean upon, some plea to urge, otherwise we can but shrink from the presence of One so awful in His gloriousness.

We must, then, have some title with which to address God—some title which, interfering not with His majesty, or His mysteriousness, may yet place Him under a character which shall give hope to the sinful as they prostrate themselves before Him. We need not say that, under the Gospel dispensation, this title should be that which is used by St. Paul, "the Father of our Lord Jesus Christ." Having such a Mediator through whom to approach, there is no poor supplicant who may not come with boldness to the mercy seat. But under earlier dispensations, when the mediatorial office was but imperfectly made known, men had to seize on other pleas and encouragements; and then it was a great thing, that they could address God, as we continually find Him addressed, as the God of Israel, the God of their fathers, the God of Abraham, Isaac and Jacob. The title assured them that God was ready to hear prayer and to answer it. They went before God, thronged, as it were, with remembrances of mercies bestowed, deliverances vouchsafed, evils averted; how could they fear that God was too occupied to reply, or too stern to show kindness, when they bore in mind how He had shielded their parents, hearkened to their cry, and proved Himself unto them "a very present help" in all time of trouble?

Although, under the new dispensation, "the Father of our Lord Jesus Christ" be the great character under which God should be addressed by us in prayer, there is no need for our altogether dropping the title, the God of our fathers. It might often do much to cheer a sorrowful heart and to encourage a timid one, to address God as the God of our fathers. The God in whom my parents trusted, the God who heard my parents' cries, the God who supplied my parents' wants—oh, there is many a poor wanderer who would be more encouraged, and more admonished, through such a remembrance of God as this, than through all the definitions of a rigid theology." H. MELVILL.

From The Phila. North American, Jan. 24, 1873.

IS OUR INDIAN POLICY A FAILURE?

From the Pacific coast comes the story of a sanguinary fight between Captain Jack and two hundred Modoc warriors and a few hundred regulars and volunteers, ending in the bloody repulse of the latter. The news is but just announced, yet the opposition press of the Atlantic States seizes upon it as an excuse to assail the "Quaker policy" of dealing with the red man, adopted by the Administration. The death of forty men seems to have bereft some editors of reason. And they indulge in savage comments upon "a peace policy," seemingly forgetting that the catastrophe resulted to strife, and not to the exercise of the law of unvarying kindness. The divorce of premise and conclusion comes easy when the object is not to try a thing by merit, but by prejudice. With the errors of two centuries to encounter and undo, and the opposition of a long line and a thick concourse of hereditary jobbers to overcome, the peace policy of dealing with savage man could not be expected to triumph in a day; no, nor in years. Red men are very human. They have long memories; know how to treasure up a wrong; have ardent impulses, not all of the nobler kind, and in more things than in common nature resemble the average of pale-faced mankind. Of course these considerations are the merest trifles, but they persist in thrusting themselves forward when the subject is discussed by rational men.

The Apaches, jealous of any encroachment upon their ancient domain, here and there fall upon the skirmishers of civilization and shock the world with atrocious deeds. The Comanches, hot-blooded and fierce as the climate of their ancient hunting-grounds, still regard the white intruder as their natural enemy. The Modoc succumbs to the fell spirit of revenge, and protests against the attempt to drive him from his chosen retreats by waging a cruel warfare against isolated families. And all this, though for three years the govern-

ment has dealt with the Indians through agents who subscribe to the golden rule, and practise the law of kindness. The result, we are assured by many, denotes failure. But if the policy adopted has failed what is involved in the failure? Not merely an experiment, and not merely a theory, but really the Christian system of dealing with human nature. If it has failed now, the progress of the last nineteen centuries must be hollow and void, however agreeable it may appear to casual observation. If it was expected that the new policy of dealing with the red man would not only abolish strife, but uproot all tendencies to war, in three years, the expectation has not been realized. So much is certain. But it is dangerous to expect too much of any system. Owing to the variability of human nature, and the diversity of circumstances, the best conceived system cannot have fair play. And thus, while the inauguration of the present era was hailed as the harbinger of peace on earth and good will to man, the bloodiest wars of which history makes mention blot the last nineteen centuries of time. Nor is the tendency to strife rooted out. The Christian, no less than the Pagan world, is ever trembling on the verge of outbreaks.

Regarding all these facts, shall we rush to the conclusion that Christianity is a failure? That would be as reasonable as are they who now, after a three years' trial, pronounce Grant's Indian policy a failure. Judged at any particular moment, all experiment is a failure. But it is illogical to consider anything without reference to its bearings. The unfolding of human nature under the influence of any system whatever, is something about which judgment must be suspended until some final result shall have been reached. This nation followed the system of treachery, of lies, of cozening and of extirpation in its dealings with the red man, from the first down to a very recent period. That system came to be regarded as a dead failure. For a brief period another policy has been tried, not with perfect success at present. The red lion and the white lamb do not yet lie down and rise up together in the good millennial way. Therefore, we are told, the "Quaker policy" is a sham.

There are just two ways of dealing with the Indian, and only two. He may be dealt with as a member of the human family—as we are now dealing with him—or as a wild beast—as we did deal with him, with a few honorable exceptions, for long years. The Indian may be extirpated, of course. He may be hunted down as wolves are hunted down; and since his right of domain was long ago scouted and flouted, the denial of his right to exist seems to follow in logical order. If that

is what the sneering gentlemen mean, would it not be as well and as candid to speak out? Either as a man, to be reclaimed, or as a beast, to be extirpated, bounds the dealing of this nation with the red man. The option is narrow; but as we have tried extirpation a couple of centuries, may it not be as well to try the other thing for—say a dozen years?

From the [London] Friend.

THE MENNONITES OF SOUTH RUSSIA.

Dear Friend:—We wish to place before Friends some recent information received concerning the German colonies of Mennonites in South Russia. About two years ago they were apprised by the authorities that the special privilege they had so long enjoyed of exemption from military duty, which had been guaranteed to them when they first settled in the country, was about to be withdrawn. A deputation was sent to Petersburg in the hope of changing the purpose of the Government, but only obtained a delay of ten years, which expires in 1881, and the option of hospital and other non-fighting military service in lieu of actual soldiery. Many deputations have since followed, which have all been received with the blandest courtesy, but with no result whatever in substantial relief. The last attempt was by a deputation of eight "eldest persons" (*i.e.* influential ministers) to the Emperor, while staying recently at his country palace at Yolta in the Crimea. We learn:—"The Emperor did not accept an audience, but kind words by others were spoken plenty."

We cannot describe the trying situation of our Mennonite Friends better than by an extract from the letter of our much-valued correspondent, dated 18-30 Tenth Month, 1872. We preserve his quaint English, correcting only the spelling. "We greatly see the need of leaving Russia, not only because of military service, but also of the curtailing of religious and other liberties, which clearly shows an intention on the part of the Government to take this and our language from us. Formerly the administration of all laws connected with the Colonies was in the hands of the colonists themselves; now they are mixed up with the Russian peasants. The laws and documents belonging to the colonists, formerly all in German, must now all be in Russian. This entails much hardship upon the colonists. The Russ language, hitherto not or little wanted, is introduced into the schools, and Russian teachers are given to these schools. In short, everything that is possible to do without having *open force* is done to Russify the German population. Prisons like as in the Russian villages are by laws commanded to build; before not at all wanted."

Much perturbation has been caused by these proceedings, and no small conflict and division of feeling among the Mennonites themselves. It seems probable that many will try how far they can endure the new institutions imposed upon them; while another numerous party, having lost all hope for the future in Russia, will seek to emigrate with their families to the United States and British America. They have applied to these Governments to know whether they would be received on terms compatible with their scruples about war, and have received favorable replies. They have also been visited by an emigration commissioner of the Dominion of Canada, and that Government has since offered to guarantee them a conveyance, by steamer, from the ports of South Russia to Quebec, at the same expense as from Liverpool, with free grants of land on their arrival.

It is probable that next spring emigration on a considerable scale will commence from South Russia to the States and Canada; and if the pioneers like the new country, a large stream will set in and flow on for years; and the now flourishing Mennonite villages will be deserted, or fall to Russian occupants. When once commenced, this movement is likely to be swelled by Lutherans and other Germans, of whom there are many villages interspersed in the same region.

If anything is likely to induce the Russian Government to alter its policy, it will be the evidence of a determination on the part of its German subjects in South Russia to forsake their adopted country, rather than violate their consciences, or expose their sons to the evils of the military conscription.

The sympathy of Friends will, we believe, not be withheld from our Mennonite brethren in this time of trial. They are for the most part in comfortable circumstances, but they are not allowed, as intending emigrants, to sell their land; and their other property, houses, farm-buildings, cattle and sheep, will have to be parted with, under the circumstances, at a great sacrifice. It is to be feared that many will find themselves, on arrival at the other side of the Atlantic, with means insufficient or entirely exhausted. We have no doubt the richer members will help the poorer; but should further assistance be needed, we trust a fund may be raised, to be applied by way of small loans, and on repayment used again for the succor of later comers.

It is not easy to know what is transacted in the inner councils of Sovereigns, but we have reason to believe that both the Emperor of Russia and his minister, Gortschakoff, would be quite willing to leave these faithful and useful subjects undisturbed; and that

these high personages are not unmindful of the claim of the Mennonites on the good faith of the Russian Government to be held exempt from military service. But there is a strong and bigoted public opinion, formed of many seemingly discordant elements, ecclesiastical, political, sceptical, and unfavorable to religious scruples, hostile to the allowance of special privileges to alien races, and lastly that demands the enforcement throughout the empire of the German military system, which is the symbol for the moment of supremacy and conquest.

ISAAC ROBSON,
THOS. HARVEY.

Twelfth month 16th, 1872.

THE MICROSCOPE AS A MILK INVESTIGATOR.

This potent instrument has been brought into use as an agent for testing milk, cream, and cheese, and frequently gives a direct clue to the sources of impurities. Thus ex-Governor Horatio Seymour, who is himself a "dairyman," in his address on this subject, at Utica, N. Y., to the American Dairymen's Association, said that the application of the microscope to a minute object in the crevice of a milk-can showed that it contained germs of animal or vegetable growth which increased with great rapidity through the mass of milk. By these means the dairyman discovers that he must keep his cans clean, and must examine thoroughly the springs and pools where his cows are in the habit of drinking. In one instance water was found to contain swarms of animal and vegetable corruptions, which entered the system of a cow drinking from a pool, and whose milk, poured into a large can of good milk from other animals, destroyed the entire contents.—*Late Paper.*

For Friends' Review.

"YE CANNOT SERVE GOD AND MAMMON."

Trying of earth to drink thy fill,
And yet to keep some hold on heaven,
Dost wonder thou art doubting still,
Without the joy of sin forgiven?
List! for the Saviour speaks to thee—
"Thou canst not serve the world and Me."

While trifles here possess thy heart,
For Him who asks thee for the whole
Thou still wouldst keep a little part.
That Friend who died to save thy soul
Now waits and whispers tenderly—
"Thou canst not serve the world and Me."

Canst thou resist this voice which pleads
With love and sorrow in its tone?
Turn! while a Saviour intercedes
For thee before His Father's throne.
At Jesus' name each knee must bow;
Come, while he calls in mercy now.

Resign thy all unto the Lord
And He will satisfy thy need:
The blessings by His hand outpour'd
On those who serve Him, far exceed

Aught that the wanderer will believe,
Aught that the worldling can conceive.

His arm will conquer every foe
When thou shalt follow Him alone;
His fulness make thy heart o'erflow
When it is emptied of thy own.
Oh, waver not! but humbly pray
For strength to cast the world away,
And serve God only from this day.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 11th inst. have been received.

GREAT BRITAIN.—The proprietors of several collieries in the south of Wales, who have announced their intention of importing Chinese from California to take the places of men now on a strike, are said to have received anonymous letters threatening them with assassination if they should carry out the design. Another rise had taken place in the price of coal in England, the advance during one day being five shillings per ton. Many furnaces and mills had been obliged to suspend work.

The prorogued session of Parliament was re-opened on the 6th. The royal speech announced the maintenance of friendly relations with all foreign powers; the dispatching of an envoy to Zanzibar for the purpose of dealing more effectually with the East African slave trade; the award of the Emperor of Germany and the decision of the Geneva tribunal on the questions at issue with the United States, and the fact that Parliament will be called upon, in due time, to provide for the payment of the sum awarded by the latter; the conclusion of an extradition treaty with Belgium; and that negotiations were in progress for a new commercial treaty with France. The correspondence with Russia respecting the northern boundary of Afghanistan is spoken of, but vaguely, and a hope expressed that its tenor and object will be approved by the public opinion of both nations. Among the measures to be brought forward at this session are proposals for facilitating the transfer of land, for the amendment of the system of local taxation, and some provisions of the Education act of 1870, and one relative to University education in Ireland.

In the debates in both Houses on the address in reply, some Opposition members criticised the Geneva decision. One member said that any outlay which secured the good will of America was a profitable investment, but he thought that result might have been attained without sacrifice and humiliation. A bill for the removal of electoral disabilities from women has been introduced in the House of Commons, by Jacob Bright.

FRANCE.—The Committee of Thirty completed on the 8th, their consideration of the constitutional project. As adopted by them, it gives the Executive a two months' suspensive power over bills passed by the Assembly, and provides that the Council of Ministers shall decide whether the President's presence is required in the Assembly during discourses or interpellations. They rejected a proposition providing for speedy legislation respecting the election and composition of the next Assembly, the composition and powers of the Second Chamber, and the organization of the Executive during the interval between the dissolution of the present and the meeting of the next Assembly. The action of the Assembly on the question could not be foreseen.

A heavy snow storm had visited the northern part of France, blocking the railways, so that on the 9th, three days' mails from London were due at

Paris. A severe storm at Madrid had also been attended by a heavy fall of snow.

SPAIN.—At the session of Congress on the 6th a republican deputy proposed an amendment to the bill for emancipation in Porto Rico, extending its provisions to Cuba, and providing that the slaves themselves, and not the masters, shall receive indemnity. It was doubted whether it would even be considered by Congress.

A Madrid journal of the 10th, and a telegram of the same date, to London, announced that King Amadeus would probably send to the Cortes a proposition to abdicate. This intention is attributed to a difference of sentiment between the King and the Ministry, respecting the promotion to high position of a certain Gen. Hidalgo, who was obnoxious to a majority of the officers in his own branch of the military service. These having protested, the Ministry appealed to the Cortes, and were sustained by a nearly unanimous vote of confidence. The King, disapproving the appointment, was naturally displeased of being thus compelled to acquiesce in it. At the meeting on the 11th of Congress, (the lower House of the Cortes) the Premier, Zorilla, informed them that nothing official had been done; that the King had informed him on the 8th of his resolution to abdicate, that the Ministers had sought to dissuade him, and the King had then taken 24 hours for consideration; and that all that could be added was that no official act of abdication had since been received, and in the state of suspense, no proposal could be made or vote asked from Congress. He advised Republican deputies not to act hastily. He objected to the sitting of Congress under the circumstances; but Figueras, the Republican leader in the House, differing from this view, moved that the session should be made permanent, and this motion was carried. A number of Republican members of the Cortes, at a meeting held to consider what action should be taken in the crisis, resolved to maintain a pacific yet energetic attitude, and if the King should persist in his determination, to encourage orderly manifestations in favor of the establishment of a Republic. On the 11th, it was announced that the King persisted in his determination to abdicate. The Congress appointed its President and 50 Deputies as a permanent committee, and the Senate a similar committee of 30 members. The fact that through the day, on the 11th, no dispatches from Madrid reached London caused a general fear in the latter city that disturbances had occurred in the former. In the evening, the U. S. Minister, D. E. Sickles, telegraphed to the Secretary of State at Washington, that at 9 P. M. the Cortes adopted a republican form of government, by a vote of 259 yeas to 32 nays. A dispatch sent to Versailles at noon, signed by Figueras and Castelar, said that a Republic would be proclaimed in the evening; hence these two statements appear mutually contradictory.

AUSTRIA.—Count Andrassy, the Prime Minister has informed the Envoy of the United States that the Austrian Government consents to an International Congress, to sit at Vienna pending the coming International Exposition, to consider the best mode of encouraging useful inventions and manufactures. After the close of the exhibition, the Congress will negotiate on the subject. The exposition is to be opened in the Fifth month next, and great preparations for it are in progress.

SWITZERLAND.—The Swiss Council of State has stopped for three months the salaries of all priests who read from their pulpits an unauthorized Papal brief establishing a separate bishopric for Geneva. A conference at Basle has determined to create a grand Swiss bishopric of dissentients from Rome.

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From "Night Scenes in the Bible."

JESUS' NIGHT ON THE MOUNTAIN.

Mountains hold a sacred and sublime pre-eminence in the glorious imagery with which the inspired writers invest the word of revelation. Both the science and the poetry of modern times make them the grandest feature on the face of the globe. They stand up in silent and awful testimony to the greatness of the Power which of old stretched out the heavens like a curtain and laid the foundations of the earth. Whether rising in solitary magnificence from the bosom of the wide extended plain, or piled up as a separating wall through the length of a whole continent; whether belching angry flames from their blasted summits, and groaning with the intolerable fervor of inward fires till the solid earth shakes with the throes of their great agony, or standing for ever in rapt and voiceless communion with the silent skies of noon and the solemn stars of night; whether soaring aloft snow-clad to the untrodden heights where eternal winter dwells in "joy halls of

cold sublimity," or displaying the wide reach of genial slopes to the life-giving sun, blue with the mantle of cloudy piles and musical with the voices of streams that entice the delicate-footed Spring to plant her flowers on the edge of the glacier;—in every aspect and in every form, in every age and in every land, mountains are the fit representatives of everything greatest and mightiest in the material world. They may be traversed with sacred awe, they may be studied with devout emotion, exhibiting upon their scarred summits and rocky sides the footsteps of the "dreadful God." On their ancient walls and cloven battlements we may read the record of the goings forth of creative power in the building of worlds. The sacred language of the Hebrews does not contain the technical terms of modern science, but it often speaks of the mountains as if they had a living soul, and could sympathize with one who had retired to the sanctuary of their solitudes for prayer and worship. One who had been from early youth a devout reader of the most sublime passages in the Psalms and Prophets would have the most sacred images and lofty thoughts thronging upon his mind when alone among mountains. When God came from Teman, and the Holy One shined forth from Mount Paran with the retinue of the ten thousand of his saints, and His glory covered the heavens, and the earth was full of His praise, it is declared by the prophet that the everlasting mountains were scattered and the perpetual hills did bow. When the richest blessing is promised to the people that faithfully keep the commandments of the Lord, it is declared that theirs shall be the chief things of the ancient mountains and the precious things of the everlasting hills. When God would give the strongest assurance of the immutability of His promise to them that trust Him, He declares that the mountains shall depart and the hills shall be removed, but His kindness shall not depart nor the covenant of His peace be removed. When the servant of God is ready to sink under the waves of affliction that sweep over his soul,

he looks for help to the everlasting hills—he lifts up his eyes to the high places of the mountains and waits for the dawn. In the day of deliverance the mountains bring peace to his soul, the mountains and the hills break forth before him into singing. The herald of glad tidings comes with beautiful feet upon the mountains. In the last days, when righteousness shall fill the earth, the mountain of the Lord's house shall be exalted above the hills, and all nations shall flow unto it. If we turn from the figurative to the historic language of the Scriptures, we shall find still more to impress the mind of a devout Hebrew with the feeling that the mountains afford a fit sanctuary for prayer and communion with God. He made them the scene of the most awful and glorious manifestations of Himself on earth. He set them up as witnesses and monuments of His own mighty acts in the government of the nations and in the redemption of man. They are appointed to be the impress of His finger and to tell of His greatness, until the conflagration of the final day shall sink them again in the same fires by which they were upheaved of old from the molten sea of a chaotic world. The primitive Eden was adorned and made glorious in the eyes of its blessed inhabitants by mountains. From their snowy tops and secret springs sources were supplied for the great river whose four-fold branches encompassed and watered the whole land of Paradise. When all the families of the earth, with a single exception, were buried in one universal grave, it was the mountains that first rose above the avenging waters in token of reconciliation with the surviving representatives of a disobedient race. It was the mountains that extended their rocky arms to receive back the weary fugitives of the waves to the forfeited inheritance of sunny hills and fertile plains and revolving seasons. The trial of faith which Abraham, the father of the faithful for all time, endured, was appointed him upon a distant mountain. He went a for weary journey of days with his beloved son, carrying the dread secret of the commanded sacrifice like a barbed arrow in his aged heart, and the sacred height which the Lord showed him afar off was destined to be the scene of the great and final sacrifice for the world's redemption. When the Ancient of Days bowed the heavens and came down to proclaim His fiery law to the gathering tribes of Israel, it was upon a desolate and hoary mountain that He made His seat. For twice forty days the mighty God set up his throne upon the rocky heights of Sinai. His descent was proclaimed by the trumpetings of archangels; He was attended by the myriads of the heavenly hosts, and the place of His glory was veiled with clouds and thick darkness on

the holy mount. And the same heights were swept by the strong wind, and scorched by the devouring fire, and rent by the earthquake when the mighty power of Jehovah spoke to Elijah in the still small voice. When Aaron the first high priest and Moses, the great law-giver of Israel, had completed their course, and the time had come for them to be gathered unto their fathers, by command of God they went up into a mountain to die alone.

When the pillar of the cloud and the fire had led the wandering tribes into the possession of the promised land, the awful symbol of the Divine presence settled down upon a mountain and made it a place of Jehovah's name, and the Holy Hill for the gathering of the people. When Israel revolted and cast down the altars of the Lord, and the whole land was blasted with drought and famine in the days of Ahab, it was upon a mountain that the lost fire came down from heaven to rekindle the sacrifice at the word of Elijah. All these and many similar facts in sacred history were familiar to the devout in Israel at the time when Christ appeared. As it was his purpose to confirm and complete the whole course of Divine instruction carried on in previous ages, we are not surprised to find him giving an additional consecration to mountains by his life and instruction. It was upon the top of an exceedingly high mountain that he rejected the offered kingdoms and glory of all the earth, and in so doing triumphed forever over the tempter's power. It was upon a mountain that he appeared in the majesty of meekness and love to begin His ministry by promising infinite blessing to the poor in spirit, the pure in heart, the mourning and the merciful. It was upon a holy mount that He was seen by the chosen three of His disciples transfigured and clothed with Divine majesty, and declared to be the Son of God by voices from the excellent Glory.

It was upon a mountain that He completed in His own person the expiatory sacrifice which will be remembered in eternity as the greatest event of time. And when His earthly mission was accomplished, it was from a mountain that the Conqueror of sin and death re-ascended triumphant to His heavenly throne.

All this is in accordance with the sacred promise which had been given to mountains in all the previous revelations of God to man. It all agrees with the Divine greatness which belongs to Christ as the eternal Son of God. But there is one thing more which draws our hearts to Jesus with the deepest wonder and sympathy. He was accustomed to go away alone to the silent sanctuary of the mountains, and spend the whole night in prayer to God. All day long, in the

crowded and stifling synagogue, in the narrow and equally crowded streets, and finally on the bright and burning sand of the seashore, He teaches the multitude and heals the sick. All are eager to approach Him and weary Him with questions—some from idle curiosity, some from vanity, some in the spirit of cavilling and with a desire to catch Him in His words, some to draw His attention to subjects of petty and personal interest, and some from an earnest and humble desire to learn the truth from His lips. The multitude around Him is in constant commotion, swaying to and fro with the efforts of some to get nearer and of others to escape. His voice is sometimes drowned by the cries of the suffering and the insane, whom friends are endeavoring to press through the crowd and set down before Him; and then again by the shouts and exultations of those who have been suddenly healed of long and hopeless disease. He speaks kindly, patiently with all, and is always clear, calm, earnest, amid all the tumult and excitement of the people. They give Him no time to eat or to rest. Every applicant for help thinks his own case is the most urgent, and no sooner is one relieved than another comes in his place. The immediate friends of Jesus think He is beside Himself, and they try to withdraw Him from the crowd, but without success. At last He goes down to the seashore, and as the people press upon Him, still eager even to touch His garments, He enters a fishing-boat, and, thrusting out a little from the land, finishes the long and weary day by speaking from the boat to the crowd on the shore. And now, when the sun has set and the night comes on and the people are scattered to their homes, the disciples think that the Master will rest, and that they shall see Him a little while in some quiet home by themselves. But no; weary, hungry, exhausted as He is, He refuses to go with them to the town and seek refreshment and repose. He sets His face toward the dark and solitary mountains and moves off alone, forbidding His disciples to follow Him. He tells them where they will find Him in the morning, but all night He must be alone in the lofty and desolate sanctuary of the mountains with God. They watch Him as long as they can see His solitary form crossing the narrow plain and climbing the steep heights, and then they go to their homes to sleep, and He to some dark and sheltered spot to spend the whole night in prayer to God. He has no sins to confess, no pardon to seek, no griefs of His own to bewail, and yet there he pours out His soul, with strong crying and many tears, while the slow hours of the night wear away. The wicked world sleeps while the sinless One waits in weariness and pain to

pray all night that the world may be saved. Before entering upon His public ministry, He spent forty days and nights in solitary spiritual conflicts and mighty wrestlings amid the most dreary mountain solitudes in all the land. The whole night before the delivery of the sermon on the mount He spent in prayer on some solitary height above the elevated plain, whence He came down to meet the people in the morning. When the multitude would seize Him by force to make Him their king, He stole away from them under the covert of darkness, and went to an uninhabited table-land to pray. When He called and commissioned His twelve apostles, He had prepared Himself for that most important and critical selection by spending the whole previous night in prayer alone among the mountains.

(To be concluded.)

CHARITY NEVER FAILETH.

The Secret of true Severity and of just Severity.

No man is a true freeman whose own comfort is at all involved in, or dependent upon, the discomfiture of any other human being,—who will not gladly hear any clear and complete vindication of any other person's conduct and conversation. The precept that "Charity seeketh not her own," clearly conveys to the seeking mind much more than a warning not to covet that which belongs to others, either in reputation or in outward substance. So also the other precept that "Charity believes all things," equally, or more apt to be neglected in its proper sense, undoubtedly enforces not only an abstinence from evil surmising, but an addiction to good-surmising, with the implied assurance that God will hold Himself responsible for, and will work all necessary correction of, whatever blunders of opinion and conduct may arise from this observance of the "royal law," (James ii, 10) "Thou shalt love thy neighbor as thyself."

Deprived thus of all pretext for censoriousness, either on God's account or his own, the true Christian will find no occasion for passing beyond the appreciation of conduct at its best current value, to the imputation and affirmation of improper motives or dispositions, such as self-interest, jealousy, and hypocrisy, except the fear for the safety of his neighbor's soul, and the duty before God of not participating in, or lending positive countenance to deeds or words, for which the best explanation that he can surmise is, that they arose from bad motives. If there is any crisis in life at which the appearance of earnestness and vehemence, even to the degree implied in the command, "be ye angry and sin not" (Eph. iv, 26) is appropriate, surely this is it. And those who, by carrying out

the law of good-surmising, acquire the most advantageous stand-point of observation and influence in the arena of social relationship, are as surely the persons who will be the most largely called upon to dispense such wholesome severity, at the risk of frequent ingratitude, which they may then be privileged to share with their Heavenly Father Himself.

SHALL FRIENDS PLANT CHURCHES?

[The following timely utterances are from *The Maryville Monitor*, (for First mo.,) edited by Yardley Warner.]

The Quaker side of the work might as well be told, as it is the whole truth, and nothing but the truth.

The committee of Indiana Yearly Meeting have nothing to be ashamed of in their work that I know, either in Arkansas or Tennessee. They proceed on the fact that their religion is (as near as they can conceive) the religion of the primitive Christian believers, and that if any sect has a call to propagate it, that sect has which holds up preëminently the angelic proclamation, "Glory to God in the highest, peace on earth, good will to men!" the command, "Freely ye have received, freely give;" "My kingdom is not of this world, therefore cannot my servants fight;" "Bless and curse not;" "Swear not at all;" "One Lord, one faith, one baptism;" "Go ye forth, and teach all nations, baptizing them into the name of the Father, Son, and Holy Ghost." * * *

He himself having once for all "entered into the holy place, and obtained eternal redemption for us;" we, having therefore boldness to enter into the holiest by the blood of Jesus, can now draw near with a true heart "in full assurance of faith." So believing, they are not only not ashamed of their work, but seek to co-operate with every providential opening to spread it for the teaching of these Bible truths and uplifting the Freedmen to such a morality as is consistent with them, and with this other Bible truth, viz.: "That God hath made of one blood all nations of men for to dwell on all the face of the earth."

They have therefore sought to keep alive among their friends in religious fellowship with them everywhere, an interest in favor of continuing the work among the Freedmen, as a permanent work of the Church, for a long time to come. The instrumentality of the teacher being the main one, they have made the normal training of the Freedmen a paramount aim. They cannot shrink from the promulgation of those vital doctrines of Christianity as a concomitant of their educational labors, merely because of a fear of being counted as Quaker proselyters. * * *

They judge that if those principles which form the bond of their organization as a religious body, are true and indispensable to them, they must be so to others; and a duty must rest upon them as good stewards of the manifold grace of God, to let the light of them so shine before men, that others seeing the good works growing out of the seed or leaven of Divine life, may be drawn to glorify our Father who is in heaven; knowing that "Whosoever shall be ashamed of" Him and of His "words, of him shall the Son of man be ashamed." They cannot think that this putting their light under a bushel, because of the fear of some men, or the over-weening favor of other men, who would coax them to give up their schools and pupils to stronger societies, will be pleasing to Him who first called them to this work, who has since given them such signal opportunities for carrying it on, and such manifest blessings on its progress. They cannot believe that, just when the open-hearted, single-eyed Freedman, who had prayed long for liberty in faith that it would come, has also enjoyed some little emancipation from the slavery of tradition, and inquires the way of God more perfectly, delighting in the soul-absorbing reality that he can, if he thirsteth, "come" at once "to the waters," that even "he that hath no money can come, that whosoever will may come, that the Spirit and the Bride say come," without any human intervention, without money, without price, without preacher, without minister, if only the soul is given wholly to the true Minister of the sanctuary: just when he begins to perceive the beauty of the gospel as a whole, to know in some degree what "the Word of God" is, and that it must have free course, and can be glorified through feeble instruments,—women, as well as men,—that neither sex, color, nor clime, nor any condition but that which is opposed to holiness and purity, can limit its operations: when he begins to ask, what is the Church? and to find it made up of all the new born the world over, the sanctified, the pure in heart who alone shall see God; shall we then give him over to teachings which warp his mind toward a way of worship and teaching which goes to make the gospel a thing for trade, to make a man-priesthood a necessity for worship, so that a congregation must adjourn if a man does not stand there, between them and God, though they have "such an High Priest touched with a feeling of their infirmities," the one Mediator and the only Priest contemplated by the gospel between us and God.

We are here brought squarely to the question: "Will the Quakers plant churches among the Freedmen?" Yes, if they come to Christ, and desire fellowship with those

who hold Quaker principles. Why not? We cannot work at random, nor without the *guide and support of those principles*. Are they not good enough to be planted? Are we ashamed of them, or afraid to see how they would set on the negro? If so, then we admit that God is a respecter of persons. The committee plainly say by their persevering work in Helena and Tennessee, No! Friends consider the cause of Truth too dear to rest under the shame of deserting it as soon as it takes root in hearts that beat a true response to her teachings under "a skin not colored like their own." But they do not (nor wish to) make the joining in church membership a *condition* for enjoying school privileges. They do not say they "withdraw support from all schools which have not church connection with them," thus making proselyting the first step towards planting a school and church combined. Yet we say to all true Quakers, if you set about Evangelizing, or joining in mission work at all, *do it with and for your own church*, clear of the martial spirit, and of the false maxims of war.

This is just plain common sense, and common courtesy, in obeying the organic law of self-preservation, whilst doing as we would be done by. We have an organization; we believe in its evangelical soundness, and that it is sufficient for our needs as Christians. Simply to hold our own honestly, "with malice toward none, and with charity toward all," is not sectarian. The field is open to all; each may reap and gather wages, ("*sheaves*") and each in obedience to the orders of the great Husbandman.

THE AMERICAN MISSIONARY ASSOCIATION.

The Twenty-sixth Annual Report of this body (for 1872,) contains much interesting information, some of which has been already laid before the readers of *Friends' Review*. The following selections appear to be worthy of reproduction now.

EDUCATION AMONG FREEDMEN.

To those (if there be such) who may suppose that the time for aid from the North to this cause is nearly ended, we commend the following extract from the report of a committee of the Association:

"The magnitude and importance of this work can hardly be overestimated. Only one thing has more impressed the committee in going through the interesting and impressive details placed before us, namely, the necessity of its immediate and great enlargement. While we stand appalled at the masses of colored men suddenly called to citizenship without being educated to it, our obvious duty to push the work of educating their children, so soon to be men and women them-

selves, with all the energy, compass and completeness possible, is not only unquestionable but oppressive. More than the \$328,000 expended on the whole work last year; more than the \$400,000 recommended to be raised by the National Council at Oberlin a year since, is needed for this branch of the work alone. Two things alone the institutions of various grade sustained by the Association do not seem to lack—a multitudinous and enthusiastic attendance, and the influences of the Holy Spirit. In all other respects their wants are many, great, and pressing. The very great wisdom of planning and planting the higher institutions for this most needy people at the earliest moment is now apparent. It will be the highest wisdom now to improve and elevate them in advance of the immediate necessities created by the rapid progress of the lower schools. Thousands will presently be knocking at the doors of these young colleges, where now there are hundreds; and instead of a hundred teachers of common schools, and a little more than a hundred teachers of graded schools, there will soon be thousands upon thousands of such Christian teachers needed. The call upon persons of large means to endow and equip these colleges, for which large sums are needed, will, we trust, be heeded. Such operations springing up among the people or the pupils themselves, as that of the Jubilee Singers, putting \$20,000 into the treasury of a single institution, manifestly can not be repeated. Evidently, too, the work of the Association must pass more and more out of the realm of common-school instruction, and develop itself more and more in that of the higher education. The teachers and leaders of the people must come from the normal schools and colleges now established in usefulness and in the confidence of the people, and of the former at least many more must hereafter be founded. And these will require ample gifts, and a great many of them, as well as the colleges. The time has clearly come for a notable enlargement of Christian and public-spirited munificence in this grand work of educating a people in knowledge and culture founded on the sure foundation of God's holy word.

The committee can not bring back the subject referred to them to the action of the Association without uttering their profound gratification at the features of conversion experience among students which come out in the detailed reports from the different institutions. Conviction of sin, continuous enough to show its reality and depth, followed by a clear and distinct sense of pardon and acceptance through the blood of Christ, have marked these conversion experiences in a degree to certify the thoroughly evangelical

character of this education work, and call for profound gratitude to God. In this view, what has been begun in some institutions in the training of well-educated colored preachers is of the greatest moment and hope. The committee have been stirred with wonder and joy at the onward movement disclosed in the papers placed in their hands; and they are impelled on all accounts to say that a *very great increase of gifts* is merited and loudly demanded, for the endowment and equipment and current expenses of these colleges, seminaries, and schools."

GEORGE W. MAGOUN, *Chairman.*

POOR WHITES OF THE SOUTH.

C. H. Fairchild, of Berea College, Kentucky, writes thus of a part of the population of that State:

"The work among the whites of the hill-country is developing in interest and importance every year. It deserves more attention at the hands of benevolent men than it has ever received. Five years ago, General Runkle, in an official report, said that 'for this class there has no provision been made, either by State or national authority, and benevolence has never gone within its borders.' No more interesting missionary work can be found in our own or any other land. Hemmed in by mountains, and living in a State which has never fostered educational influences, except for the rich, they have been left behind in the world's progress. In some counties not two weekly newspapers are taken, and this is a fair type of the general ignorance of this mountain country. Yet these men were loyal during the war, are plucky in disposition, are proverbially hospitable, and are now singularly open to religious and educational influences. The effort made by professors and scholars in establishing common schools has met with very great success. But the scarcity of teachers is very great, and will continue so until Berea College can educate these of their own number to meet this demand."

LINGERING SUPERSTITION.

A missionary at Pine Bluff, Arkansas, gives the following account of a scene among the freedmen:

"I witnessed a 'baptizing' here not long since. To me the jumping, shouting, dancing, and screaming seemed perfectly horrible in connection with such ceremonies. It seemed sacrilegious. One of our young men stood at my side quietly during the baptizing, and as I looked up at him, I noticed the tears silently rolling down his cheeks. Noticing my look, he said, 'O, Mrs. Allason, I do so long to be admitted into one of Christ's churches, but it seems to me I cannot join in with this noisy crowd. It seems to me I want to be alone with my Saviour, and I feel

very still away down in my heart, and yet so happy. But although I know these people do not mean it for that, still this noise and fuss seem to me like a mockery of the gentle Jesus.'"

SPIRITUAL NEEDS.

The following are among the concluding words of the Report:

"We but reëcho the voice of all missionary societies when we utter our prayer for a spiritual refreshing from on high. The whole church needs it, that its benefactions may be systematically and copiously poured forth, and that they may be given in a spirit that will carry with them the Divine blessing.

All our missionary work, as well as the churches, need this effusion:

1. The anti-slavery discussions of the last forty years were a John-the-Baptist call to repentance, which was followed by the war laying the axe at the foot of the tree. Then came the Christ like mission of the teachers and ministers, instructing the emancipated slaves; but the full gospel blessing will not be reached till the Pentecostal baptism shall fall upon teachers, missionaries, and people, quickening all activities, and giving them a power that shall bring forth new-born souls, not by scores and hundreds, but by thousands upon thousands, that shall break down all walls of caste-prejudice, so that there shall be no blacks and no whites, no North and no South, but when all shall be one in Christ Jesus; and when Africa's redeemed sons shall return to spread spiritual life and light over her long-darkened and desolated lands.

2. In like manner, the incoming peoples—infidel, semi-infidel, and papal—from Europe, and the heathen from Asia, headed by the Chinese, should not only be welcomed by our rich soil, equal laws, and free schools, but their coming should be to a Pentecostal Jerusalem, that they, out of every nation under heaven, might hear the Gospel, sent home to their hearts by the power of the Holy Ghost, so that they may dwell among us, eating their meat in gladness and singleness of heart, or, like the eunuch, returning baptized and instructed in the divine word, may bear the precious gift to the land whence they came.

2. Especially is this needed for the red man of our forests. A new world is rising around him, coming out of the chaos of crime and cruelty, and it needs not only the power of the Government to fix the firmament of law, order and justice, but also, and above all, the Divine voice to call the man into existence, and the Divine spirit to breathe into him the breath of spiritual life.

Whosoever thinks himself wise enough, or virtuous enough, is in a fair way never to be either.

A CHRISTIAN SCHOLAR.

One of the most eminent examples of the Christian philosopher, of one who united high scientific genius to the faith and endurance of saints, was furnished by the late Professor George Wilson, of Edinburgh. For many years he enjoyed good health, but at the age of thirty-two he was attacked by rheumatism, which left a painful disease of his ankle joint. From this time his life might almost be called a martyrdom. At a later time when lecturing to his pupils on the use of chloroform, he made this statement about his case: "Several years ago I was required to prepare, on very short warning, for the loss of a limb by amputation. A painful disease, which for a time had seemed likely to yield to the remedies employed, suddenly became greatly aggravated, and I was informed by two surgeons of the highest skill, who were consulted on my case, that I must choose between death and the sacrifice of a limb, and that my choice must be promptly made, for my strength was fast sinking under pain, sleeplessness, and exhaustion. I at once agreed to submit to the operation, but asked a week to prepare for it; not with the slightest expectation that my disease would take a favorable turn in the interval, or that the anticipated horrors of the operation would become less appalling by reflection upon them; but simply because it was so probable that the operation would be followed by a fatal issue, that I wished to prepare for death, and what lies beyond it, whilst my faculties were clear and my emotions were comparatively undisturbed; for I knew well that if the operation was speedily followed by death, I should be in a condition, during the interval, in the last degree unfavorable to making preparation for the great change."

The operation was successful, but his general health continued deplorably bad. But we are told that "he now realized deeply his personal need of a Saviour. The bed of affliction was made to him a blessing; the chastening of the Lord was to his profit."* It is remarkable that with the period of ill health commenced the period of his usefulness as a lecturer for learned bodies on scientific subjects. He was often obliged to lecture with a blister or issue on his chest. For fifteen years the heroic struggle with a feeble diseased frame continued. He became Professor of Technology to the University of Edinburgh, and Director of the Museum. In the meanwhile he was a most industrious and voluminous writer. The author of an article on him in the *North British Review*—to which we are indebted for much information respecting him—prefixes a list of sixty-eight publications

by him, ranging from volumes to magazine articles. Many are on subjects of purely scientific interest, some are contributions to scientific biography, and a few are writings of great general interest. The best known of these is his "Five Gateways of Knowledge." He beautifully speaks of the organs of the senses, "the loopholes through which the spirit gazes out upon the world and the world gazes in upon the spirit—porches which the longing, unsatisfied soul would often gladly make wider, that beautiful material natures would come into it more fully and freely; and fenced doors, which the sated and dissatisfied spirit would, if it had the power, often shut and bar altogether." Here is another thrilling passage from an essay: "Great as romancers of old have told us, that the sidereal system could not stop, but must for ever go on printing in light the cyclical writing of the firmament. But in our own day and amongst ourselves, has arisen a philosopher to show us, as the result simply of physical forces working as we observe them do, that the altered firmament of heaven will one day see all its scattered stars fall, like the ruined type-setting of a printer, into one mingled mass. Already the most distant stars, like the outermost sentinels of a flock of birds, have heard the signal of sunset and return, and have begun to gather closer together and to turn their faces homeward. Millions of years must elapse before that home is reached and the end comes, but that end is sure. God alone is eternal, and they who, through His gift, are partakers of His immortality." We believe, however, astronomers are by no means agreed that Sir William Thomson's calculations on this point are conclusive.

Professor George Wilson lived under a settled, abiding sense of the insecurity of human life. He once said to a friend on wishing him good-by after a morning visit, "I am trying to live every day so that I may be ready to go on an hour's notice." To another friend he said, "*I am resigned to live.*" To another, a few days before his death, he said, "I can say from experience, it was good for me to be afflicted." He died after a long illness, in the faith of Christ, November, 1859.
—*Leisure Hour.*

AN interesting association exists between the sea-swallow and the fishermen of Lees, Pallagéri, in Lapland. In the centre of the lake is an island, on which the fishermen build their huts in summer. At early dawn the sea swallows gather round these huts, and their cries admonish the occupants that it is time to begin the day's work. The boats are hardly loosened from their moorings when the birds start out to find a part where the fish are abundant. The boatmen are governed

* *North British Review*. Vol. xxxii.

entirely by the movements of the swallows. When the birds stop and redouble their cries, the fishermen know they have found a spot where they will be repaid for their labor. They hasten forward, cast their nets, and soon have the satisfaction of finding them well filled. In accordance with the old maxim that the laborer is worthy of his hire, the swallows receive their share of the booty. Every fish that the fishermen throw up in the air is gracefully caught by the birds; and, indeed, they are so tame that they sometimes come into the boats and help themselves out of the nets. If one spot becomes non-productive, the birds lead the way to another. Towards evening men and birds return to the island, and the birds hasten to clear the boats of the share left behind for them by the fishermen.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 22, 1873.

THE LORD REIGNETH.—"The Lord sitteth King upon the flood; yea, the Lord sitteth King forever." In times when trials and discouragements press upon the visible church, or upon the soul of the Christian, when the power of the enemy is shown in sowing distrust among brethren, when stagnation which tends to death seems ready to overcome some, and the recoil from such a state to carry others beyond the safe leading of the Shepherd, how comforting it is for the soul to look up unto the Lord Jesus, and remember that He must and will reign till He hath put all things under His feet. He may seem asleep in the hinder part of the ship, but at the cry of His afflicted ones, whose faith ought never for a moment to fail through trial, He will arise and rebuke the wind and waves, and there shall be a great calm.

When difficulties occur in a congregation, or among a larger company of believers, we are prone to look directly to individuals or parties as the cause of them, and our apprehension or animadversion is directed toward them. But it should ever be remembered that "we wrestle *not* against flesh and blood." Our fellow-men are not the sole cause of the offences we deplore. We wrestle, both within our own hearts and in the church, against spiritual enemies, whose power is indeed great. Not regarding too much those who, overcome by temptations, would prove stumbling blocks

to us, but knowing that it is the arch enemy and his principalities with whom both they and ourselves have to contend, we should distrust all human strength, and go directly to our Lord and King. Crying to Him for deliverance from His enemy and our enemy, and feeling the greatness of our need, we must take unto us "the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand." All trials, all chastening, whether of individuals or of the church at large, are in fatherly love, "that we may be partakers of His holiness." The deepened sense of the imperfection of our nature, and of our liability to sin and error, should, under this chastisement, but lead us to more complete self-abasement and self-renunciation, with hearts uplifted in fresh trust to our all-sufficient Saviour. He still watches over each one of His children. He sometimes allures us into the wilderness, where human consolation fails, and all creaturely helps seem to have proved unavailing, where we learn deep lessons of the deceitfulness of sin. He then speaks comfortably to us. He reveals Himself in the fulness of His love and saving power. He gives vineyards thence, and makes the valley of trouble a door of hope. We learn then no longer to call our Redeemer only "my Lord," but "my Husband;" and as the bride shares all she needs of the riches of the bridegroom, so may the soul or the church, through the prayer of faith, find all her need supplied from the riches of her perfect Saviour and Redeemer. He would have His people draw rich experience of added purity and fitness for service from every occasion of perplexity and sorrow. How sad it would be that any should have the sorrow, and lose the good it was intended to work out. There is always to the dedicated, trusting child a plain path in every day of confusion. "Follow me." If thine eye be single to the Lord's will and guidance, thy whole body shall be full of light. With a will trained to cheerful submission by the discipline of suffering, with deeper communion from being privileged to share the afflictions which are behind for the body's sake, with faith and patience strengthened by finding how the Lord delivers in all extremity, let hope, which maketh no:

ashamed, spring up in every faithful heart, that truth shall not perish, and the salvation of souls shall still go on, until "the mountain of the Lord's house shall be established in the top of the mountains." For yet a little while and he that shall come will come, and will not tarry."

"PRINCIPLES AND PRACTICES." — Elsewhere in this number we have inserted some instructive remarks from a correspondent upon this subject. It is a large and important one. Very much of the diversity of sentiment among Friends to-day may be traced (we believe) to a want of agreement upon the right relation between *principle* and *practice*. Undoubtedly, every principle must be maintained unswervingly, under all contingencies; and every practice must be conformed to right principles. But, does the same principle, the same *testimony*, invariably involve, or even allow, the very same outward practice under all the changing circumstances of time and place?

There will never be any new gospel, or any new morality. But we ought not to doubt or to be astonished, that the right applications of the unchanging principles of Truth must vary somewhat (as have the *dispensations*) with the movement of the ages, and even with the progress of the generations. We all cling, naturally, to the ground we stand upon; this is our gravitation. But gravity is not life. We all owe a very great debt to the past. But "the just shall live by faith;" and we are to "run with patience the race that is set before us." Should any, who hear the voice of their Divine Guide, turn back to look for tracks made by themselves or others, to judge whether they lie in just the same direction as the path into which they are called, will they not be in danger of becoming pillars of salt?

Far be it from us to plead for *any* uncalled-for innovation whatever. A reverent, thankful valuation of the true life of the past, and of what it has left us of outward usage and practice, as well as of principle, is a duty. We would advocate no change not made for duty's sake; and would be slow to apprehend occasion for such. Yet let none rashly judge others herein; rather desiring to maintain "*in all things charity*." The past history

of the Society of Friends presents a record of many very wonderful mercies, of the abundance of God's providence and grace in Christ Jesus. Let this record never be put aside or forgotten. But, more than all, let us esteem our worthy predecessors' *principles*, attested by their lives. As they followed Christ, so we ought to follow *Him*. Let us love, and choose whenever and wherever we may, "the old paths;" yet ought we most earnestly and prayerfully to desire that our feet may not be caught and held back, unbidden, in any footsteps of the past. "Obedience is better than sacrifice."

THE FREEDMAN'S FRIEND — From the last number of this paper, for Second month, we take the following encouraging words:

"The work among the Freedmen is progressing, perhaps, more favorably than at any other season since it was begun in North Carolina.

"The schools number 16, and are under the charge of a corps of teachers who are, it is believed, as efficient in proportion to their number as any heretofore laboring under the Association.

"The number of pupils enrolled in the day schools is 1706, in the night schools 203, in the First day Schools in which our teachers are engaged, 1418.

"The bounty of contributors, and the prompt co-operation of our Friends of the Women's Aid Association, have enabled our Superintendent and teachers to do much to alleviate the suffering of the poor during the severity of the winter.

"The same workers are endeavoring by example, by direct instruction, by the diffusion of Bibles and Tracts, and by aid in the teaching and furnishing of First-day Schools, as well as by many indirect methods, to advance the colored people in Christian civilization. This latter is our aim. Deeply as physical suffering and the misery of degrading poverty move our sympathies, we regard all help given directly to its relief as a sad though real necessity. It but stimulates us to greater effort, and more fervent desires to stop the fountain from whence such misery flows, by faithful instruction in industry, morals, school learning and the great truths of the Christian religion.

"We are deeply thankful for the Christian tenderness and pity which have overflowed from many hearts in recent contributions, but would also beg all who have so contributed to reflect upon the causes of suffering, that they may be equally ready to sustain the work of stopping those causes.

"We give to sufferers a pity almost unknown to paganism, and born of the example, teachings and spirit of the Lord Jesus Christ. But faithfulness to these will lead also to steady, self-sacrificing aid in moral, mental, and religious instruction of the Freedmen."

"The work has been a developing one, and as it is guided by judgment, enlightened by the wisdom given to all who ask without wavering, we

believe it must culminate in the training of our best pupils as teachers, under the immediate care of those whose whole views of life are in accord with our own convictions."

THE OLIVE LEAF.—The first number of this long expected monthly has been issued. Its publishers (our friends D. Hill and J. M. Hussey, of New Vienna, Ohio), state that the number of subscribers is not yet sufficient to sustain it; but they hope that it will soon largely increase. We cordially unite in this hope, believing that a good paper of this class has long been wanted.

DIED.

PARKER.—On Second mo. 23d, 1872, at her residence near Arba, Randolph County, Indiana, Sarah Parker, in the 67th year of her age; a member of New Garden Monthly Meeting. She died in peace, extolling the goodness and mercy of her Saviour, often exclaiming near the close, "It's all of mercy."

GARDNER.—On Eleventh mo. 15th, 1872, at the residence of her brother, John Davis, Union County, Indiana, Sarah, wife of Aaron Gardner, in her 83d year. She was an esteemed member and Elder of Salem Monthly Meeting. During a protracted sickness she manifested patience and Christian resignation, and her close was peace.

GREGORY.—On First mo. 14th, 1873, in his 6th year, Allen, son of Omar and Rebecca Gregory, members of Cedar Creek Monthly Meeting, Iowa.

CATES.—On Tenth mo. 5th, 1872, at his residence in East Vassalboro', Me., Edmund Cates, aged 76 years; a member of Vassalboro' Monthly Meeting, and over forty years an Elder. He suffered much at times from local disease, but was favored during the last few days of his life to be free from pain, and being sensible that his last day was approaching, said to an only daughter, with whom he resided, that "the end, for which he had been preparing many years, was near; that his cup of suffering was about filled up, and he saw nothing in his way." He was sound and clear in the faith and doctrine of the Gospel of Christ, had a low estimation of himself, and depending upon the forgiving mercy of God through Christ his Saviour for salvation, quietly passed away as one falling into a sweet sleep.

PEARSON.—On Twelfth mo. 24th, 1872, Baily Pearson, in the 66th year of his age; a member of Ironton Monthly Meeting, Wisconsin. He gave a very satisfactory evidence to those around him that his peace was fully made, and at times was engaged in thanksgiving and praise, in a very tender and affecting manner. He was in attendance of Winnebago Quarterly Meeting and the General Meeting succeeding, when he was taken sick, more than one hundred miles away from home. He was brought home a great sufferer, but said he had nothing to regret in having gone, for the enjoyment of the feast was an ample reward for all he suffered.

CORRESPONDENCE.

NORMAL INSTITUTE, HELENA, ARK., 2d mo. 4, 1873.

WANTED,

To create an *Endowment Fund* for this Institution—which already has sent out twenty-eight teachers (colored)—500 letters like one which I have received from some un-

known person, enclosing a bank bill for \$100, asking me to acknowledge its safe arrival in *Friends' Review*, and to use it in aiding one or more persons, boys or girls, so far as it goes, in their expenses for school in the Institute. It is at once applied to two girls—one aged fourteen and the other nearly seventeen—orphans; their own savings being nearly used up. The former is the best scholar in the school, and ought to graduate; she assisted in this school for two months during the fall term of Eighth and Ninth months last, successfully. The other expects to teach during the coming autumn.

This letter comes with its precious contents in answer to private and public prayer offered on the day of the date of the letter (First month 15th, 1873), as well as at other times, for this very purpose, to which fact more than myself can attest. On the 15th was our usual mid-week meeting, which was held in the school, and was unusually solemn and interesting. The plan of salvation by faith in the blood of Christ was clearly and forcibly set forth in the ministry, and at the close the question was asked: Are there any here who *feel* their need of, and who truly and sincerely *want* salvation? And are they willing to accept it on the grounds proposed, and ready to call mightily "on the name of the Lord" that they may be saved, the holy influences of Christians' spiritual aspirations hovering around you and helping you? Let such rise to their feet. A response was given by quite a number of young men and girls, and some children rising promptly. God be praised for the abundant outpouring of His blessed Spirit all over the land, and let His truly baptized and anointed believers pray that a special *shaking* might quicken up the dark hearts of the benighted inhabitants of this slave-cursed, war-ravaged land. "Where darkness covers the land, and gross darkness the people," where His holy commands are disregarded or scarcely known, the Sabbath desecrated, and intemperance, like some deadly besom of destruction, is sweeping wildly through the length and breadth of the country, talking unrebuked into the pulpit, and ruling the so-called religious bodies. O! send us the means and *money* to disseminate a knowledge of the Bible and the spelling-book. This is best done by qualifying teachers and sending them out to work. But few can possibly save the money to qualify themselves without help. And we believe in *asking* help. Therefore, O Lord, help us!

ALIDA CLARK.

WESTFIELD, N. C., 2d mo. 4th, 1873.

To the faithful laborers in Christ's vineyard:

The fields are white and ready to harvest in Surrey County, N. C., and many hun-

gry souls are crying for bread. We have diligently labored for many months for the upbuilding of the dear Redeemer's kingdom here, and have had the consoling evidence that the "word of God has not returned void." Many souls have been born of God, but we feel as if our mission was nearly at an end at Westfield, and we hope it may please the Great Head of the Church to turn the feet of some other earnest laborers to this place. The Lord will no doubt bless any who may feel it right to come. We will probably leave here inside of three months. May the Lord bless the provision of Zion, and satisfy all her poor with bread, in this isolated portion of the vineyard.

J. Y. HOOVER,
MARY J. HOOVER.

[The following is an extract from a private letter lately received from a valued correspondent in England.]

First month 23, 1873.

There is nothing which so fascinates and interests me in the memoirs and writings of the early Friends as their practical belief, that full trust and full consecration are followed by a full salvation from the power of sin. The possibility of such a deliverance had been a precious thought to me before I became at all familiar with the lives, etc., of the early Friends; and it was with delight and surprise that I again and again found it fully and boldly expressed by them. It seems to be the secret of their peace; and, of their power, as tools in God's hands. Surely, if the Friends of the present day seek for this blessing with full purpose of heart (not content with only finding forgiveness through the precious blood of Christ, and a *little* help in the warfare with sin), giving themselves wholly up to the guidance of the Holy Spirit, they will learn—more or less—that (as Thomas Story said), "God is able to carry on His work in the soul, *when and how* and to *WHAT DEGREE* it pleaseth Him." And if such should be the case—if the tithes are *really* brought into the storehouse, God must be true to His promise of pouring out a blessing.

For Friends' Review.

"WE HAVE NO NEED TO GO FROM OUR PRINCIPLES TO DO GOOD."

Some years since when a First-day school report was under consideration by New York Yearly Meeting, a discussion arose about receiving the reports of some mission schools. The meeting judged that the reports could not be received, as the schools had not been conducted according to Friends' principles. Some expressed the thought that mission schools could not be successfully carried on without deviating in some respects from Friends' prac-

tices. Ira Lapham, of Farmington, N. Y., remarked as above, "We have no need to go from our principles to do good."

The principles ever held and promulgated by Friends are the principles of the Bible. By being faithful to what those principles inculcated, Friends have been led into certain distinguishing practices. These practices have been religiously observed and held as testimonies; those testimonies being part and parcel of the religion of Jesus Christ. For example, peace is a Christian principle; as a man cannot be a Christian and entertain hatred in his heart, and practice resistance. Strict truthfulness is binding on the Christian without the addition of an oath. Temperance cannot be separated from the Christian code, as it is one of the seven virtues that adorn the man in Christ. "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them," is a paramount Christian obligation, "for this is the law and the prophets." The observance of this rule has placed Friends in the front rank in the liberation of the slave, and as advocates for justice to the Indian.

Non-conformity to the world is another Christian precept, and no marvel that it should be so, for "the friendship of the world is enmity with God." A clear view of the worship that is in spirit and in truth, and the service that is with the spirit and the understanding also, has led Friends out of the use of many empty forms and into a testimony to the freedom of the Gospel ministry, and against a paid service. Which of these testimonies can now be spared? War and hatred are still in the earth. Truth-speaking is evaded by some, although they may be under the obligation of an oath. The crime of intemperance abounds in the land with its many untold woes. Unregenerate men are still disposed to wrong and oppression. The slavery of fashion could scarcely be more exacting than at the present time. Ritualism and superficial worship have many votaries. The unbiased verdict must be "no testimony to spare." The mission of the Society of Friends in this direction is not yet fulfilled.

* * * * *

Are we not compassed about with a cloud of witnesses who have given abundant evidence of fruitfulness, and who were content to labor within the prescribed limits of our principles? Not only George Fox and his contemporaries, but a noble band of successors to our day. One may be named of modern time (Stephen Grellet) who was not only faithful but fruitful in Christian labor. And society was not straitened in fully sanctioning all his services. Neither did he engage therein without the unity of the church. Instead of being crippled, his hands were

strengthened in the work. Many others might be named who have served their own generation by the will of God, who were also fruitful and found ample room for all their labors without a compromise of the testimonies peculiar to Friends. * * *

The elder Friends should not only lead in the way, but take the younger with them into every Christian work as the truth may direct. That which the truth does not lead into cannot be termed Christian work. If there are any fervent young Friends who are not fully instructed in the way of the Lord, it becomes the Aquilas and Priscillas to take them unto them and expound the way of the Lord more perfectly. In order to this, the young have need to follow the example of Apollos, and receive such Christian instruction as may render their labors more efficient. In this way the excellencies of a well ordered house may be more effectually presented to a gain-saying world, and the badge of discipleship unmistakably seen.

That excellent principle that "rejoiceth not in iniquity, but rejoiceth in the truth," entertains a hope that there is much vital life in Society; many true disciples, embracing every age, who are endeavoring to attain to and maintain the condition which says, "not my will, but thine, O God, be done." May the prayer unitedly arise, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock." And may all so follow Israel's Shepherd as to be of His one fold.

ADAM SPENCER.

[Our readers will probably be interested in the account given below, which is condensed from the *Christian Union*. But we are not able to give our approval to the method (if that be intended) of limiting Bible-teaching to one lesson thus selected. This is too mechanical. Will it not tend to induce many teachers to rely too much on the outward "helps" so copiously afforded? And more than all, will it not lead some to neglect that best, indispensable help to every true Christian teacher, the help of the Holy Spirit?—ELS.]

A WONDERFUL MOVEMENT IN BIBLE TEACHING.

BY H. CLAY TREMBULL.

So rapidly and quietly has the movement for united Bible study in Christendom made progress thus far, that its magnitude and importance are as yet but partially comprehended by the public which is to feel its influence. Two years ago there was little agreement among the Sunday-schools of any country as to the subjects or methods of study.

The Christian public sentiment of the country compelled a meeting of leading religious publishers at New York, in August, 1871, to see if an agreement could be made on a common series of Bible-lessons for 1872. A compromise plan was adopted, by which portions of four proposed series of Bible-lessons for 1872 were brought together as an incongruous whole. The number of those commencing its study with the new year surprised its warmest advocates. Its rapid growth in public favor was yet more astonishing. Before the first quarter had passed, it was found that something like three millions of persons were engaged in the study of the uniform series, and with such satisfaction in it that what had been counted a doubtful experiment was already an assured success.

When the National Sunday-school Convention assembled at Indianapolis in April last, the public pressure on it was strong to plan for a completer and more systematic series of Bible-lessons, on which the whole country could unite. After full discussion the proposed action was decided on by a vote of ten to one, and a committee of five ministers and five laymen was selected, to arrange a schedule of lessons with a view to a seven years' course of study. That committee was promptly assembled, and commenced its work. The schedule presented for 1873 includes six months' study of Genesis, and six months' of Matthew. The new plan is fairly accepted by the Baptist, Congregational, Methodist and Presbyterian publication boards, the American Sunday school Union, and most of the private publishers of Sunday school periodicals and books throughout the land. The Canadian Sunday-schools are, perhaps, quite as fully agreed on this series as those of the United States. It is also, through a visit of Dr. Vincent to Europe, adopted more or less generally in Scotland, France, Italy, Germany and Holland, and it has not a few students in the Sandwich Islands. The London Sunday-school Union had already arranged another plan for 1873 when this schedule was presented; but that Society, with its schools, proposes to join in the great movement with the opening of 1874.

And now, as the year 1873 begins its course, more persons are week by week engaged in the study of the same Bible passage than ever before since the world began. And more helps are available for such study than ever before. The Union committee which selected the lessons furnish no comments on them. They merely name Bible passages for common study. But the several denominations multiply notes and comments on these passages, and undenominational notes are quite as abundant.

The importance of this movement can

scarcely be estimated. Its present magnitude gives it a place with the weightiest forces in the sphere of human thought and action. All the skeptical and rationalistic books ever written, over which Christian men have been anxious, have failed to exercise anything like such an influence as at present sways millions through the agency of this united Bible study.

THE CHIEF OF THE APACHE INDIANS.

Governor Safford, of Arizona, who recently paid a visit to Cochise, the principal chief of the Apache Indians, thus describes his interview :

"I examined the personal appearance of the renowned Apache chief. His height is about six feet ; shoulders slightly rounded by age ; features quite regular ; head large and well-proportioned ; countenance rather sad ; hair long and black, with some gray ones intermixed ; face smooth, the beard pulled out with pincers, as is the custom with Indians. He wore a shirt, with pieces of cotton about his loins and head, and moccasins covered his feet, which completed his costume. He is thought to be about sixty years of age. * * I found him camped among the rocks at the foot of the mountains—a place evidently selected with care to prevent surprises, and from which, with five minutes' notice, he could move beyond successful pursuit of cavalry. His lodge consisted of a few sticks set up in a circle, and skins placed around the base to break off the wind. Here he had about four hundred Indians of all ages. He has three wives. The last or youngest lives with him in his lodge, and makes his clothes and does his cooking. Each of the others has a separate lodge, and their children live with them.

Upon our arrival, Cochise directed his wife to prepare supper, and we were soon informed that it was ready. It consisted of thin baked cakes, boiled beef, coffee and sugar. We were not troubled with dishes, except tin cups for coffee. Captain Jefferts told me I need not give myself any concern about articles I had with me, as nothing would be stolen. All were anxious to see and handle everything I had, but, to their credit, I must say that I did not lose a pin's worth.

"In the morning, after breakfast, a cloth was spread upon the ground, and the head men were gathered around in a circle. Cochise arose and said : 'I am glad to see you, and the fact that you have come unprotected is an evidence that you had confidence in my professions of peace. Prior to the ill-treatment I received from Lieut. Biscom, I had been a good friend of the Americans. Since that time I have been their worst enemy. The time is within my memory when the plains were covered with herds and the mountains

were filled with Apaches, but now the herds are all gone and the number of Apaches greatly reduced. When I opened hostilities against the Americans, I and my tribe made a promise to fight until the last one was exterminated, but now I am determined to live at peace with every one on this side of the Mexican line.'

"When those who yield allegiance to Cochise are gathered together, they number from 1,500 to 2,000 of all ages. In the terms of peace recently made by General Howard, the Apaches have been permitted to retain their property and arms. They are well mounted, and have improved breech-loading guns. They are under no control except such voluntary obedience as they choose to give, but Cochise informed me that so far all have complied with his every request. They distinctly declare they will not place themselves within the power of the military authorities. Cochise could resist even the most superior forces, and protect his women and children as well. How he has managed to do this heretofore is truly wonderful, and shows he is a superior man. It is true the knowledge of the Apaches in regard to the country has been of great advantage, and by smokes they have a system of telegraphing by which they are able to communicate with their people over a large scope of country. If necessity required, they could subsist on the natural products of the country, and most of their mountain retreats are almost impassable for man or beast."—*Late Paper.*

CULTIVATION BY STEAM.

At an agricultural meeting, recently held in Scotland, some interesting statements were made respecting the origin, progress, and results of cultivation by steam in Europe. In 1855, a Mr. John Fowler, of Essex County, England, started his first steam-plough. Now, in Great Britain, there are single establishments for manufacturing steam-ploughs, so extensive that they furnish constant employment for not less than 1,200 men. In England, between 400 and 500 sets of steam-ploughs, held, some by companies and others by individual owners, are worked for hire, and are found to be a profitable investment. A tract of 500 acres, near London, so unproductive that it could not be rented for \$5 per acre, was bought by an enterprising farmer, who removed the fences, under-drained, and, with a steam-plough, put the whole into grain-crops. Last year, after allowing 10 per cent. on the money invested in the land, his clear profits were \$18,000. The soil thus improved by steam-ploughing is a stiff clay that could not be profitably worked by horse-power. Another tract of 5,000 acres, that had been regarded as worthless, was bought

by a farmer who ploughed it with steam power to the depth of three feet, and was rewarded by crops of astonishing thrift. In Scotland, cultivation by steam is becoming general, and producing results equally marvellous. Joint-stock companies are investing in land and steam machinery, and securing large dividends, while individual farmers have invested from \$6,000 to \$10,000 in steam machinery with very profitable results. In Germany also steam-power is working a revolution in agriculture.

It was also stated that the Pasha of Egypt now employs on his extensive domain 400 steam-ploughs, and is building "on his farm" 400 miles of railway, and, for transporting and manufacturing the raw material produced, has ordered thirty locomotive-engines and \$3,000,000 worth of sugar-machinery.

Perhaps the most successful cultivator by steam in America is Mr. E. Lawrence, of Magnolia Plantation, parish of Plaquemine, Louisiana. In a letter to the Agricultural Department, he speaks of the results of his trial of the steam-plough as follows:

"Two hundred and twenty acres of my cane-crop, 140 acres of which were plant-canes, and 80 acres first-year ratoons, were, I believe, as thoroughly ploughed and cultivated by steam as could be desired. The 80 acres of first-year ratoons, grown from the stubbles of the *steam-ploughed cane* planted in a similar manner last year, were barred off and well dug in the month of March, then subsoiled and cultivated by steam precisely as the plant-canes. The yield was over 2,500 pounds of sugar to the acre."

Mr. Lawrence closes his letter with the prophecy:

"Necessity will soon compel us to take a 'new departure.' The constant increase of immigration and population in the grain-growing States of our country will soon demand a better cultivation and increased production. In England, steam ploughing has increased the yield of wheat from 16 bushels to 28 bushels to the acre.

"I do not believe the agricultural interest of our country can longer turn a deaf ear to this last and greatest achievement of steam—its successful application to the cultivation of the soil. It has broken the yoke and lifted the burden which, for ages, held both man and beast in bondage, ameliorating their condition by making that which was most onerous easy and attractive; it has elevated labor, and dignified the plough.—*Pop. Science Monthly*.

WHILE the wheat sleeps comfortably in the husk it is useless to man; it must be threshed out of its resting place before its value can be known.

TROPICAL HURRICANES.

Among the effects that certain hurricanes have produced, there are several which would seem quite incredible, if the genius of man could not by means of powder and other fulminating matters impress on the air a still greater rapidity, and give it thus, though in very limited spaces, a force of destruction superior to that of the tempest. On the 26th of July, 1825, during the hurricane of Guadaloupe, a gust of wind seized a plank an inch thick and sent it through the trunk of a palm tree sixteen inches thick. In the same way, in a lesser whirlwind which passed near Calcutta, a bamboo was hurled through a wall of a yard and a half of thickness; that is to say, the breath of air in movement over this point had a force equal to that of a six-pounder. At St. Thomas, in 1817, the fortress which defends the entrance of the port was demolished as if it had been bombarded. Blocks of rock were torn from a depth of thirty or forty feet beneath the sea and flung on shore. Elsewhere, solid houses, torn from their foundations, have glided over the ground as if flying before the tempest. On the banks of the Gauges, on the coasts of the Antilles, and at Charleston, vessels have been stranded far from the shore in open plains or in forests. In 1681, a vessel from Antigua was carried up the rocks three yards above the highest tides, and remained like a bridge between two points of rock. In 1825, at the time of the great hurricane of Guadaloupe, the vessels which were in the road of Basse Terre disappeared, and one of the captains happily escaping, recounted how his brig had been seized by the hurricane and lifted out of the water, so that he had, so to speak, "been ship-wrecked in the air." Broken furniture, and a quantity of ruins from the houses of Guadaloupe, were transported to Montserrat over an arm of the sea fifty miles wide. From the mountains of St. Thomas the immense black whirlwind was seen from afar to pass across the sea, and over the islands of Porto Rico and Santa Cruz.

The most terrible cyclone of modern times is probably that of the 10th of October, 1780, which has been specially named "the great hurricane." Starting from Barbadoes, where neither trees nor dwellings were left standing, it caused an English fleet anchored at St. Lucia to disappear, and completely ravaged this island, where six thousand persons were crushed under the ruins. After this, the whirlwind, tending toward Martinique, enveloped a convoy of French transports, and sunk more than forty ships, carrying four thousand soldiers; on land, the town of St. Pierre and other places were completely razed by the wind, and nine thousand persons perished there. More to the north, Dominique, St.

Eustatius, St. Vincent and Porto Rico were likewise devastated, and most of the vessels which were on the path of the cyclone foundered, with all the crews. Beyond Porto Rico, the tempest bent to the northeast, toward the Bermudas, and, though its violence had greatly diminished, sunk several war ships returning to Europe. At Barbadoes, where the cyclone had commenced its terrible spiral, the wind was unchained with such fury that the inhabitants, hidden in their cellars, did not hear their houses falling above their heads; they did not even feel the shocks of earthquake which, according to Rodney, accompanied the storm.—*Public Ledger*.

FIJI ISLANDS.—The corner-stone of a Theological Institution for the training of native preachers was laid on a very attractive site at Navaloa, March 7th. The enterprise from the first has had the hearty approval of the king and influential chiefs, and a document attesting this, signed by the king, governor, and chief-justice, with the Wesleyan missionaries, was placed under the corner-stone. The building is to be a substantial one, 72 feet long.

EFFECTS OF TOBACCO ON THE YOUNG.

The following statement of facts is from vol. 58, page 1,017, of the *Comptes Rendus*, a scientific serial of high standing on the European Continent. Dr. Decaisne says:—"He was struck with the large number of boys, aged from 9 to 15, who smoked, and inquired into the connection of this habit with the impairment of the general health. He observed thirty-eight boys, aged from nine to fifteen, who smoked more or less. Of these, distinct symptoms were present in twenty-seven. In twenty-two there were various disorders of the circulation—*bruit de souffle** in the neck, palpitation, disorders of digestion, slowness of intellect, and a more or less marked taste for strong drinks. In three the pulse was intermittent. In five there was found, on examination, more or less marked diminution of the red corpuscles of the blood; in twelve there was rather frequent bleeding of the nose, ten had disturbed sleep, and four had slight ulcerations of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. In children who were very well nourished the disorder was, in general less marked. As to the ages, eight of the boys were 9 to 12 years old; nineteen from twelve to fifteen. The duration of the habit of smoking was in eleven from six months to a year, and in sixteen, more than two years. The ordinary treatment of debility in general produced no effect so long as the smoking

was continued; but, when this was desisted from, health was soon perfectly restored, if there was no organic disease."

PRACTICAL PHILANTHROPY—The Earl of Shaftesbury, the distinguished English Christian philanthropist, is building a new town for working people, a short distance out of London, where laborers can live economically, and have fresh air, good water, plenty of room, and their own dwellings, instead of the confinement and squalor of crowded tenement houses.

"THE bitter root of self-love is most hard to pluck up; this strongest and sweetest love of Christ alone doeth it actually though gradually."

From the Atlantic Monthly.

A MYSTERY.

BY JOHN G. WHITTIER.

The river hemmed with leaning trees
Wound through its meadows green;
A low, blue line of mountains showed
The open pines between.

One sharp, tall peak above them all
Clear into sunlight sprang;
I saw the river of my dreams,
The mountains that I sang!

No clew of memory led me on,
But well the way I knew;
A feeling of familiar things
With every footstep grew.

Not otherwise above its crag
Could lean the blasted pine;
Not otherwise the maple held
Aloft its red ensign.

So up the long and shorn foot-hills
The mountain road should creep;
So, green and low, the meadow fold
Its red-haired kine asleep.

The river wound as it should wind;
Their place the mountains took;
The white, torn fringes of the clouds
Wore no unwonted look.

Yet ne'er before that river's rim
Was pressed by feet of mine,
Never before mine eyes had crossed
That broken mountain line.

A presence, strange at once and known,
Walked with me as my guide;
The skirts of some forgotten life
Trailed noiseless at my side.

Was it a dim-remembered dream?
Or glimpse through mists old?
The secret which the mountains kept,
The river never told.

But from the vision ere it passed
A tender hope I drew,
And, pleasant as a dawn of Spring,
The thought within me grew,

That love would temper every change,
And soften all surprise,
And, misty with the dreams of earth,
The hills of heaven arise.

*An unnatural sound in the blood vessels.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 17th inst.

GREAT BRITAIN.—In the House of Lords, on the 11th, a member inquired whether measures had been taken to complete the settlement of the western part of the boundary between the British dominions and the United States. He contended that notwithstanding the decision relative to that part of the line which involved the question as to the island of San Juan, there were still several water channels which the Americans might claim. Earl Granville replied that steps had been taken to settle all boundary questions. The British commission had surveyed a line almost identical with that laid down by the Americans, and instructions had been sent with a view of agreeing on the exact boundary. In the House of Commons on the 14th, a motion was made that all treaties be submitted to Parliament before the exchange of ratifications. It gave rise to considerable debate. The mover declared that the Washington treaty would not have been so ambiguous and unsatisfactory if it had been first examined and discussed in the House of Commons. Gladstone opposed the motion, describing it as a proposal for the greatest constitutional change within his recollection. He considered that the power of the United States' Senate over foreign engagements complicated negotiations and weakened the hands of the government; although it proceeded secretly, which the House of Commons would, he thought, be unable to do. Finally the subject was dropped without a vote.

FRANCE.—It is officially announced that the payment of the second instalment of 50,000,000 francs of the four milliard of the war indemnity, was completed on the 8th inst.

SPAIN.—The proclamation of a republic was briefly announced in last week's summary, and details have since been received. The King's formal message of abdication was read in both Chambers of Cortes on the 11th. He said that he accepted the crown in the belief that the loyalty of the people would compensate for his own inexperience, but this had not been the case. Unable to quiet the country, he did not wish to be the King only of a party, and therefore abdicated. The two Houses then met in joint session, and constituted themselves the sovereign Cortes of Spain. The abdication was accepted unanimously, and a commission appointed to draft a reply. A resolution was then adopted, establishing a republic, vesting the supreme power in the Cortes, which should appoint a responsible government to execute its decrees, and referring to another Assembly, to be hereafter elected, the duty of determining the form of the Constitution. On the 12th, a Ministry was elected, in which Figueras is President of the Council; Castelar, Minister of Foreign Affairs, and the other members are noted Republicans. On the 13th, the Cortes again convened in joint session, and effected a permanent organization as the National Assembly of Spain.

The ex-King and his family went to Lisbon, whence they propose to return, after a time, to Italy. They were treated with attention and respect, being escorted to the frontier by a committee of the Cortes, and met at Badajoz by the Spanish Minister to Portugal and by Portuguese officials. The entire proceedings appear to have been orderly and dignified, and the change was generally accepted throughout the country without disturbance, except in the region occupied by the Carlists, and some slight disorder at Malaga, which was soon suppressed. The civil and military authorities of the provinces gave in their adhesion to the new government. At Barcelona, the flag of the "Federative Republic" was hoisted, and

it is feared that this question may cause difficulty. The working-men of Catalonia are making demonstrations in favor of the release of conscripts in the army, the giving of arms to the people, municipal self-government, fewer hours for work and higher wages. The Assembly has granted amnesty to all Republican insurgents, and offenders against the laws regulating the press. The Minister of Finance has declared in the Assembly that the financial obligations of Spain shall be respected, an (announcement greeted by that body with cheers,) and that "Respect for the right will be the motto of the republic." It has been decided to await the arrival of deputies to the National Assembly from Cuba, before making arrangements for reforms in that island. Castelar has addressed a circular to foreign governments announcing the establishment of the Republic. The American Minister at Madrid, under orders from the President, promptly recognized the new government.

The newly appointed commander of the army in the northern provinces, has issued a proclamation appealing to the Carlists to lay down their arms and return home, promising that if they do so, they shall not be molested for the past.

SWITZERLAND.—The Federal Council has addressed a letter to the Swiss Chargé d'Affaires at Rome, sharply denying the right of the Pope to dismember the bishoprics of Switzerland. It also required the newly appointed Bishop to decide whether he would obey the Pope or the Swiss government, and on his declaring his determination to exercise the functions of Bishop, in spite of the prohibition of the authorities, he was sent under an escort to the French frontier.

JAPAN.—The streets of Yokohama are to be lighted with gas. The residents have consented to be taxed to raise the funds necessary. The Emperor on New Year's day gave audience to the foreign representatives. An imperial proclamation has been published, giving notice that in the event of Japan's being at war, young men of all classes will be called on to serve in the army.

CUBA.—Tidings of the change of government in Spain having been received, the Captain General issued a proclamation exhorting obedience to the government proclaimed by the Cortes. At our latest accounts, Havana was quiet.

DOMESTIC.—The Postmaster General having submitted to the Attorney General the question whether letters not fully prepaid should be charged, when delivered, with double the deficient postage, (as has been recently done under regulations issued by the Postmaster General,) or only with the balance not prepaid, the Attorney General has given his opinion that only the unpaid balance should be charged; and directions accordingly have been given to postmasters.

The counting of the electoral votes for President and Vice-President, before the two Houses of Congress in joint convention, took place on the 12th inst. The principal interest of the proceedings turned on the question as to the disposition of the votes of certain Southern States where the elections or the returns were irregular. The vote of Mississippi was objected to on account of informality in the certificates, but was admitted. Three votes from Georgia were cast for Horace Greeley, who died before the vote was given. On the question of admitting these, the two Houses did not concur, the effect being to exclude them. The result was the same in the case of Arkansas, the returns for which were alleged to be irregular. Those of Texas were admitted, and those of Louisiana excluded, by concurrent action of the two Houses.

